A SEARCH

MADE INTO MATTERS OF RELIGION,

BY

FRANCIS VVALSINGHAM
Deacon of the Proteſtants Church, before his Change to the Catholike.

VVHEREIN

Is related, how firſt he fell into his doubts: And how for finall reſolution therof he repaired vnto his Maieſty, who remitted him to the L. of *Canterbury*, and he to other learned men. And what the iſſue was of all thoſe Conferences.

AND

How after this againe he betooke himſelfe to the reading of Proteſtant and Catholike Authors, for better finding out the truth: As alſo for diſcerning where, & on what ſide true or falſe dealing was to be found: and what the ſucceſſe of this Search hath byn.

Dedicated to the Kings moſt Excellent Ma.ty

THE SECOND EDITION.

John Tipper

Matth. 7. Verſ. 7.

Quærite, & inuenietis. Search, and you ſhall find.

¶ Permiſſu Superiorum. Anno M. D C. XV.

THE CONTENTES OF THIS TREATISE.

THE first Part conteyneth an Historicall narration of what happened to the Author, about his first doubts in Religion: how they grew, and were increased, especially after his Maiesty had remitted him to the L. of *Canterbury*, and he with his Chaplins, and some other learned men had dealt with him.

THE second part sheweth what resolution he took to read ouer more diligētly Protestant Books, for clearing a speciall doubt that he had conceyued of their vnsincere writing, & what he found therin, to wit, far more vntruthes, then euer he could haue imagined: which he sheweth by many examples out of sundry writers of his owne experience.

THE third part handleth the like search made into Catholike Books, to see whether they do hold also the same stile & māner of proceeding: which he examineth by looking vpō such imputatiōs of falsities, as are layd against them by some Protestant Authors: as namely, by *M. Matthew Sutcliffe*: and what substāce he found therin. And finally what Conclusion he made of all, after some Conference had with a certaine old man of the Catholike Religion.

TO

TO THE KINGS MOST EXCELLENT MAIESTY.

IT is now almoſt ten yeares (Dread Soueraigne) ſince making recourſe vnto your Maieſty for comfort of my conſcience in certain doubts & perplexities of mind, which by reading a Catholike Booke I had conceyued: I was remitted by the Clemencie of your Ma^ty vnto my L. of * *Canterbury* that then was, with order to giue me ſatisfactiõ. And for ſo much as many things haue paſſed in this affayre ſithence that tyme, wherwith I preſuppoſe your Princely Ma^tie hath not beene acquainted, nor doth know of the

* *D. Bancroft now dead.*

ſmall ſatisfaction which I haue receiued: I thought it a point of my loyall Dutie, and not vngratefull to your Royall Benignity to yeld ſome particuler accõpt what hath byn done in the buſines, & what ſucceſſe it hath had: hoping that your Highnes will not be offended, that after due ſearch and painfull inquiſitiõ made on my behalf, & finding that which here in this book is ſet down, I tooke the reſolutiõ which I iudged to be moſt ſecure for my ſoules health, and euerlaſting life in the world to come.

2. Almighty God knoweth, in whoſe preſẽce I ſpeake, that if by any Search I could haue found out in all this time, but any one ſure ground on the Proteſtants behalf whereon to reſt my ſaluation, with any probable ſecurity, I ſhould neuer haue yelded to any change, all worldly reaſons vnder heauen perſuading me to the cõtrary, as friends, kinred, Countrey, aduancemẽt, former education, & the reſt: but I confeſſe that not finding this, the conſideration of Eternity ſtroke deeply into me, hope and feare of endleſſe future life did worke effectually with me. For hauing deſcried ſo

great

great vnſincerity in ſo many your Maties chiefe and principall learned Miniſters, as in this Search I haue diſcouered: & herupõ cõſidered with my ſelfe, how vndoubtedly true it is, that Gods moſt holy truth & ſacred verity of Chriſtian Religion hath no neceſſity (but abhorreth rather) to be founded, defended or ſupported by ſuch ſiniſter & conciſed meanes: I began to diſtruſt & ſuſpect, that it was not Gods truth, which was thus maintained, nor the ſauing verity which with theſe men I had learned.

3. And therfore at length (dread Soueraigne) after much trauaile & ſtudy herein, being compaſſed with a cloud of witneſſes, ſo many ancient and moſt learned holy Fathers and Doctors of Chriſts Church, now Saints in heauen; & imbarqued on the forcible ſtreame and current of all Venerable antiquity, perſwading me to belieue them: I was conſtrained (notwithſtanding all reſiſtance of flesh and bloud) to make earneſt ſuite vpon my knees to be receiued into the only ſauing Arke of the holy Catholike and Apoſtolike Roman Church, *ad quam perfidia non poteſt habere acceſſum*, as I

learned of that Holy Bishop and Martyr *S. Cyprian*, and out of which Church, the most holy Father and learned Doctour S. *Augustine* assured me, there was no hope of saluation.

Cypr. ep. 55. ad Cornel. Papam. August. to. 9. l. 4. de Symbolo cap. 13. & ep. 50. ad Bonifac.

4. I wil not here take vpō me to be a suiter vnto your Royal Highnes for some indifferēt trial of this truth, betweene your Maties learned Catholikes and Protestants, by a free & publike disputation (so many years desired, though neuer yet obtayned:) for that I must confesse my selfe destitute of those requisite talents wherwith so many your Maiesties learned Subiects are furnished, which would readily vndergo that Charge. But might it only please your Princely Wisedome (imitating herin that memorable example of the most Christiā King in granting that publike † Triall betweene the Bishop of *Eureux* (now Cardinall) and the L. *Plessis Mornay*) to ordaine some indifferēt Triall to be made in some one or other of your Maiesties Clergy (if not of him who stileth himselfe your Maiesties *Minister* * *of simple truth*) of those manifold vntruthes obiected daily against thē by

† *At Fontain-bleau the 4. of May 1600.*

* *Mr. Tho. Morton.*

by learned Catholiks, aſwell of our owne as other nations (for the fame of their infamous fidelity hath reached far & neere) I am perſwaded your moſt prudēt Maieſty as a ſeuere Indagatour of only truth would receiue far more content and ſatisfaction, to ſit, as Vmpire & Iudge, in ſuch a Conference of Trial, then by an hundred ſuch fruitleſſe cōtentiōs betwene your Highnes Proteſtant & Puritā Miniſtry, as haue byn often graced with your Royall Preſence. For that this Triall would be moſt eaſie, briefe, and pleaſant vnto your Maieſty, & whoſoeuer preſent: ſeing it would be ſufficiēt herin, as the Bishop of *Eureux** ſaith, to bring only eies, to open the books, & ſee whether the places be truly alledged.

* *In his Anſwere to the L. Pleſſis his Chalenge.*

5. And if peraduenture your Maieſtie should reſolue, and firſt adiudge to make ſome triall of my Religious meaning, and true fidelity, in imputing this ſo heynous Crime (*Preuarication in Gods cauſe*) vnto ſo many & principall men, as in this Search are attached: I shall euer be ready (God willing) to render ſuch accompt thereof vnto your Maieſty, as if I shalbe truly foūd

(&

(and I dare appeale vnto the mature iudgment of your Royall Maiesty alone) maliciously to haue wronged any one of them herin: I shall most willingly submit my selfe vnto your Maiesties heauiest censure, yea if it were to lay downe my life prostrate at your Ma^ties Royall feet, to be reiected & cast forth frō the society of mē. And hereby, wheras your Maiesties noble Ancestours haue promerited that thrice worthy Title to Englands Victorious Crowne, DEFENDOVR OF THE FAITH: so your Highnes shall by cōsent of tongues and nations purchase to your immortall fame this singular Epithete or Encomium, ZEALOVS REVENGER OF TRVTHES CALVMNIATION.

6. But if contrariwise your Maiesties iudicious eye shall well discerne and see, that I haue only made sincere relation vnto your Highnes, of what I found to be most true; I would thē craue no other award, but this, that your prudent VViscdome will giue strict order and command, that neuer credit more be giuē vnto these sort of mē,

or to their writings, especially in matters concerning mens soules: and also that your gracious Maiestie will still acknowledge my vnworthy self for your Highnes most loyall and deuoted subiect; though hauing made this change vpō such groūds and reasons as might preuaile with one that most carefully tendereth his eternall saluation.

7. Wherefore most humbly on my knees I beseech your Royall Maiesty to pardon me this my resolution, whereunto I protest, vpon my soule and conscience, that no earthly motiue drew me, but only my loue and obedience to him that is King of all Kings, who saith and threatneth, that whosoeuer loueth father or mother more then him (wherein no doubt but Kings and Princes are also included, as Fathers of their subiects) he is not worthy of him. And therefore my trust and supplication is, that for obeying and following this my heauenly King (in the truth of Catholike Religion discouered vnto me) I may not incurre the displeasure of You my earthly King,

THE EPISTLE
for vvhose prosperous life and happie
raygne to eternall felicity, I shall
be a dayly suiter vnto his
diuine Maiesty.

* *
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Your Maiesties

Most humble and deuoted subiect,

Francis VValsingham.

THE

THE PREFACE TO THE READER, CONTEYNING THE

Summe of my ſtate, before I fell into any doubts about Religion: And how I came into the ſaid doubts.

TO the end (Gentle Reader) that thou maiſt better vnderſtand the quality of the Caſe, that fell out to me theſe years paſt with his Excellent Maieſty, I haue thought expedient to lay downe briefly heere at the beginning, a ſincere relation of my ſtate, and cõdition, before I fell into any doubt about religiõ at all. Thus thẽ in briefe the matter paſſed with me. I being brought vp frõ my tender years in Lõdon, by the care of the Right Honorable, my very good Patron *Syr Francis Walſingham*, Counſellour & Secretary to the late Queene, vnder the Fatherlike

tuition & diſcret gouernment of *M. Humfrey Walſingham*, my neere Kinſman, and Cittizen of that Citty: I was by him placed there for diuers yeares in the common Schoole of *Paules*, where I had my firſt beginnings, and layd ſome foundation both of learning and Proteſtant Religion, which I continued after, and increaſed as my yeares, and ability, or fauour of friends ſerued me, neuer ſo much as once doubting of any poſition held in the ſaid Religiõ by Proteſtants, but that it was the very truth indeed, as they profeſſed the ſame.

2. And when I came to ſufficient yeares, & iudgment to be able, not only to follow Sermons, but to read bookes alſo of Controuerſies written by Proteſtant Authours, I was not altogeather negligent therin, as my often and diligent reading in *M. Fox* his Acts and Monuments, *M. Iewell* writing againſt *M. Harding*, and *M. Nappier* his Expoſition vpon the *Reuelations*, with others; and among ſtrangers, the workes of *M. Caluin*, and *M. Beza* may beare me witnes. By which readings, and conferences with others that were of the ſame Religiõ, I became ſo earneſt, and feruent therein, as I reſolued not only to continue that profeſſion during life, but further alſo to make my ſelfe one of that Clergie. And for the accompliſhing thereof, vpon the yeare of Chriſt 1603. I procured my ſelfe to be made Deacon by the handes of my Lord of *Ely*: and hauing taken that degree, I thought it incident to the ſame, not only to cõfirme my ſelf, but others alſo whomſoeuer I could in that way.

3. Heereupon I tooke all occaſions to deale with others eyther for their confirmation, or gayning to

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Protestant religion. And to this effect was I wont gladly to lend bookes of that profession to any that would read them, inducing them also earnestly to the same. By which occasion it fell out, that one of my acquaintance, that seemed to me somwhat backward in this zeale, being offered a Protestant booke by me, was content to receaue the same with this condition, that I should promise him to read another booke that he would lend me in lieu of mine, wherof I accepted, though at that tyme I neyther knew the argument, nor the Author therof.

4. This booke was intituled: *A Defēce of the Cēsure giuen vpon two bookes of VVilliam Charke, and Meredith Hanmer, Ministers*, which they wrote against *M. Edmund Campian Priest of the Society of* IESVS, *and against his offer of disputatiō, taken in hand since the death of the said M. Campiā &c.* VVhich booke I little esteeming at that tyme, & thinking to haue made a good exchāg by procuring my said friend to read the Protestant booke which I lent him, for that (as I haue said) I somwhat suspected his soundnes in religion; I carried this other home with me, not meaning that euer it should come so neare my hart, as afterward it did, but rather that it should serue me for some disport or passing away the tyme but especially for gathering out some absurdities against Papists, wherwith I did imagine al their books to be aboūdantly stuffed. And therfore whē I came home, I begā presently to play with it, as with a trifle: but fynding whersoeuer I lighted certayne passages, which I could not wel digest, and many proofes alleadged, wherunto I could not answere; I cast it oftē aside, & then tooke it in hand againe And finally after many

diuersities of vsage towards it, I resolued to read and passe it ouer hastily, as men take pilles, with no good tast at all, but auersion rather of stomake: yet soone after I felt my selfe so strangely troubled, and turmoyled in iudgement & conscience vpon the reading thereof, as if my soule had taken pilles indeed, and could not beare their operation.

The troubles of mynd which I had by reading the book.

5. Wherefore I turned often from this place to that in the booke, to find some ease, but euery where I felt griefe and affliction. I thought with my self to contemne it, but this endured not long. Then I imagined to conferre the same with others, but I had them not present, nor durst I vtter that I had with me any such Papisticall booke, & seemed to be somwhat ashamed, that I should find matter in so small a booke, which my selfe could not answere: yet afterward I conferred diuers of my difficultyes with sūdry Ministers, without specifying that I had them out of such a booke, but they could giue me very litle satisfaction, or none at all. VVhereupon I made diuers iourneys to *London*, aswell to see bookes of sundry sortes, as also to conferre with some of my frēds. And hauing wearied my self in this sort for the space of diuers monethes, at last I betooke my selfe to a more strāge resolutiō, but yet such as thē seemed to me most necessary for appeasing of my mind; and this was, that for so much as I had takē two or three seueral times the Oath of *Supremacy*, first to the *Queene* that was then liuing, & afterward to his Maiestie that now raigneth, protesting & swearing by the same, that I held them for supreme Heades of the Church in all Causes aswell Spirituall as Temporal; I did perswade my self that my best cōfort of conscience,

ence & ful ſatisfactiō of my Iudgment, would come from the ſaid Superiour powers, but eſpecially from his learned Maieſty, who now gouerned the Crowne, as from Gods Lieftenant and Subſtitute in all cauſes and affayres whatſoeuer.

6. VVherefore after much deliberatiō & beating my head this way and that way, not daring to conferre with any Papiſt, or almoſt to intertaine any good thought of thē, or of their Religion, I determined with my ſelfe to make a ſhort Memoriall vnto his ſaid Maieſtie, & to deliuer him the ſumme of my afflictions and doubts, togeather with the booke it ſelf, which had byn the cauſe therof: & to intreat him by his Supreame authority to giue order for my ſound ſatisfaction heerin. And ſo binding vp the old worn-out book, which I had, in the comlieſt māner that I could, I got me to *London*, and thence to *Greenwich*; and there after many difficulties of audience, I exhibited the ſame, togeather with my Memoriall, both tyed and conioyned in one, as his Maieſtie was going vnto the Chappell, vpon Good-friday in the morning, in the yeare 1604. and therof had the Anſwere and iſſue, which afterward I ſhall ſet downe more at large, with the cauſes and occaſions that were offered vnto me to enter further into the Search of diuers Bookes and controuerſies of Religion, then at the beginning I had determined.

How I reſolued to deliuer the Booke to his Maieſty.

7. But heere I would aduertiſe thee (Gētle Reader) of a certayne ponderatiō which I made, after all my ſearching and inquiring into matters of controuerſies, which was this: That whēſoeuer in impugning any point of Catholike beliefe, as namely *Purgatory*, *Prayer for th: dead*, *Prayer to Saints*, *Reall Preſence*,

My ponderation after all my ſearch made.

or

or the like, the learned Proteſtants are found to be conſtrained (through neceſſity of their cauſe, for otherwiſe I ſuppoſe they would not) to falſify & corrupt, by cutting off, or adding to, or otherwiſe imbezelling, ſome authorityes of the anciēt Fathers or Councells, which Catholikes do ſincerely & truly bring againſt thē for proofe of the ſaid Doctrines: It ſeemed to me, that the ſame doctrines are generally belieued & practized by the moſt anciēt Chriſtian Church, wherin thoſe Fathers liued, and conſequently I might with far more ſecurity belieue and follow the ſame with Venerable Antiquity, then deny it to be a truth with fallible Nouelty. And therefore I commend vnto thy diligent peruſall the ſecōd and third Partes of this Treatiſe, wherein thou ſhalt find many principall pointes, now in controuerſy, briefely touched after this manner. So that in my opinion the attentiue reading of this booke alone, will giue thee ſufficient light and ground to reſolue thy ſelfe, where truth and true dealing doth only remayne, whether in the Catholike or Proteſtant party.

8. But if thou haue a deſyre to ſatisfy thy ſelfe by reading of all that write, eſpecially Proteſtants (which yet my ſelf ſometymes deſyring, haue found to be far more painful then profitable) I would wiſh thee firſt to read and conſider wel thoſe 6. or 7. Notes or Animaduerſiōs in the tenth Chapter of the third Part of this booke: which Notes, for that I receiued them from a very graue and learned man, & by experience foūd thē to be very neceſſary to be knowne & obſerued for the profitable reading of bookes of cōtroūerſies, I could not omit to impart the ſame vnto thee,

Obſeruations about the reading of bookes of Controuerſies.

thee, good Christiã Reader & my deare Contreymã, for whose sake after many difficulties, much trauaile and paines, I haue set forth this no lesse painfull *Search*, and for whose better information and direction to ascend with me vnto the mountayne of our Lord the holy Catholicke Church, where only remission of our sinnes can be obtayned in this life, & consequently euerlasting blisse in the next, I shal euer be willing to vndergoe far greater.

Thy harty well-willer in Christ Iesus.

Francis VValsingham.

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Faults

Faults escaped in the Printing.

Page,	Line,	Fault,	Correction.
Pag. 2.	lin. 32.	my	*read* may
Pag. 12.	lin. 1.	*cannot*	read *and cannot*
Pag. 14.	lin. 4.	*bold*	read *both*
Pag. 68.	lin. 22.	*We*	*read* me
Pag. 133.	lin. 33.	phantasmata	*read* phantasma
Pag. 138.	lin. 22.	*guist*	read *guift*
Pag. 145.	lin. 37.	*Corandus*	read *Conradus*
Pag. 161.	lin. 25.	mortality	*read* immortality.
Pag. 185.	lin. 38.	these	*read* there
Pag. 188.	lin. 24.	particulerly	*read* to this particulerly
Pag. 201.	lin. 4.	his	*read* this
Pag. 234.	lin 31.	seemed	*read* seemeth
Pag 256.	lin. 4.	well or no	*read* wel grounded or no
Pag. 265.	lin. 17.	is	*read* his
Ibid.	lin. 33.	or	*read* of
Pag. 275.	lin. 14.	For that part doth not speake of all Hel, but of that part, &c.	*read* For that *Costerus*
Pag. 340.	lin. 33.	*this*	read *his*
Pag. 342.	lin. 8.	also	*read* but also
Pag. 351.	lin. 6.	worder	*read* wonder
Pag. 358.	lin. 2.	*the lies*	read *these lies.*
Pag. 359.	lin. 17.	And first F. P.	*dele* (first)
Pag. 362.	lin. 29.	*Generard*	read *Genebrard*
Pag. 363.	lin. 32.	*F. Persons* proofes	*dele* (proofes)
Pag. 410.	lin. 35.	large downe	*read* large set downe
Pag. 413.	lin. 15.	*Vident*	read *Vid-ant*
Pag. 447.	lin. 22.	Chapters	*read* former Chapters
Pag. 449.	lin. 29.	400. selected	*read* 500. selected
Pag. 452.	lin 4.	*potuerunt*	read *poterunt*
Pag. 463	lin. 15.	this of his	*read* this veyne of his
Pag. 484.	lin. 27.	weate	*read* wheate
Pag 487.	lin. 18.	our	*read* ouer
Pag. 488.	lin. 13.	so much more &c. a priuate man iustly subiect his iudgement, to so many &c.	*read* so much more may
Pag. 490.	lin. 22.	which	*read* with

In the Margent.

Pag 347.	*Aug. de prædest. Sanct. ca. 17.*	read *cap. 14.*
Pag. 484.	*Aug. tom. 2. cont. ep. Manich. c. 3.*	read *tom. 6. c. 5.*

A TABLE OF THE CHAPTERS CONTEYNED IN THIS BOOKE.

THE FIRST PART

Of this Treatise, Conteyning my dealing with the L. of Canterbury.

OF the chief doubts and difficulties, which offered themselues vnto me in reading ouer the forsaid booke of the Defence of the Censure, for which I repayred finally to his Maiestie. Chap. 1. pag. 1. 1.

Of my resolution to deliuer the booke intituled: A defence of the Censure, to the Kings Maiesty, as I did, with a Memorial at Grenwich on Good fryday, being the 6. of April, in the yeare of our Lord 1604. and how I was called the same day to the Counsell-table, before my L. of Canterbury, and others. Chap. 2. pag. 28. 2.

What order my Lord of Canterbury tooke with me both by fayre meanes and foule, for my satisfaction vpon my second appearance before him at Lambeth, the next day after, being Easter eue. Chap. 3. pag. 40. 3.

4. Of my third and fourth appearance before my Lord at Lambeth, and how differently he proceeded with me from the first and second times. Chap. 4. pag. 45.

5. How being dismissed by my Lord of Canterbury with two bookes of M. Bell, I returned into the countrey, and what cogitations I had by the way, and what happened vnto me there with the Commissarie; and of the reading ouer of one of M. Bells volumes intituled: The Anatomy of Popish tyrannie: and what I found therein. Chap. 5. pag. 53.

6. Of my iourney to the visitation at Baldock to meete with M. Doctor Downham for conference about my doubts, and what passed therein. And what satisfaction he gaue me, both there and at his house. Chap. 6. pag. 63.

7. What I did when I came home from the conference with M. Doctor Downham; and how first I tooke in hand to conferre M. Charkes Reply with the Defence of the Censure: and what I found therein. Chap. 7. pag. 65.

8. Of the perusall of M. Bell his second booke, intituled: The Survey of Poperie: and what satisfaction it gaue me Chap. 8. pag. 81.

9. How I fell vpon a third booke of M. Bell his writing, intituled. The Downfall of Poperie, which I perused also, but found as litle satisfaction, as in any other thing I had read before, in regard of the vnsincere dealing discouered therein. Chap. 9. pag. 93.

10. Of my repaire to London & Lambeth for exhibiting my fifth appearance before my Lord of Canterbury: & of M. Doctor Couels booke in defence of M. Hooker &c. and what he writeth of M. Caluin, and some other points concerning my purpose. Chap. 10. pag. 103.

11. How my Lord returning from Westminster, I made my appearance, and what passed in the same. How I was finally referred to M. Doctor Barlow Deane of Chester, and so dismissed againe vnto the end of the next Tearme: and what conference I had with the said Doctor Barlow. Chap. 11. pag. 113.

THE

THE SECOND PART

Of this treatise, Concerning my Search into Protestant Writers and Writings.

VVHAT resolution I tooke after I was thus dismissed by my Lord of Canterbury: how I came to conferre with a learned man of the Catholike side in prison, and of a new obligation that I tooke vpon me to read, and examyne further both Protestant and Catholike authors, for triall of two points that pressed me much. Chap. 1. pag. 121. 1.

How by occasion of seeking out the foresaid bookes I happened also vpon others, that gaue me much light in diuers matters, though with more trouble of mind then before; but especially about M. Luther his conference with the Diuell. Chap. 2 pag. 129. 2.

How after the perusall of these conferences of M. Luther, and M. Zuinglius with the Diuell, I passed further to examine some of their doctrines before mentioned, and what I found confirmed therof by themselues, as also of the great dissentions I discouered in Protestant writers of different professions. Chap. 3. pag. 137. 3.

VVhat I found in the same Protestant Authours concerning M. Caluin, and M. Beza, and their manner of proceeding: and what I obserued of my selfe in perusing M. Caluins workes, concerning the point in hand of vntrue dealing, false accusations &c. Chap. 4. pag. 148. 4.

VVhat view I made of English Protestant Authours, especially of M. Iewel for tryall of this point of true or vntrue dealing in their writings, with a note prefixed of the chief bookes which I found written on both sides from the beginning of Queene Elizabeths raigne, and what matter they administred vnto me of consideration. Chap. 5 pag. 165. 5.

Of other places obserued by myne owne reading out of M. Iewells workes of like vnsincerity to the former, which greatly moued me to suspect his fidelity in writing. Chap. 6. pag. 177. 6.

VVhat strange shiftes, sleights, fraudes, deceipts, and other such cunning and artificious conueyances the Catholike writers do obiect, be- 7.

sides

sides the former particuler vntruthes out of M. Iewells *bookes, and what I found therof to be true, or false.* Chap. 7. pag. 198.

8. *How besides these escapes of* M. Iewell *obserued and obiected by others, I had noted also diuers my selfe by reading his workes, which I could not well answer or excuse, as neyther some other alleaged by* M. Raftall, *who obiecteth thirteen seuerall Chapters of diuers sortes of falsities.* Chap. 8. pag. 214.

9. *The Iustification which* M. Iewell *endeauoureth to make of diuers of the foresaid falsities, deceipts, and corruptions obiected against him, and how I examined the same for my better satisfaction, but could little or nothing be satisfied therein; and consequently I remayned more doubtfull and perplexed then before.* Chap. 9. pag. 223.

10. *How after this I proceeded to examine the imputations of other vntruthes layd against sundry Protestant writers to the number of some 9. or 10. and what I found in the perusall thereof: especially in imputations laid against* M. Willet. Chap. 10. pag. 237.

11. *How next after this I lighted vpon a booke of* M. Doctor Doue, *wherein he perswadeth English Recusants to leaue their recusancie, and to ioyne with him and the English Church in points of Protestāt religion: the reasons which he vseth, and the small substance and bad manner of dealing that I found therein.* Chap. 11. pag. 254.

12. *VVhat I found in* M. Thomas Rogers *booke, of the Catholike doctrine of the Church of England, conteyned in 39. articles agreed vpon by the English Clergie.* Chap 12. pag. 270.

THE THIRD PART

Of this Treatise, Conteyning my Search into Catholike Writers and Writings, with my finall resolution.

1. HOVV *after this triall of Protestant bookes, I resorted vnto the writings of the other side, to see whether the like sleights were vsed also by them, and what I found therein: and first what* M. Iewell *obiecteth for falsities against* Doctor Harding, *& how they are answered.* Chap. 1. pag. 285.

VVhat

WHat imputation of lies and vntruthes hath ben made by others against writers of the Roman Religion, and principally by M. Doctor Sutcliffe *in sundry bookes of his written these yeares past: and first against* Cardinall Bellarmine, *and of what force they are proued to be.* Chap. 2. pag. 301. 2.

Other imputations of like lies, forgeries, and falsifications obiected against Cardinall Baronius *by the same Author* M. Matth. Sutcliffe: *and what truth or falshood I found therein.* Chap. 3. pag. 322. 3.

The examination which I made of the falsifications, lies, & forgeries obiected by the same M. Sutcliffe *against* Father Persons *in particuler. And how I was more diligent and attent in this point, then in any of the former, and why: and what finally I found therein.* Chap. 4. pag. 333. 4.

Of other eight of M. Sutcliffs *charges against* Father Persons, *as they lie together in the end of his batterie.* Chap. 5. pag. 350. 5.

The examination of other vntruthes obiected against Father Persons *by* M. Sutcliffe, *in his booke intituled:* A full and round answere to the VVarn-word: *conteyning, as* M. Sutcliffs *words are, A list of lies, falsities, foleries, impieties, and other enormous faults and abuses.* Chap. 6. pag. 370. 6.

Of other obiections of lies, falsities, corruptions, and other such abuses gathered by M. Sutcliffe *against* Father Persons *in his answere to the booke of the Three Conuersions, which he intituled:* A Subuersion of Robert Persons &c. Chap. 7. pag. 397. 7.

The same subiect is continued of obiecting lies and falsifications by M. Sutcliffe *against* Father Persons *booke of* 3. *Conuersions: which obiections are found to haue more malice and wilfull falsity, then the former.* Chap. 8. pag. 420. 8.

VVhat cogitations I had vpon the sight and ponderation of all these falsities found in M. Sutcliffs *obiections against* Father Persons, *& others. And among other points I thought, whether it were possible for him to answere to these: and how for triall thereof I resolued vpon two different meanes here set downe.* Chap. 9. pag. 441. 9.

Of the iourney which I was forced to make, and first how by that meanes I came acquainted with a certayne old Man, that gaue me much light in many things, with certayne notes of his for the profitable reading bookes of Controuersies: and of the Conferences that I had with him 10.

him about my doubts and difficulties. Chap. 10. pag. 464.

11. Of the second conference that I had with the old man, and what passed therein, especially about that which I had read in S. Augustine by his appointment, and what further counsell he gaue me, and answered certaine doubts by me proposed. Chap. 11. pag. 482.

12. Of my third conference with the old man, and what counsell and direction he gaue me for my reconciliation to Almighty God, and for conforming my life to the true prescript of Catholike Religion: with the conclusion of the whole work. Chap. 12. pag. 495.

THE

THE FIRST PART OF THIS TREATISE, CONTEYNING MY DEALING with my L. of Canterbury.

OF THE CHIEF DOVBTES AND DIFFICVLTIES WHICH

offered themselues vnto me in reading ouer the foresaid Booke *of the Defence of the Censure*, for which I repayred finally vnto his Maiesty.

CHAP. I.

HAVING set downe before in part the great variety of affectiõs and troubles of mynd which I felt in reading this booke, which cannot so effectually be expressed by pen, as then I felt them, in euery passage almost that I red, & was not well able to answere; I could wish that the learned Reader would examine rather the matter by reading ouer the Treatise it self, then to stãd to

my relation therof: but yet ſome few principall heades wherin I did ſtick moſt at that tyme, & was moſt deſirous to be ſatisfied in, were theſe that enſue.

My firſt difficulty.

MY firſt difficulty aroſe & begā to grow cuē with the very firſt lynes of the Book, to wit, of a cōplaynt ſet downe in the Authors Epiſtle prefixed to M. *Charke*, & cōtynued & repeated again afterwards oftentymes throughout the whole worke, where the ſaid Author doth complaine greatly that the Catholicks hauing made many offers of ſome iuſt tryall of their, and the Proteſtant religiō in *England*, either by publike diſputation, preaching, free wryting or printing, they could neuer yet be admitted vnto any; which made me much to meruaile, firſt, whether it were true or no, and ſecondly if it were true, vpon what cauſe or ground this ſhould be ſo long denied. For that ſuppoſing our Proteſtāt Religion to be true and moſt certainly founded on the word of God, as I was perſwaded; I could not ſee why this publik tryall might not, and ought not to be granted.

1. Why Proteſtats refuſe diſputation and other publicke tryalls.

3. Now then, that the Papiſts had indeed offered themſelues to theſe tryals, it appeared vnto me very probable, both for that M. *Campian* his firſt writing (againſt which M. *Charke*, and M. *Hanner* did begin their contention) was to this effect, to offer equall diſputation, or any of the other tryals now mentioned: and by this Booke it appeared, that the *Cenſure* vpon thoſe writings, did offer the ſame while M. *Campian* was yet at liberty, and not taken in *England*: & this defence of the ſaid *Cenſure* after his death doth moſt earneſtly contynue and iterate the ſame ſuite for indifferent tryall, in the name of all Catholicks, propoūding therwith ſundry moſt equall conditions therof, as to the Reader may appeare; and charging M. *Charke* and the Miniſters that they dare not come to this tryall for feare of the weaknes of their cauſe.

4. Then moreouer I cōſidered, that M. *Campian*, M. *Shirwine*, and others of the learned ſort of Papiſts that made theſe

theſe offers, had not in effect byn diſputed withall, but only in the Tower priuately, and that (as their friendes gaue out) vpon vnequall conditions, when they were either condemned or like to be condemned to death, as after they were, and executed alſo. And that one *M. Iohn Hart* another yong man of that Religion, though Graduate (as I haue heard) in Diuinity by the Vniuerſity of *Doway*, comming ouer about the ſame tyme, & either offering himſelf, or being taken & brought before my ſaid Honorable Patron *Syr Francis VValſingham*, and demanding this liberty of publick tryall, was not admitted therunto, but rather after ſome moneths liberty was ſent to the Tower, and there after his condemnation to death, he was aſſigned to conferre with M. *Doctor Iohn Reynolds* in the ſaid Tower, and that Conference afterwards publiſhed, but with partiality (as the Papiſts ſaid:) and the like they affirmed of the ſaid diſputation held in the Tower by *M. Campian* and his fellowes: all which complayntes and ſuſpicions ſeemed to me might well haue byn auoided, if the ſaid trials had byn publick and free, as the Papiſtes demanded them.

M. Iohn Hart offered diſputation.

5. Moreouer I ſaw and conſidered; that wheras his Maieſty ſoone after his comming into *England*, was reſolued gratiouſly to heare the differences in Religion that were betweene his own ſubiects, and to that effect yielded for three or foure dayes moſt honorable audience in his owne perſon, to heare and iudge the contentions betweene the Proteſtants and Puritans; yet notwithſtanding the Papiſts in this Conference had no place at all, nor were ſo much as permitted to propoſe their difficulties, or produce their proofes of their Religion, which was marked by many, and dyuers alſo ſpake therof. Wherfore vpon all theſe conſiderations I was much troubled, doubting leaſt this ſtraitnes vſed in not admitting Papiſts to any kind of this equall offered tryall, might haue ſome myſtery in it; & that all things went not ſo cleere indeed on our ſide, as I had hitherto beleeued. Therfore I deſired greatly to haue the opinion and counſell of our learned men, for cleering this doubt. And this was the ſubſtãce of my firſt difficulty.

My second difficulty.

Particuler wayes of trying spirits, which is Catholike and which Hereticall. 1. *Iohn.* 4. *Answere to Charkes preface p.* 33. 14.

AFTER this, as I passed on from the Epistle to the Answere of *M. Charks* Preface about triall of spirits, there arose another great doubt, for that the Author of the *Defence* passing from the generall offer of tryall vnto dyuers particuler wayes and manners therof, taketh *M. Charke* at his word, who had alledged out of *S. Iohn*, that we must not beleeue all spirits, *but try them whether they be of God or no.* Vpon which principle the Author of the *Defence* ioyning roundly with *M. Charke*, offereth to stand to all lawfull tryall whatsoeuer, and thervpon taketh in hand to proue that Protestants indeed haue no sure ground, or way to try an hereticall or Catholike spirit, and that Catholiks haue many, wherof he setteth downe nyne in that place; shewing first, that the only way offered by Protestants, of only Scripture, is no way at all, and that for dyuers reasons, which there he setteth downe. And one among the rest, that all heretiks old and new haue professed this way; all the Sectaries also of our time, not only against Catholiks, but also against *Lutherans*, *Zuinglians*, *Caluinists* and the rest. and consequently that this way alone without other helpes, is not the way to end controuersies with heretiks, or to try spirits.

7. Wherfore on the other side he sheweth that Catholiks haue not only this way to try spirits by only Scripture, but haue many other helpes also to fortify the same, which being ioyned togeather, do make a very strong probation or examen of a Catholick or hereticall spirit. And for this first proofe of expresse words of Scripture, for matters in controuersie betwene vs, he setteth downe a great number of their positions that haue expresse words of Scripture for them, & we no expresse scripture against them; so as they cannot be auoided by vs but by a different interpretation. As for example, he saith they haue for the Supremacie of *S. Peter* these expresse words, *Matth.* 16. vnto Peter: *Thou art a rock, & vpon this rock will I build my Church:* but that wee haue not the cõtrary in plain Scripture. And the like

See Defen p. 28.

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8. Now (saith he) for our partes, we offer vnto them, all the best, surest, and easiest meanes that possibly can be deuised, or that euer were vsed in Gods Church for tryall of truth, or discouering of heresie. For, as for the *Books of Scripture*, seing we must receyue them vpon the credit, & authority of the Ancient Church: we are content to accept for Canonicall, and allow those, and none other, which Antiquity in Christendome hath agreed vpon. Next, for the *Contents of Scripture*, if our Aduersaries will stand vpon expresse, and playne words hereof, we are cõtent to agree therunto, and we must needs be farre Superiors therin. For what one expresse plaine text haue they in any one point or article against vs, which we do not acknowledge litterally as they do, & as the words do lie? But we haue against them infinite, which they cannot admit without glosses, and fond interpretations of their owne. For example sake, we haue it expresly said to *Peter* (that signifieth a rocke) *Vpon this rocke will I buyld my Church*, *Matth.* 16. they haue no where the contrary in plaine Scripture. We haue expresly (touching the Apostles inequality) *He that is great among you, let him be made as the yonger*, *Luc.* 22. They haue no where, there is none greater then other among you. We haue expresselely, *This is my body*, *Matth.* 26. You haue no where, this is the signe of my body. We haue expresselely, *the bread that I will giue you is my flesh*, *Ioan.* 6. They haue no where, it is but the signe of my flesh. We haue expresselely, *A man is iustified by workes, and not by faith only*, *Iac.* 2. They haue no where a man is iustified by faith alone, no nor that he is iustified by faith without workes, talking of workes that follow faith, wherof only our controuersie is. We haue expresselely, *Whose sinnes you forgiue, are forgiuen, whose sinnes you retaine, they are retayned*, *Ioan.* 20. They haue no where, that Priests cannot forgiue or retayne sinnes in earth. We haue expresselely, *The doers of the law shalbe iustyfied*, *Rom.* 2. They haue no where, that the law required

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The variety of tryall that Catholikes do offer.

1. Bookes of Scripture.

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required at Christians hands, is impossible, or that the doing therof iustifieth not Christians. We haue expressly,

Vowes. « *Vow yee, and render your Vowes, Psal. 75.* They haue no where vow ye not, or if ye haue vowed breake your vowes. We

Traditiõs. « haue expressly, *keepe the traditions which you haue learned eyther by word or epistle, 1. Thess. 2.* They haue no where, the Apo-

« stles lett no Traditions to the Church vnwritten.

Commãdements. « 9. We haue expressely, *if thow wilt enter into lyfe, keepe the Cõmandements*, & (when he said he did that already) *if thou wilt be perfect, go, and sell all thou hast, and giue to the poore, and follow me.* They haue no where, that eyther the Com-

« mandements can not be kept, or we are not bound vnto

« them, or that there is no degree of lyfe, one perfecter then

« another. We haue expressely, *worke your owne saluation with*

« *feare and trembling, Philip. 2.* They haue no where, eyther

Workes. that a man can worke nothing towards his owne salua-

« tion, being holpen with the grace of God: or that a man

« should make it of his beliefe, that he shall be saued with-

« out all doubt or feare. We haue expressely, *Do ye the worthy fruites of pennance, Luc. 3.* They haue no where, that faith

Pẽnance « only is sufficient without all satisfaction, and all other

« workes of pennance on our partes. We haue expressely

« *that euery mã shall be saued according to his workes, Apoc. 20.* They

« haue no where that men shall be iudged only according to

« their faith. We haue expressely, *that there remayneth a retri-*

« *bution, stipend, and pay to euery good worke in heauen, Marc. 9. 1. Cor. 3. Apoc. 22. Psal. 118.* They haue no where tha good

Prayer for the dead. workes done in Christ, do merit nothing. We haue expressely, *that it is a holy cogitatiõ to pray for the dead, 2. Machab 12.* they haue no where, it is superstition, or vnlawful to do

Sacrifice for the dead. the same. We haue an expresse example *of a holy man, that offered sacrifice for the dead, 2. Machab. 12.* They haue no example of any good man that euer reprehended it. We

Voluntary corporal afflictions. haue expressly that the affliction which *Daniel* vsed vpon his body, *was acceptable in the sight of God. Dan. 10.* They haue no where, that such voluntary corporall afflictions are in vayne. We haue expressely, that an Angell did pre-

Almes. sẽt *Tobies good workes & almesdeeds before God, Tob. 12.* They haue

no

no where, that Angels cannot, or do not the same. VVe read expresselv that *Hieremias* the prophet after he was dead *prayed for the people of Israel*, 2. *Machab.* 15. They haue no where the contrary to this, in expresse Scripture. I leaue many things more that I might repeate, but this is inough for examples sake to proue, that albeit our Aduersaries do vaunt of Scripture, yet whē it cōmeth to expresse wordes they haue no text against vs in lieu of so many as I haue heere repeated against thē, nor can they shew that we are dryuen to deny any one booke of the Bible, nor to glose vpon the playne words of any one playne place of Scripture, as they are inforced to do. And this, saith he, of the first way by only Scriptures. Praier of Saintes.

10. But now to this, he adioyneth the other foresaid helpes for discerning betweene a Catholike and heretical spirit in the wayes and māners of their proofes; as namely what was the sense & iudgment of the ancient Fathers, Doctors, and Councells from tyme to tyme vpon those places, who condmned all sorts of Heretiks, as they rose vp in their daies, the Vniuersality, Antiquity, and Consent of the Vniuersall Christiā Church descending from tyme to tyme by succession of Bishops, especially those of the Roman Church; by which *S. Irenæus*, *S. Epiphanius*, *S. Augustine*, *Optatus*, and others did conuince heretikes to be heretikes in theyr dayes. He addeth also one rule, with a certaine Chalenge annexed, that greatly troubled me, that is, that wheras there hath byn so many hundred heresyes for the space of a thousand & six hundred yeares in the Christian Church condemned and anathematized by her and her Bishops if it could be shewed, that the Papists doe agree or participate with any one point truly and sincerely, with two conditions, that is to say, that the thing was iudged for an heresy in old tyme, and that the Papists do now hold it in that sense and meaning wherin it was condemned, that then he will yield that their religion is false, and their Church no true Church, Other waies of triyng spirits besids expresse Scripture.

11. But on the other side, he offered to shew inuincibly that the Protestants do hold diuers old & euident heresies with

with the said two conditions, to wit, such as were condēned openly for heresyes by the anciēt Catholike Church, and in the selfsame sense and meaning wherin they were condēned, as is euident (saith he) in the heresies of *Aerius* against *Fasting-dayes* commanded by the Church, and *Prayer for the dead*: as also of the heretike *Vigilantius* that denied *Saints to be prayed vnto*, and their reliques to be honoured: of the heretike *Iouinian*, that compared *Matrimony with Virginity*, and other like, for which he alledgeth the testimonies of *S. Epiphanius*, *S. Hierome*, and *S. Augustine*: & the matter is so cleere, that *D. Fulke* his words are brought in against *Bristowes* Motiues, saying, that *Epiphanius* and *Augustine* were deceaued in recording those for heresies which are not; and that *Hierome* rather raileth, then reasoneth, and that *Vigilantius* was a good man, and his opinion sound.

Old heresies held by Protestants. *Epiph. hæres. 75. Hier. cont. Vigilant. & cont. Iouinian. Aug. l. de hæresibus hæres. 50. Defence p. 15. D. Fulk against Bristowes Motiues p. 54. Tit. 3.*

12. So then this matter troubled me greatly: for I considered with my self, that he that holdeth any one heresy cannot be saued, which is not only comforme to Scripture, that an hereticall man is most certainly damned, but also confessed by both parts, that only a true Catholike man can be saued, & that he which holdeth any one heresy cannot be truly Catholike, for that the names & natures of the things are repugnant, and consequently that if our Protestāts Church did hold any one confessed heresie, as heere seemeth to be proued by three ancient Doctors *S. Epiphanius*, *S. Hierome*, and *S. Augustine*, then cannot our Church (thought I) be the true Catholick Church; and therefore I desired greatly to be resolued of this doubt, for that it much troubled my Conscience.

My third difficulty.

3. About the first beginners of the Protestāt Religion, in this age

HAVING passed ouer the Epistle and Preface, wherin the former two difficulties are conteyned, and entring into the bulk of the Booke, I met with diuers other difficulties of no lesse importance to my seeming, then the former, but especially, to omit the rest, about the first beginners and setters forth of our Protestāt

Doctrine

Doctryne in this last age, to wit, *M. Luther* with his schollers *Zuinglius*, *Caroloſtadius*, and *Oecolampadius* in *VVittēberge* that afterward contradicted him in many thinges, as also *Iohn Calvin*, *Theodore Beza*, *Farellus*, and some other that followed *Caluin* in a different way from the former in *Geneua*. For that albeit I easely considered that men are alwayes men, and haue their imperfections, and that Religion is not to be measured by the lyfe of the teacher: yet notwithstanding I consideted also, that whensoeuer God did send any men extraordinarily to reforme the abuses, or imperfections of others in his Church, they were alwayes commonly of more eminent vertue in their lyues then others, as is seene by all the Patriarches & Prophets, by *S. Iohn Baptist*, & others, that in succeeding ages were sent by God to introduce more strict manner of lyfe.

That reformers sent by God, are cōmonly of more excellent lyfe.

14. But now for these men before named, *Luther* and the rest, this writer of the *Defence* doth shew, by very great testimonyes, that they were men farre inferiour for vertuous lyfe, vnto the common sort of honest men: nay indeed very wicked, if his Authors speake truly, and consequently, it seemed to me very hard, that God should choose such men, and giue thē his holy spirit (without which no true reformation could be made) to be the beginners of so notable a reformation in the Church, as we presume ours to be, by *Luther* and the rest.

Of the begining & progresse of M. Luther.

15. And to speake first of *Luther* his vocation and spirit, this booke out of dyuers writers recounteth strange matters of his beginning, but I was litle moued with any, but with such as eyther were recounted by himselfe in his owne workes, or testified by Protestāt writers themselues there cited, as *Sleidā*, *Lauaterus*, *Gesnerus*, & others. As namely; how his first departing from the *Roman* Church and doctryne, was vpon contention with Fryars of another Order: and then that one of his first and greatest motiues, or rather the principall of all to write against the *Masse*, was a conference he had with the Dyuell himselfe, which he describeth in his owne booke *De Missa priuata* in these wordes: *Cōtigit me semel sub mediā noctem subitò expergefieri &c.*

Defence of the Censure p.68.

It hapned (*saith he*) that ōce I ſuddainly awaked about midnight, & then Sathan began this diſputation with me: *Harken thou learned Doctor Luther &c. and then the Dyuell layeth downe fiue long arguments againſt the Maſſe*, adding in the end, *Age, proue vbi ſcriptum eſt, vbi iuſſit, aut præcepit hoc Deus?* go to now, ſhew me where the Maſſe is found in the written Word, where hath God commanded it?

See Part. 2. c. 2.

16. This manner of arguing in the Dyuell did much trouble me: for it ſeemed to be a forme preſcribed by the Diuell, which my ſelfe had often vſed, and had ſeene our owne learned men to ſtand much vpon, to aſke where euery thing is written: beſydes that, it ſeemed that eyther the Diuell deceyued *Luther* in this place, or els that the ſaid Dyuell was very carefull to haue Gods cōmandment kept, when he asked where God hath cōmanded the *Maſſe* to be ſaid. And for that in my ſenſe & opiniō the contrary to that which the Dyuell ſaith & intendeth to perſwade, is allwaies to be held for true, I was much amazed in this point; eſpecially for ſo much as *Luther* in this place (which afterward I came to ſee & read by help of *M. Doctor Couell* in my L. of *Cāterburyes* houſe) doth ſet downe at large his owne anſwers to the Dyuels argumēts, the Diuell his replyes to his āſwers, vnto which replyes *Luther* cōfeſſing that he was not able to ſatisfy, did finally yield vpō thoſe reaſōs of the Dyuell to baniſh the Maſſe & Sacrifice, which ſeemed vnto me a meruailous dangerous ground. And albeit ſometymes I did comfort my ſelf with the cuaſiō of *M. Charke*, that it might be only ſome ſpirituall conference or temptation of *Sathan*: yet the proofes of the Booke to the contrary out of all circumſtances ſeeme ſo playne, as no way I could quiet my ſelfe therin. And this was another great trouble, wherof I greatly deſired to be deliuered.

My fourth difficulty.

NEXT to this, I was greatly troubled about *Luther* his ſpirit and doctryne. For as this Booke went about to ſhew, that he began his worke of oppoſition to the *Romiſh* Church, by the Conference and direction of

Sathan

Sathan: so he endeauoured also to proue that he tooke of Sathans spirit, and followed the same afterward in most of his actions and writings. As for example he sheweth him not only not to haue had any spirit of humility, or modesty in any part almost of his writings, but rather the most outragious fury of rayling that euer lightly was seene to be put downe by pen. And surely I am ashamed to repeat heere any part of that which this booke cyteth out of his owne workes and words against the noble and learned King Henry the eight, among t other of his Aduersaryes, it is so shamefull, or rather shameleſſe: but yet that you may see, how much cause I had to be troubled with the matter, I shall heere lay downe some lynes as they lye in the booke. *I talke* (saith he to K. Henry) *with a lying scurfill, couered with the tytles of a King, a Thomisticall brayne, a Clownish wit, a doltish head, a bugge, and hypocrite of the Thomists, most wicked, foolish and impudent Harry. This glorious King lyeth stoutly lyke a King. And heare now must I deale not with ignorance and blockishnesse only, but with obstinate & impudent wickednesse of this Harry. for he doth not only lye lyke a most vayne Scurre, but passeth a most wicked knaue, in detorting of Scripture. See whether there be any sparke in him of an honest man. Surely he is a chosen vessell of the Diuel I would to God pigges could speake, to iudge betweene this Harry and me. But I will take asses that can speake. Iudge you (yee Sophists of the Vniuersityes of Paris, Louan, and Cullen) what this Harries Logick is worth. I am ashamed (Harry) of thy impudent forehead, which art no more a King now, but a sacrilegious thiefe against Christs own words. I will feigne here certayne kinds of fooles and madmen, to the end I may set out my King in his colours, and shew that my bedlam King doth passe all bedlamnesse it selfe. What need had I of such pigges to dispute withall? Thou lyest in thy throate foolish, and sacrilegious King. This blocke my L. M. Harry hath taught together with his asses and pigges, and now he is mad, and cryeth and foameth at the mouth. Neyther could I with all my strength make this miserable King, so filthy and abhominable a spectable to the world, as he by fury maketh himselfe. What harlot euer durst brage of her shame, as this most impudent mouth of his doth? This foole must haue a dictionary to learne what a Sacrifice is. Oh vnhappy that I am, to be inforced to leese tyme with*

4. About Luther his spirit, and whether he were a good mā.

Defen. p. 16.

Fol. 337.

Fol. 338.

How intollerable is this in a renegate Fryar?

Fol. 339.

See the pride of an Apostata against three famous Vniuersities

such monsters of folly, cannot get a learned man to contend with me. So he. And I leaue infinite, despitefull, slaunderous, and scurrill words which this impudent Apostata vseth against his Maiestie. And some are so dishoneſt, as I am ashamed to english thē, as where he saith: *Ius mihi erit Maiestatem Anglicam stercore conspergere.* And againe: *Sit ergo mea hæc generalis responsio ad omnes sentinas insulsissimæ huius Laruæ.* Againe: *Hæc sunt robora nostra, aduersus quæ obmutescere coguntur Henrici, Thomistæ, Papistæ, & quicquid est sectæ, sentinæ, latrinæ impiorum & sacrilegorum eiusmodi: sordes istæ & labes hominum Thomistæ & Henrici: sacrilegus Henricorum & asinorum cultus: furor insulsissimorum asinorum, & Themisticorum porcorum: os Vestræ Dominationis impurum & sacrilegum.* And a hundred more sentences like.

Fol. 333.

Fol. 337.

Luthers spirit in rayling speach

18. Thus farre I haue thought good to cite out of the Booke it selfe, and hereupon euery man may thinke what afflicted cogitations I had: for that euer I had held this man for a great Saint, and for such a one had I read him set downe by *M. Fox* in his Actes and Monuments, & registred for a Confessour among the Saints of our Protestant Church vpon the 17. of February, wherof *M. Fox* also holdeth King *Henry* to haue beene one, and consequently that this rayling of *M. Luther* was against one of his owne Church: In this then, did I wonderfully desyre to be resolued and satisfied.

My fifth difficulty.

5. Whether Luthers doctrine were of God or no

ANOTHER point of great difficulty was vnto me, about certayne heads of doctryne which the said Booke layd downe, as taken out of *Luthers* owne words and sense, in dyuers parts of his acknowledged works; all seeming to tend for the most part to extraordinary liberty of lyfe, and to the eneruation of all Christiā discipline, and consequently could not seeme to come from the spirit of Christ. I shall heere set downe ten of them as they were first obiected (at least nine of them) against *M. Charke* by the *Censure*, & now all of them defended by this booke and proued to be truly obiected, and the doctrine therof to be

to be wicked, and scandalous: Thus then they lye.

20. *That there is no sinne, but incredulity: neyther can a man damne himselfe do what mischiefe he can, except he will refuse to beleeue.* In his book *de Cap. Babyl. cap de Bapt.* 1. Defence p 45.

The ten Cõmandements appertaine nothing to vs. Serm de Moy. 2.

It is a false opinion, and to be abolished, that there are foure Ghospells, in prætat. ad nouum Testamentum. *And that he saith this because the other three Ghospels talke too much of good works.* 3.

If any woman cannot, or will not proue by order of law the insufficiency of her husband, let her request at his hand a diuorce, or els by his consent lie priuily with his brother, or with some other man. Lib. de Matrim. in Epith. super 1. Corinth. 7. 4.

If the wife will not come, let the mayde come. Serm. de Matrimonio. 5.

Matrimony is much more excellent then virginity. Lib. de votis Euangelicis. 6.

Christ and S. Paul did not counsell, but dissuade virginity vnto Christians. Lib. de votis Monasticis. 7.

It is as necessary for euery man to haue a wyfe, as it is to eate, drinke, or sleepe. Lib de votis coniug & in assert. art. 16. 8.

All Christians are as holy and as iust, as the Mother of God, and as the Apostles were. Sermon. de Tri. de B. Maria, & Com. Ep. 1. Petri. 9.

VVe do assuredly hold for hereticks and Aliens from the Church of God all Sacramentaries that deny Christs body to be receyued really with our fleshly mouth in the Sacrament, art. 28. contra Louanienses Tom. 2. Wittemb. 10. Defence p. 74.

21. All which doctrines when the Author of this Booke hath proued at large one by one, to be the true doctrynes of *Luther*, & verifiable out of his owne bookes, then he maketh his conclusion or consideration threon, *That if a Christian man cannot damne himselfe by any sinnes except he will refuse to beleeue: if to keepe virginity, and resist the pleasures of the flesh, be neyther much commendable (for that Mariage is farre better) nor profitable, nor possible, for so much as a wife is as necessary as meate, drinke, or sleepe: and further yet, if when a man hath taken one wife, he may vpon causes lye with her sister, or with the next* Defence p. 65.

Corrolaries vpon M. Luthers doctrine. Matt. 7. Luc. 13.

of her kinne: and if these wilbe obstinate, he may take the mayde instead of the Mistresse, and withall this may be, notwithstanding, as holy and iust as euer was Peter or Paul, or the Mother of Christ: If all this be true (saith this booke, *as bold* Martin Luther *warranteth vs, and* M. Charke *defendeth*) *who can complayne* (saith he) *of the hard way to heauen? Who can say, the gate is strayte, as Christ our Sauiour did?*

22. Thus wrote he. And I could not tell what to answere, for they seemed strange doctrines to me to come from such a man, whome I held in so great veneration: but especially, and aboue all the last poynt troubled me to consider, that he denounced vs all for heretickes and aliens from the Church of God, that held the opinion of *Caluin* and *Zuinglius*, in denying the *Reall Presence* in the Sacrament, which made me thinke that *Luther* fauoured more the Papists then the Church of England in this behalfe. And then you may imagine how this matter held me suspense and perplexe vntill I were satisfyed.

My sixt difficulty.

About the first framers of our Protestant doctrine in England

IF the consideration of these things in Doctor *Luther*, that was the first inlightened with the new beames of our Protestant Religion in generall, did so much trouble me, yow must not meruaile, if I were more troubled by descending downe to further particulers of those that followed *Luther*, especially in the framing of our doctryne in *England*, which I had hitherto held for true, & which men I had principally relied vpon, whome this booke setteth forth to haue bene chiefly fiue, to wit, *Carolostadius Oecolampadius, & Zuinglius*, that were the first three schollers of *Luther*, who began (as is knowne) in the yeare 1517. and vpon the yeare 1524. not full 7. yeares after *Luther* his beginning, they are said to haue broken from him againe in the matter of the Sacrament, and diuers other poynts, wherby they made a new distinct sect, and therfore were called by him first of all *Sacramentaries*, and were solemnely accursed by him, and denounced for heretikes both they and all their followers, as * before you haue

*In the fifth difficulty - and Defence pag. 74.

heard

heard. And the first of them was banished by *Luthers* procurement out of *Wittemberg*, and all the State of the Duke of *Saxonie*, and so ended his life in banishement, and miserable estate, being forced to labour the ground and liue therby, hauing bene first Archdeacon of *Wittemberge*, as *Sleidan* himselfe a Protestant Historiographer doth testify. The second was so lewd, as *Luther* himselfe affirmeth him to haue bene slayne by the Diuell, *in his booke de Missa priuata*. The third, to wit, *Zuinglius* the most famous of al the three that most published this Sacramentarie Doctrine, is alledged to confesse of himselfe, that he began that doctrine vpon Conference also with a certaine sprit in the night, *which* (he saith) *he knew not whether it were blacke or white*, to wit, good or bad; and finally was slayne in the field in a Commotion against his Countrey, stirred vp principally by himselfe in the yeare of our Lord 1531. *Octob.* 9.

Carolestadius. *Sleidan. lib. 5. Historiæ.* Oecolampadius. Zuinglius. *Defence p. 91. Zuing. l. de fid. fid. Euchar. Def. p. 91.*

24. But now of the other two *John Caluin*, and *Theodore Beza*, who leauing *Luther* and taking the Sacramentarie Doctrine from *Zuinglius* and the rest, brought it to the forme which now we hold in *England*, the Defence setteth downe farre more enormous things, of strange and extraordinary wickednes committed by them: all which he reciteth out of a booke of their liues published vpon the yeare 1577. by one *Hieronm Hermes Bolsack*, Doctor of Phisicke, who had practised that science many yeares in *Geneua*, and other places round about in *Caluins* time, when himselfe was a Protestant, and afterward for many yeares lined in *Lyons* in *France*, dedicating this his booke to *Mõsieur Epinac* Archbishop of the said Cittie, with this protestation: *I am here for loue of the truth* (said he) *to refute Theodore Beza his false and shamelesse lyes in the prayse of Caluin his maister, protesting before God, and all the holy Court of Heauen, before all the world, and the holy Ghost it selfe, that neither anger, nor enuie, nor euill will hath made me speake, or write any one thing against the truth of my Conscience.*

Defence p. 77. &c.

25. And hauing made this protestation, he setteth downe euery thing with the time, place, yeare & other circumstance so particularly, as it seemeth impossible, that

it ſhould be feigned: as that *Iohn Caluin* was branded publikly on the ſhoulder with a burning yron for *Sodomie*, by Order of the B. of *Noyon* in *France*, who preſerued him therby from publik death, and that this was teſtified by publike Record of the ſaid Cittie of *Noyon*, and that this was regiſtred by *Monſieur Bertilier* Secretary of the Councell of *Geneua*, vnder a publike and ſworne Notary: and from thence how he ran into *Italy*, and trauailed vp & downe by *Baſil*, *Strasburge*, *Lauſanna*, and other places, and afterward comming to *Geneua*, and ioyning with *Farel* & *Couerald*, and ſome other Miniſters there of the *Zuinglian* doctrine, moued great tumultes, wherupon he had ſentence of baniſhement pronunced againſt him on the 10. of April *Anno Domini* 1527. & ſo he changed his apparell and fled, but after ſome yeares by factiō got to returne againe and his aduerſaries baniſhed, as *Perinus* the Gouernour of the Cittty, *Caſtalio Caroli*, *Bernardine Ochin*, & *Peter Morād* Miniſters, of which reuenging nature of his, euen againſt many of the Proteſtant Religion, many examples are ſet downe, as alſo of his exceſſiue ambition, intolerable hypocriſie, delicate nicenes, & laſciuious carnality: the particulers wherof I meane not here to touch, but remit the Reader to the booke it ſelfe.

Defen. fol. 81.82. *&c.*

26. But now for *Beza* who liued when the booke was written, he reporteth many more enormous things, as that he kept both a boy and a Queane, the one called *Andibertus*, the other *Candida*, and made moſt filthy verſes in commendation, as it were, and in compariſon of theſe two carnall luſts; that he ranne away with a taylors wife that dwelt in *Calendars ſtreet* of *Paris* vnto *Geneua*, ſhe robbing her husband to accompany him, and that he continued the like life after, beeping a harlot named *Claudia*, together with his owne wife, and killing his owne child begottē vpon her, to couer the ſinne, by letting her bloud aboue meaſure, and many other foule things, which I auoid to name for loathſomnes, but they may be read in great part in this booke, wherunto for breuities ſake I remit the Reader to peruſe the ſaid vngratefull argumēt frō the

Defen. fol. 86.87. *&c.*

Other potnts touching Theodore Beza.

the *page* 77. At the reading wherof, truly, not only my hart did rue, but the haires also of my head did almost stand on end to heare the same, and much more to consider therof seriously, as often I did.

27. And I was the more moued with this cogitation, for that I had seene and read a certaine Booke set forth as was said by my L. of *London* that then was, and now of *Canterbury*, against the Puritans: and another by D. *Sutcliffe*, wherin the lyues, counsels, and actions of M. *Caluin* & *Beza* are so disgracefullie set forth, out of their owne Epistles, and other testimonyes, as it may seeme therby that they were scarse common honest men, and much lesse such holy seruants of God as I had before apprehended them to be, which made me reflect backe, not only vpon all the particulers that D. *Bolsack* had set downe vnder the former protestation; but vpon *Luther* himselfe also, and vpon that which he had left written of others his first schollers: of all which I desired some substantiall satisfaction, and remayned in extreme torment of mynd, vntill I might haue it, casting about twenty wayes by what meanes I might seeke it. And yet this was not all.

The book of Dangerous positions with the Suruey of disciplinary doctrine.

My seauenth difficulty.

THERE followed out of the former considerations another Difficulty of no lesse scruple and trouble to my mind then the rest, which was, that this booke shewing the vnion in poynts of faith to be such among Papists as they admitted none for their brethren, or into their Church, which in any one substãtiall poynt did differ frõ them (which seemed to me most conforme to reason, and religion, and to the speaches of ancient Fathers, which I had read in that behalfe:) our Church of England is proued by this booke (*the Defence of the Cẽsure*) to receyue and admit for brethren, such as could neuer agree, nor cãnot at this day, in sundry substãtiall poynts of doctryne, as this Author doth proue, not only by their particuler bookes, confessions, protestations, and writings one against the other; but also by sundry Synodes, and Protestant Coun-

7. Whether Lutherãs, Zuinglias &c. may be truly admitted as brethen of our English Church & faith.

Defen. p. 73.

cels, wherin the one hath condemned the other. And namely he cyteth this saying of D. *Luther* amōg many other: *I do protest* (saith he) *before God and the world, that I do not agree with them* (the Sacramentaries) *nor euer will, while the world standeth, but will haue my hands cleare from the bloud of those sheepe, which these heretickes do driue from Christ, deceiue, & kill.* And againe in the same place: *Curſed be the concord and charity of Sacramentaries, for euer and euer, to all eternity*: and a great deale more, which in the said Booke may be seene.

Luth. Ep. ad Harsagium. tom. 7. VVitt: fol 380. & art. 28. contra Louanienses tom. 2. VVitt. fol. 503.

29. Now then with this I conceyued many cogitatiōs, how it was possible, that *Luther* being a man of God, and indued with Gods holy spirit (as in our Church he is held) could so manifestly condemne vs, and our Church for damned, and accursed hereticks, that hold him for such a man, and do teach the verie same doctrine, as doctrine of saluation, that he condemned for pernicious heresy? And for that it seemed to me that my saluation in like manner went theron, if we were amisse, it terrified me at the very hart, vntill I might haue some solution of this doubt.

My eight Difficulty.

8. About the state of Monkes and doctrine of traditiōs.

MANY other poynts there were besides these that raised great difficulties in my mynd, so that I did not see possibly how they could be fully answered, they were so plainely, and aboundantly set downe, and proued by this Author out of the ancient Fathers, and histories of the Church, as namely that of *Monkes*, and their Religious state consisting of Vowes, of Obedience, Pouerty, & Chastity, such as at this day are among the Papists, is so aboundantly testified by the testimonies of the said ancient Fathers, and practice of the first ages of Christian Religion alledged by this Author of the *Defence*, as it seemed not possible to be denied, wherof I collected with my selfe, that the difference standing only in this, that in these later tymes there might be some abuses, it seemed to me that the abuse doth not euacuate the true vse of any thing that is otherwise lawfull, or commendable in it selfe.

Defen. frō pag. 30. downeward.

31. Another great scruple was moued vnto me, about this

this authors treating of vnwritten Traditions neceſſary to be obſerued, which being hitherto vnto me a moſt hatefull doctrine, I was not a little afflicted to ſee the ſame ſo copiouſly proued by teſtimonies and examples of all the chiefe ancient Fathers, and the ſame ſo weakly anſwered by our principall writers of thoſe dayes, as namely, by *M. Doctor Fulke*, in whome, and in whoſe writhings, before that time I had great confidence, for that he often profeſſed to hold nothing that is not conforme to the ſenſe, iudgment, and practice of the Primitiue Church, but now this Author ſetting down his particuler anſwers in one or two poynts, firſt about admitting the ancient Fathers interpretatiõ of Scriptures, and the ſecond, concerning their opinion and iudgment about Traditions, I found it to be ſo contemptuous, and oppoſite to the ſaid Fathers, as it ſeemed to me, (the places themſelues being punctually obſerued and his owne wordes ſet downe) as no one thing did trouble me more then this, for that it ſeemed plaine vnto me, that his former proteſtations were only wordes, that the Fathers made for him, or that he eſteemed them, wherof it ſeemed that I was forced to gather the quite contrary out of his owne wordes, to wit, that neyther the Fathers were for vs, nor that our men did care for them, when they made againſt vs: & for that the matter ſeemed of much importance, I will ſet downe heere briefly two places of this booke, concerning *D. Fulke* his manner of anſwering in the two propoſed caſes.

Traditiõs.

D. *Fulke* and his mãner of wryting.

The contempt of ancient Fathers.

32. Thus then he writeth in the former caſe about the interpretation of Fathers. You may ſee (ſaith he) now by this little, how bootleſſe it is to bring Scripture when we agree not vpon the interpretatiõ: what then, ſhall we bring the ancient Fathers, and Doctors of the Primitiue Church for the vnderſtanding of Scripture? ſhall we interprete as they do, vnderſtand it as they vnderſtood it? No, that our aduerſaries will not agree vnto, but only in matters indifferent, and out of controuerſie. Wherſoeuer in matters of controuerſie betwene vs and them the old Fathers do make againſt them (as in all points they do) there

Anſwere 1. to M. Charkes preface p. 25.

How Proteſtants deny all Fathers.

« will they deny their expoſition. For example, the cõſent
Mat. 16. Against the rocke pag. 242. of ancient Fathers is alledged againſt M. *Fulke*, attributing Superiority to *Peter* vpõ the words of Chriſt, *Thou art Peter, and vpon this rock will I build my Church*, but he auoydeth it very lightly thus, *It cannot be denyed, but diuers of the ancient Fathers*
« *otherwiſe godly and learned, were deceiued in opinion of* Peters *prero-*
« *gatiue. S. Ambroſe, Hierome, Chryſoſtome, Cyrill*, and *Theodoret*
Against the rocke. pag. 242. are alledged for expounding a peece of Scripture againſt M. *Fulke*, *Iohn.* 5. about Antichriſt: how doth he ſhift it? Thus. *I anſwere, they haue no ground of this expoſitiõ.* S. Hierome
« with all the Eccleſiaſticall writes are alledged for inter-
Ibid. preting the words of *Daniel, cap.* 7. againſt the Proteſtants.
« M. Fulke: *I anſwere, that neither Hierome, nor any Eccleſiaſticall*
Pſalm. 14. *writer whome he followeth hath any direction out of the Scripture for*
» *this interpretation. S. Auguſtine* is alledged for interpreting *Da-*
Against the Foreſſe p. 52. *uids* words (He hath placed his tabernacle in the Sunne) of the viſibility of the Church. Fulke: *Auſtine doth wrongfully interprete this place. S. Ambroſe, Ephraim*, and *Bede* are alleadged for interpretatiõ of certayne Scriptures Fulke: *Gods word is ſo pitifully wreſted by them, as euery man may ſee, the Holy Ghoſt neuer meant any ſuch thing. S. Chryſoſtome* is alledged for certayne interpretations of Scriptures. Fulke. *He alledgeth indeed Scripture, but he applieth it madly, and yet he often applyeth it to the ſame purpoſe, alas good man!* The conſent of Fathers is alleadged for interpretation of certaine places of Scripture of the prefiguration of the Croſſe of Chriſt. Fulke: *the Fathers do rather dally in tryfling allegories, then ſoundly proue, that the Croſſe was prefigured in thoſe places.* Thus writeth he in the firſt caſe.

Against Purg. p. 202.

« Against Purg. p. 237. Against the Croſſe p. 146.

Concerning traditions. 33. And in the ſecond about Traditions hauing ſet downe diuers playne teſtimonies of ancient Fathers both of the Greeke and Latin Church for proofe, that we are bound to belieue in Chriſtian Religion, not only that which is writtẽ in the Scriptures, but alſo ſundry things that were deliuered only by tradition from hand to hand from Chriſt, and his Apoſtles; he maketh this obiection: But you will ſay (ſaith he) that thoſe traditions named by the Father do not come downe from Chriſt, and his

Apo-

Apostles: and how I pray you can you proue that to me? why should I beleeue you, rather then these holy Fathers which liued so long ago? I do not see (for examples sake) why I should beleeue a *Charke*, or a *Fulke* comming but yesterday from the Grammer schoole before a *Cypriã*, a *Tertullian*, a *Basill*, a *Hierome*, a *Chrysostome*, an *Ambrose*, or an *Austen*, especially in matter of fact, as our case is, seeing they liued more then 12. or 13. hundred yeares neerer to the deed doing then these Ministers do, and yet to this extremitie am I driuen. For harken a little how Doctor *Fulke* handleth these men about traditions. *S. Cyprian* is alledged against him, saying, *that the mingling of wine and water in the Chalice, is the tradition of Christ himselfe*. Fulke: *But if* Cyprian *had bene well vrged, he would haue better considered of the matter. Tertullian* is alledged, *saying that the blessing with the signe of the Crosse is a tradition of the Apostles*. Fulke: *Tertullian his iudgment of traditions without Scripture in that place is corrupt*. S. Basill is alledged for the same matter, affirming the *custome of blessing with the signe of the Crosse to be an Apostolicall tradition*. Fulke. *Basill is an insufficient warrant for so worthy a matter*.

Defen. p. 158.

Against Martial p. 170.

Ibid. p. 178.

Ibid. p. 178.

S. Hierome is alledged, saying, *that Lent fast is the tradition of the Apostles*. Fulke. *Hierome vntruly ascribeth that tradition vnto the Apostles*. S. Chrysostome is alledged, saying, *that the Apostles decreed, that in the Sacrifice of the Altar there should be made prayers for the departed*. Fulke: *VVhere he saith it was decreed by the Apostles, he must pardon vs for crediting him, because he cannot shew it vs out of the Acts and writings of the Apostles*. But diuers Fathers *are alledged together, besides Chrysostome, for the same matter*. Fulke. *VVho is witnes that this is the tradition of the Apostles? You will say Tertullian, Cyprian, Austen, Hierome, and a great many more: but I would learne, why the Lord would not haue this set forth by Matthew, Marke, Luke, or Paul? why they were not chosen Scribes hereof, rather then Tertullian, Cyprian, Hierome, Austen & others such as as you name? but this is a counterfait institution, and a feigned tradition*. And in another place, being vrged by the like, he describeth all antiquity, saying: *It is a cõmon thing with the ancient writers to defend euery cerimony which*

Against Bristowes motiues p. 35.

Against D. Allen for praier p. 303.

Ibid. p. 361. & 303.

Against Brist. motiues. pag. 306.

was vsed in their times by tradition of the Apostles.

35. Thus writeth *M. Fulke*, as he is cited & related by the Author of the *Defence*, wherby he layeth forth largely to our consideration, what accõpt these our men did make of the ancient Fathers, and of their authority, when they stand against them. Wherupon I also fell presently into this accõpt, whether it were more safety for me to aduenture my soule with them, or with the said anciẽt Fathers. & whether it were more probable that they should know what passed in the Primitiue Church better then the other, or what was held for more conforme to Gods word, And finally, I thought with my selfe, that if the Church where in these ãciẽt Fathers liued, were the true Church, then this doctrine of vnwritten Traditions could not be so wicked a thing, nor so preiudiciall to the written word as my selfe and all Protestants commonly did hold it. And if that were not the true Church, thẽ could not I tell what to thinke, nor what to beleiue; for that by them we receyued also the Scriptures, wherof we might doubt, least in that tradition they might no lesse be deceyued then in others, deliuering to vs false or vncertayne wrytings for true Scriptures, or at least wise Scriptures corrupted or falsified: all which so troubled me, as I thought euery day a yeare, vntill I might be resolued.

A very graue and important consideration troubling me.

My ninth difficulty.

9. About the manner of M. Charke his proceedings in answering of the Censure.

MY last difficulty which in this place I meane to lay forth, for that I passe ouer many as of lesser momẽt, was about *M. Charke* himselfe, against whome this Defence was written, who seemed to me to haue dealt very weakly in the worke he had taken in hand, to impugne the *Censure*, for that he answered not substantially to any of these difficultyes, as to me it seemed, and much lesse in his Reply to this Defence, which afterward I came to see, but receyued little or no satisfaction therby, he falling into rage and extraordinary heate and iniury of speach when it seemed he could not answere directly: and in this his Treatise against the Censure, he sheweth not only the said passion

sion in most places, as where he calleth certayne doctrynes taken out of the Iesuits writings, *impious and blasphemous*, as particuler to Iesuits, wheras indeed vpon examination, it appeareth by this Defence, that they are the common doctrines of all Papists, and much more moderate then he reporteth them to be, wherin he is shewed also not to haue vsed sincerity and truth in reporting them, and the Bookes whence they are taken, wherof there are diuers examples set downe, and these containing so playne and manifest vntruthes, and falshoods, voluntarily and wittingly vttered, as I conferring the places, and finding them to be such as was vrged by his aduersary, I was ashamed and could not tell what to say, either for myne owne, or other mens satisfaction.

The bad dealing of M. Charke increased my doubts & scruples.

37. As for example, hauing set downe in his first booke against *M. Campian* 13. seuerall blasphemous doctrynes, which he saith they hold in a booke called *Censura Colonien-sis*, & euery blasphemy registred in a different *Roman* letter, and some places of scripture cyted as opposite thereunto, when the *Censure* vrgeth hym of false dealing both in the citation and interpretation of those doctrynes, he was forced to excuse himselfe, by saying, that he indeed had not seene the booke of *Censura Colonien sis*, but did cyte them out of one *Gotuisus*, a Protestant writer; of which Author notwithstanding before he neuer made mention, eyther in the text or margent of his booke. And now vpon the second Reply of his aduersary, he is argued also to haue corrupted *Gotuisus*, as not cyting alwayes his report truly: and moreouer, that wheras the same *Gotuisus* cyteth two bookes of the Iesuits for proofe of his allegations; the one, the foresaid *Censura Colonien sis*, which was not to be had (as he saith) in *England*, the other the large Catechisme of *Canisius*, which euery where was to be had, *M. Charke* cyteth in his margent only *Censura Colonien sis*, and suppresseth alwayes the name of *Canisius*, for that by cyting him, he should haue taught the way, how to find out the falshood of his cytations, which are by *Canisius* contradicted, and who setteth downe the quite contrary doctryne.

See defence p. 97.

38. And

38. And then further the Defender sheweth the like craft and subtility of M. *Charke*, in adding or taking away somwhat in the setting downe of euery doctryne: as in the first *pag.* 95. the Iesuits are reported to say: *It is not sinne whatsoeuer is against the word of God*, wheras they say only (talking of concupiscence without consent) although it suggest carnall motions against the law of God, yet is it not properly sinne, if we yield not therunto. And so *pag.* 113. the Iesuites are reported to say of the selfe same concupiscence, That albeit it be against the law of God, yet is it not sinne: wheras they say not, that it is against the law of God, *but that it prouoketh vnto things against the law of God &c.* And in the sixt article *pag.* 162. the Iesuits are reported by M. *Charke* to say, that, *the holy Scripture is a nose of waxe*, citing for it *Censura Colon. pag.* 117. which, as is said, was not extant in *England*, but he named not at all his Author *Gotuisus*, nor *Canisius* Catechisme by him cited *fol.* 44. where the slaūder is refuted. Nay M. *Charke* peruerteth the words of *Gotuisus* himselfe, which are these, *The Iesuits say, that holy Scripture in those things, which it conteyneth and setteth forth, is as it were a nose of waxe, not yielding any certayne and immoueable sentēce, but such as may be wrested &c.* So as *Gotuisus* doth not accuse them to call the Scripture a nose of waxe, but to vse the similitude, that as a nose of waxe may be wrested, so may the interpretatiō of scriptures by wicked heretiks, if there be no certayne meanes, rule, or direction how to know the true sense.

Vnsincere dealing of M. Chark.

Gotuis. in Antith. p. 217.

39. These things then did trouble me much, but especially some other places playnly corrupted as it seemeth, and that wittingly, and willingly by M. *Charke*, as namely *pag.* 123. about the foresaid doctryne of Concupiscence, where the *Cēsure* had alledged besides the testymony of many other Fathers, one most playne out of *S. Augustin.* saying, *Concupiscence is not synne in the regenerate, if consent be not yielded vnto her, for accomplishing of vnlawfull workes*: M. *Charke* alledgeth another authority out of *S. Augustin.* in the same place, that doth (as he saith) expound his meaning: for thus he writeth: *Aug. his place* (saith M. Charke) *is expounded by himself afterward*

Lib. 1. de nupt. & conc. c. 23. & 25.

terward, saying, *Concupiscence is not so forgiuen in Baptisme, that it is not sinne, but that it is not imputed as sinne*, where the word *sinne* in the first place is put in by *M. Charke*, for that S. *Aug.* wordes are: *Dimitti concupiscentiam carnis in Baptismo, non vt non sit, sed vt in peccatum non imputetur: quamuis reatu suo iam soluto, manet tamen.* Concupiscence is forgiuen in baptisme, not so as that it be not (*or remaine not in the regenerate*) but that it be not imputed as sinne. It remaineth indeed, but so as the guilt which it had of sinne, is dissolued or take away by baptisme: which last wordes *M. Charke* cutteth of, and putteth in the word *sinne*, which altereth the whole controuersy. And this I found afterward to be true by searching of *S. Austen* himselfe.

Anotable corruptiō of S. Augu-ſt.

40. The other corruption seemed yet more willfull: for wheras the *Censure* had obiected vnto him that odious doctrine of *Luther*; that *if a woman cannot, or will not proue by order of law the insufficiencie of her husband &c. let her by his consent priuily lye with his brother, or with some other man*. For answere herunto first *M. Hanmer*, that wrote in like manner against the *Censure*, without scruple affirmeth it to be false, and that *Luther* neuer wrote any such thing; which seemed also strange to me, for so much as *M. Charke* confesseth it to be in *Luther*, but answereth it another way, saying: True it is, that *Luther* gaue this euill counsell, but as he answereth himselfe, he did it when he was among you, *but now* (sayth he) *speaking of the time after his conuersion, my mind is to giue other counsell*. So he. And it did put me in some comfort to heare him seeme to deny it. But when I returned to the Author of the *Defence*, I found two things euidently proued out of *Luthers* owne wordes and works: First that he was no Papist when he wrote this, though he was yet in some feare and dread of the Popes power to punish him, whome he there calleth * Antichrist, which he would not haue done (*saith the Defendour*) if he had byn a Papist. The second, that the other counsell which he said he would giue now, was far worse then that he gaue before: for he saith, that he would now force the husband to giue consent (that his wife should lye with

See Defence. p. 56 & Luth. serm. de Matrim. tom. 5. VVitemb. fol. 120.

* *cum ad huc me detineret pauor Antichristi.*

his brother or with some other man) and that *immissa manu in lanificium*, laying his handes vpon his lockes: and indeed the wordes import a more foule reuenge, as they stād in *Luther*.

Luth. Serm. de Matrim. fol. 120. tom. 5. Witenberg. An. 1554. & tom. 6. Germ. fol. 372.

41. And that you may know his constancie in this good doctrine, I will set downe his owne wordes, as they ly in his sermon of Marriage, and are extant in the 5. tome of his workes, where thus he writeth: *Itaque in hunc modum consului: Si mulieri ad rem aptæ &c.* In this manner then I gaue counsell: If a woman fit for the act of Marriage, haue an husband vnfit thereunto, nor cannot publikely marry another, and yet would be loath to commit dishonesty, because the B. of Rome requireth about it many witnesses and much adoe, shee ought in this manner to speak vnto her husband; You see good husband, that you cānot do your duty vnto me, and you haue disappointed my youthly body, and brought me besides in daunger to loose my good name, with hinderance of my health: and you see, there is before God no Marriage betweene vs two. Be content I pray you, that by your good leaue, I may marry secretly with your brother, or next kinsman, so that still you beare the name *of being my husband*, least your goods come into other mens hands, and suffer your selfe, of your owne accord, to be deceaued by me, as you haue deceaued me against my will. I said also, that the husband ought to yeild hereunto, & by these meanes prouide her of the duty of due beneuolence, and giue her hope of children, which if he refuse to do, she may secretly depart from her husband into some other Country and there marry another. Such counsell then I gaue at that time, when as yet I stood in feare of Antichrist. But now I would giue far other counsell, and that husband which had thus craftily beguiled his wife, I would plucke him * soundly by the lockes (as the prouerbe is:) the same I say concerning the woman that beguileth her husband although this happen more seldome in women. In such weighty matters, as concerne our bodies, our goods, honour, and saluation, it is not inough to deceiue sleightly

Luthers ghostly counsell to another mans wife

* *vehementius lanificium immissa manu conuellerem.*

our

our neighbour by craft, but it is necessary that he be made to pay sweetly for this his cosenage and deceipt. And againe in the same fermō. There be some womē (saith he) so froward and obstinately set, that allthough their husband fall ten times into incontinencie, she passeth not: here it is time that the husbād say thus vnto his wife: If thou wilt not, another will; if the mistresse will not, let the maid come. So that the husbād warne her twice or thrice before, & declare her stubbernes to others, that her frowardnes may be knowne, & punished before the Cō-gregation. If yet she will not, then dismisse her from thee; put a way *Vasthi*, and take *Hester*, as king *Assuerus* did. Thus far Luther: all which M. *Charke* leaueth out, & dissembleth, & remayneth cōuinced, as it seemed of two notable wilfull falshoods: the one that *Luther* was a Papist when he wrote this, and the other, that he would giue better counsell after when he was a Protestant. *Ibid. fol.* 123

42. These things then lay heauily vpon my hart and afflicted me exceedingly, being not able to determine what way to take. For as for *Papistry*, I detested the same with my soule, thinking them to be wholy amisse, and to hold the truth in no one thing that lay in cōtrouersy betweene vs, & yet now I saw that in all these poynts before mētioned, they had much more reason, & we much lesse truth in apparēce of argumēt, thē euer I had imagined: & the slippes which I had found in these learned Ministers here named, *D. Fulke M. Hanmer*, and *M. Charke* did make me greatly to doubt, least they and others who wrote of Cōtrouersies did not deale sincerely, and truly in matters: but rather in heate of contention did striue euery one to maintayne any thing true or false, that made for their part or purpose which they defended: and so I came to doubt now whom I might beleeue or trust, and vpō this doubtfulnes came to resolue at lēgth to make recourse to his Maiesty, as before hath bene said; hoping that by his means, order, & cōmandemēt, as Supreme Head of the Church I might be best satisfyed, & quieted in mynd, which Christ Iesus knoweth was my only hope, & desyre in this world.

My perplexity vpon the slippery dealing found in Protestāt Ministers and their writinge.

OF MY RESOLVTION TO DELIVER THE BOOKE, INTITVLED

The defence of the Censure, to the K. Maiesty, as I did with a Memoriall at *Greenwich* on *Good Friday*, being the 6. of Aprill in the yeare of our Lord 1604.

AND

HOW I WAS CALLED that same day to the Councell Table before my L. of Canterbury and others.

CHAP. II.

HAVING thus wearied my selfe in seeking to and fro to pacifie my disturbed soule by the space of two or three monethes, and by no meanes able to recouer my former peace of mind and wonted security, concerning the certaynty of my faith, and assured hope of saluation, at last I began to thinke, what if this booke that hath so much troubled me, were deliuered to the Kings Maiestie, that the truth or falshood of the contents therof might be the better discouered: for

now

now about the same time there were Disputations had with the *Puritans* concerning their Religion, or contrarietie to the Protestants: and the *Papists* had bene busy to procure a toleration of their Religion, which was doubted by a great many, both Protestants and Puritans, that his Maiestie would haue graunted. The King also in his very first Proclamation seemed to be very desirous to procure an vniformity in Religion in *England*, so that both Papist, Protestant, & Puritan might concur in one true faith, & therfore his Maiestie mentioned the calling of a generall Councell, wherin he most especially (as I suppose) meant the deciding of all controuersies betweene Papists and Protestants.

2. Moreouer I conceiued his Maiestie to very studious of the truth, by that I had often heard, he would dispute and reason himselfe, concerning Religion, being also of a good and Godly disposition, of sound iudgment and learning, as appeared by his books, which I had seene and greatly liked, & therfore I presumed he would be the more ready vpō my humble suite and request to cause the verity of this booke to be searched, and sifted out, tending to so great disgrace, and cōtempt of the first and chiefe Protoprotestāt M. *Luther*, with *Zuinglius*, *Caluin*, *Beza*, and the rest his Successors, not only of their liues and manners, but also of their faith, and doctrines. And the rather, for that this foresaid booke (I meane the *Defence*) being once presented vnto his Maiestie, would stand (me thought) attending as sollicitor in the name of all Papists, & as it were at the same instant with the Puritans humbly crauing one day of hearing, for some indifferent triall of their so long suspended cause, as therin they grieuously complayned. So at last I resolued to deliuer this booke vnto the Kings Maiestie himselfe.

My hope of redresse from his Maiesty.

3. But yet sundry doubts soone crossed this resolution, as to thinke how vnfit my selfe was to enterprize such a matter, & (considering my timorous & bashfull dispositiō) to interpose my selfe in so waighty affaires, I being also then one of the Ministry; and besydes other respects I imagined what

Reasons arising against my former resolution.

what troubles might befall me: to my great losse and hinderance both temporall and spirituall: as also I considered the Booke it selfe was in respect of the oldnes, and vndecent forme therof farre vnmeet to be presented to any Noble personage whatsoeuer, and much lesse to his Maiesty: neyther could I possibly come to the sight of any other copy to present, with an hundred such like contradicting cogitations. At length therfore being pricked forward which a most earnest desire to procure some sound satisfaction and resolution of my doubts, I obliged my selfe by Vow vnto Almighty God in my feruent prayers, dayly streaming forth of the dolorous wounds of my languishing soule, thirsting after the fountaine of liuing waters, the knowledge of the true faith leading to saluation by Iesus Christ, the way, the truth, and the life: I vowed, I say, as in the presence of Almighty God to deliuer this Booke vnto the Kings Maiestie for the obtaining of a full discussion of the verities, or falsities therof, and accordingly to submit my selfe vnto the most sweet direction of his holy spirit: yea though it were to yield assent vnto the very Romish Religiō it self (which was the hardest poynt I could then thinke of) if I might rightly discerne them of that Religion to hold the truth, albeit my naturall inclination, and habituall disposition euen shrinked heerat, and as it were trembled to heare my owne voice often sayng, *And can I then become a Papist?*

My vow, and conflict about giuing vp the booke

4. And further besids the other motiues aforsaid which moued me to determine to deliuer this booke, as also to vow the same (as before hath beene sayd) for the most certayne performance therof, being such an enterprize, as might happily procure so great, and generall a good, if it fell out well; I was further vrged therto by a certayne particuler necessary cause, as I thought. For hauing lately before taken the Oath of the *Supremacy*, acknowledging the King to be Supreme head of the Church, as well in all causes Ecclesiasticall as Temporall, I esteemed my self so boūd in conscience, that if I should perceyue the Roman faith to be the truth, yet I could not imbrace the same (as to me it

it seemed) or submit my selfe vnto a forrayne power (such as the Lawes accompted the Pope and his Supremacy to be) vnlesse his Matie. should as it were dispense therwith, and grant me liberty to vse my conscience, which I intended to sue for at his Maiesties hands.

5. Thus thē hauing at length as it were ouercome these difficulties, I framed a certaine Memoriall (as I may call it) wherin I comprehended, as compendiously as then I could (so many diuers thoughts disturbing my obscured vnderstanding like to a troubled fountaine, which sendeth forth no pure, or pleasant water) some chiefe and principall causes of my doubts and difficulties before touched, and conteyned in that booke, therby to induce his Maiesty to peruse the whole booke it selfe: desiring his Highnes, that if vpon the examination of those things conteyued in that booke, it should happen to be truth which was by that Author affirmed, that then his Royall Clemēcie for quiet of my conscience, would permit me to follow that Religion, which the same Author professeth: but if contrariwise he were found false in his assertions, or allegations, that then, whereas his Maiesty had begun (as it seemed) to take some pittie of the Papists former punishements, he would now most iustly extend vpon thē, and all their adherents a more sharpe chastisement then before, for that they would publish to the world such falsities against the truth of Christ and Saintes of God.

The Memoriall I made to his Maiesty.

My petition.

6. With this Memoriall then, togeather with the Book it selfe, as fitly accommodated as I could, I went often to, and from London, during the time betweene Christmas and Easter, neuer finding opportunity to deliuer the same, vntill at length, hayled therto by my vow before mentioned, I went to *Greenwich*, where the Court then was, vpon *Good Friday* being the 6. of Aprill in the yeare of our Lord 1604. And there attending his Maiesties comming vnto the Chappell, I among other Petitioners, as he passed by, deliuered the Booke, togeather with the said Memoriall, not vnto the hands of his Maiesty immediatly, (for I could not get so neere vnto him by reason of the presse

Syr Roger Wilbraham Maister the Requests.

preſſe of people) but to *Syr Roger Wilbraham* Maiſter of the *Requeſts*, who taking it at my hands, and ſome what admiring therat, deliuered the ſame vnto the King immediatly after his cõming into the Chappell, which as ſoone as the King beheld, preſẽtly he ſpake aloud, & with a great Oath (as was reported) ſmiting with his hand, ſaid: *this is ſome Papiſt*, and preſently ſent forth a Gentleman of his priuy Chamber, to inquire for him that deliuered the Booke: to whome I anſwered, my ſelfe to be the man: thẽ he (after we had walked 3. or 4. turnes in the Gallery, aſking me ſundry queſtions concerning my name, kyndred, calling, and eſtate of life, as alſo concerning the booke, wherin I was very ſparing to anſwere him) willed me to ſtay there vntill his Maieſtie returned, for he ſaid it was his Maieſties pleaſure to ſpeake with me. Vnto whome I anſwered, I would willingly expect his Maieſties pleaſure. Neither had I intent to depart without his Maieſties gratious licence, and diſpatch of my buſines.

What paſſed in the deliuery of the booke and my Memoriall.

7. And now he being returned into the Chappell, and the reſt of the company leauing the gallery, euery man as vpon that day exerciſing the beſt deuotion he had, I walked alone, hauing no deuotion to heare the Sermon, but remayned as the man walking betwene *Ieruſalem* & *Ierico*, fallen into the hands of theeues, robbed of all life of Religion, ſore wounded in my vnderſtanding, and halfe dead in all my ſenſes and powers of my ſoule, expecting the preſent remedy, & help of that good *Samaritan* Chriſt Ieſus my Sauiour, who as vpon that day ſuffered death vpon the Croſſe for my redemption, vnto whome as to my chiefe helper in tribulation, I commended my preſent buſines.

Luc. 10.

8. The Sermon being ended, before the King came forth, the *L. Chamberlayne* came, inquiring for him, that deliuered the booke, vnto whome as ſoone as I could, I preſented my ſelfe: who asking me what I was, I anſwered, May it pleaſe your Lordſhip, I am a Scholler. What are you a Miniſter, ſaith he? I anſwered no my Lord, I am a Deacon. Me thinketh (ſaith he) you are a Papiſt.

The comming forth and ſpeach of my L. Chãberlayne.

Ianſ

I answered, I am not yet if it like your L. a Papist. So he cõmanded one of the Groomes there present of the Chãber to looke vnto me: I said, my Lord, I meane not to depart: & with this my Lord returned into the Chappell. Then presently came flocking about me many people of sundry sortes and fashion, and diuers of the K. Guard, who would needes know what was the Booke I deliuered? what it conteyned? whether it were of my owne making? whether it were in latin, or in English? and whether I were a Papist or no? To all which I endeauoured, as much as I could, to answere with silence, but yet they persisted in their examinations, one demaunding one thing, and another another. To whome at last I replyed; that it concerned not them to know what it conteyned, it was a booke concerning Religion: then they stood gazing and wondering about me: one said, he thinketh *he hath done a meritorious deed to day, he need care for no more*. Another said: *by this he hopeth to redeeme a soule out of Purgatory*. One said: *Is he not a Minister?* Another said: *he may happen be a Priest*. Another said: *how durst you giue a Papists booke to the King?* And another who seemed to be a Puritan, and would presently haue entred into disputation with me (being some taylour, as I supposed, or some other such like artizã or craftsman) began to insult ouer me and say, *Is it not a shame for a man of your yeares, not to be setled yet in Religion?* To whome I vouchsafed no answere at all. And thus euery one spake his pleasure vntil the King his Maiesty was cõming forth: and then the *Lady Rauly* being there presẽt to preferre some suite for her husband that was in the Tower, requesting me, and my keeper by earnest intreatyes, not to hinder her from speaking to the King, I could not but yield thereunto, which was the occasion, that his Maiesty passed by without speaking vnto me, for that the presse of people & multitude of halbards were so great, as I could scarce come to the sight of him.

Sundry demaunds made vnto me.

My remission for apperãce at the Counsell Chamber.

9. Then I attended with my Keeper in the great Chãber, vntil word was brought vnto him, that he should bring me into the Counsell-Chamber after dinner before

my L. of *Canterbury* (lately before of *London*) and his Assistants; and so he did: where being come (my Lord sitting in a Chaire at the vpper end of the Counsell-Table, with D. *Montague* Deane of the Kings Chappell stãding by him, and diuers other Clergy-men, but many more Gentlemen of diuers sortes, which came in from tyme to tyme:) his Lordshipp seeing me, willed me to come neere, and after some few questions about my name, state and condition, commaunded a certaine Gentleman (whose name I know not) to read the memoriall, which I gaue with the booke, which were both brought thither to the end (as was said) I might explaine my meaning concerning my whole purpose, and particulerly about a certaine allusion vsed by me in my Memoriall, taken out of the 21. Chapter of *Deuteronomie*, concerning the law of a strange captiue woman, wherunto I fitly (as I thought) applied this Booke, being vnto me as it were the voyce of the Church of *Rome*, which diuers Protestants in their expositiõs of the *Reuelatiõ*, & I in that place, termed the woman sitting vpon many waters, and the harlot of *Babylon*. In all which I declared my meaning; though it seemeth I was not so obscure but that his Maiestie himselfe (as I gathered after by my L. and. M. Deanes talke) did rightly vnderstand in what sense I spake. And concerning *Luther*, *Caluin* & *Beza*, whom I had mentioned in my Memoriall & couertly glanced at, I so explayned my mynd out of the Booke (*of Defence*) it selfe, that it was litle pleasing to my L. or *D. Montague* there present to heare it, and therfore my L. called me yet nearer, so that I stood close vnto the table, in so much that diuers that were present could not heare what was spokẽ.

The first speach with my L.

10. Then my L. proposing many questiõs about the place of my dwelling, and of whome I had the Booke &c. asked what moued me to deliuer this Booke vnto the King, saying: this is a Booke of *Persons* that notorious traytor, from whome, I am sure, you haue heard, how many treasõs haue proceeded against the Queene in her tyme: if he could be taken in *England*, he would be soundly handled: what had you no other booke, but this to deliuer to the King &c?

Why

Why (saith he) I burnt I cannot tell how many of them. Wherto I answered, may it please your Grace, I know not the Author of it, neither do I respect, who it is that wrote it, I only desire to be satisfied concerning the truth of that which is contayned in the Book, for if it be true, I cannot perswade my selfe that we are in the truth, or right way. And yet it is well knowne how great an aduersarie I haue alwaies bene to the Papists Religion to the vtmost of my power, and I yet thinke with horror how hard a thinge it is for me to be of their Religion. Then said my L. why, what so great matter is in this booke that should moue you to doubt of that Religion wherin you haue beene brought vp all your life, and that you must needs giue this booke to the K, aboue others? I answered, there be diuers points of great difficulties vnto me, as may in part appeare by my Memoriall exhibited to his Maiesty, but much more by the booke it selfe. And amongst other, one chiefe point is concerning *M. Luther* and his schollers, that first began this reformation (as we call it) from Papistrie amongst vs, of whom, as the learned of our Church *M. Iewell*, *M. Fox*, and *M. VVhitaker* and others haue written, so haue I accompted him to be a man of God, and one sent to inlighten the whole world, being before drowned in the superstition of Papistry. But if he were such a one as this booke sheweth him to be, one that was first moued by the Diuell to write against the Masse, that he had much conference with the said Diuell, and so great familiarity with him, as to eate a bushell of salt, as (it seemeth) his owne words do testify, I haue reason to doubt of our Religiō, which should take beginning from the Diuell.

Talk with my L. about M Luther & his Schollers.

11. Then *Doctor Montague* replyed, *Luther* was a holy and learned man, but yet we tooke not our Religion from him. And my L. said, *VVill yow beliue a lying trayterous Papist, that practiseth nothing els but lying: they haue their* pia mendacia, *and thinke it no sinne to bely vs that are their aduersaries*. Do not you know, when two men go to law togeather, one will speake the worst he can against the other? I answe-

red: but then the truth being knowne (my L.) it will redound to the greater discredit of him and his cause that belyeth his aduersary. And as for *Luthers* incredible raylyng (said I) against *K. Henry* the 8. the Authour of the Defence quoteth the booke and leafe, and setteth downe his owne words: and surely I cannot think, that any man
See before c. 2. diff. 4. induced with the spirit of God could speake so vilely against the person and maiesty of a King as he doth: and euen that alone (if it be true) though there were nothing els against him, would make me to thinke he was no such holy man as I beleeued him to be. VVherto a certaine Gentleman that stood there by, who had taken vp the Booke from before my L. and was reading theron, said: Luther was somewhat rash indeed: which I vnderstanding that he had said a *Rascall*, I repeated the word with admiration. Nay (quoth he) I say not so. But surely I must thinke so (said I) if it be true, or els he would neuer haue vsed such base termes, especially which that booke relateth, to such a famous and worthy King, as K. *Henry* the 8. was.

12. And here my L. spake somewhat, which I remember not, but I went forward, saying: and besides this, Syr, if we should not regard his person, but accōpt
See c. 2. diff. 5. & defēce pag. 45. that as passion, eyther of infirmity, or great zeale against the King, being then a Papist, though it were a great blemish in so rare a man: yet what may a man thinke of those foule doctrines which he taught, as that a *woman might marie or lye with her husbands brother*, quite contrarie to the holy Scripture, where *S. Iohn Baptist* said to *Herod*, *It is not lawfull for thee to haue thy brothers wife.* And another of his doctrines is, *if the wife will not come, let the maide come*, and these appeare to be truly reported of him, because M. *Charke* confesseth them, and going about to defend the first, hath no other way but to leaue out some part of *Luthers* wordes and falsify his meaning very strangely, that I was greatly ashamed at the reading therof, like as he dealt before with a place of *S. Augustin*, which made me thinke with my selfe, that Gods truth if it be with vs, needeth not to be defended with lyes: which moued me the more, for that

I do

I do hold M. *Charke* for some especiall chiefe learned man, hauing beene one of the chiefe disputants against M. *Campian* in the Tower, and therefore I thought, if this were true as it seemed, of this dealing of M. *Charkes*, it might well be, that he and others vsed the like liberty in other matters against the Papists, as the *Defence* cõplayneth very much: and this I assure you my L. (quoth I) hath bred in me a great scruple of mind, not knowing whome to trust. Wherunto my Lord answered: *And will you beliue all that this paltry booke saith, to be true?* I answered, if it please your Grace, I desire to be certified of the truth of this Booke, and that it may be examined, for I was not furnished with bookes to examine the same, and the Author therof is so full of his quotations of *Luthers* owne bookes, for proofe of that he saith, as eyther they must needes most of them proue true, or els he is the most impudent creature that liueth, be it *Parsons*, or whosoeuer it be.

About M. Charkes dealing.

13. And then my Lord and *D. Montague* looking eche on other, my L. said, this booke is answered already, and then whilest D. *Montague* looked on the date of the impression, my L. addeth further, *I am sure it is answered, I haue burnt a number of them*, meaning of the *Defence of the Censure*. Wherunto I said, my L. I would gladly see that answere, and then I hope I should be fully satisfied: whertomy L. made me no answere, but spake to *D. Montague* somewhat, which now I remember not, but sure I am it was of no moment for my satisfaction, for still I vrged to haue the places and authorities examined. From *M. Luther* we fell to talke of M. *Theodore Beza*, concerning whome I tould them that the booke reporteth how he sould his benefice to one, and tooke money for it before hand of another, and ranne away with another mans wife to *Geneua*, with other such like behauiour. Wherto my L. said, *Beza* confessed so much of himselfe (concerning his benefice) or els they had neuer knowne it, but their cosenings and false dealings (meaning of the Papists) go farre beyond this. And for *M. Caluin* (said I) whom I haue alwayes reuerenced, and imployed my chiefest tyme of study in his

D. Montague.

About M. Beza and M. Caluin.

booke *of Institutions*, I fynd him accused heere, to haue byn a false and deceiptfull wicked man, as that he was brãded with a hote iron for filthy Sodomy, and would haue rayſed a dead man, whilſt he was aliue, but afterwards found him dead indeed, by his prayers and endeauours to raiſe him. And many ſuch like things, ſayd I, are there reported of him whilſt he lyued, vntill he dyed moſt miſerably, afflicted with ſundry loathſome diſeaſes as did *Herod* and *Antiochus*. Then ſaid my Lord, theſe be all lyes, and tales of that *Bolſack*: and as for *Sodomy*, and all kind of filthines, it is as common a thing amongſt the chiefeſt of them to haue their boyes &c. as it is amongſt vs to haue women. VVherto I ſaid, my Lord I know not what their lyues may be, but the queſtion is now chiefely of their doctrines, which if it be true, a man may lead I thinke a good life among them if he will, though ſome of them be neuer ſo bad, and there can be but one true faith and beleife which is abſolutely neceſſarie to ſaluation: for without faith, as S. Paul ſaith, it is impoſſible to pleaſe God.

My Lord his reply.

A moſt falſe ſlãder.

14. Vpon this *Doctor Montague* tooke occaſion to ſpeake ſomewhat in praiſe, and defence of *M. Caluin*, vrging me to ſay ſomewhat againſt any thing that I had read in his doctrine: and by chance I remembred a place, which I had obſerued in his *Inſtitutions*, where he ſcoffeth at *S. Auguſtine* and his Mother *Monica*, for that ſhe had demaunded to be remembred by him after her death in the Sacrifice of the Altar, which *M. Caluin* ſaith, that it was an old wyues requeſt, which the ſonne not conſidering well of, was willing to grant, and would haue others to do the like: vherby I inferred, that *S. Auguſtine* ſeemeth to approue two doctrines of the Papiſts togeather, *the ſacrifice of the Maſſe*, and *prayer for the dead*: but to this *Doctor Montague* anſwered: Tuſh I can ſhew you there is no ſuch thing in *S. Auguſtine*: then (ſaid I) is *M. Caluin* a falſe man, that both confeſſeth and citeth the ſame: and with this I began to haue a ſcruple of *D. Montague* his conſcience alſo in auouching ſo publikely an euident vntruth. For who can think he was ſo ignorãt

Againſt M Caluin

Caluin. inſtit. l. 3. c. 5. §. 10.

of

or vnſeene in S. Auguſtine?

15. But now my L. being willing to riſe, ſaid to D. *Montague* (who had both the booke and my memoriall in his hand) well M. *Deane*, now you can ſhew the King his meaning: and then my L. & D. *Montague* both ſtanding on foote ſaid with a loud voyce vnto me: What did yow meane to ſay in your Memoriall: *The king is only worthy, & able to open the booke, as if there were no body els could anſwere it*: Wherto I anſwered, yielding for my reaſon, the ſcruple I made of myne oath taken to the Supremacie: and then my L. calling me friendly by my name, ſaid: Well *M. VValſingham* I ſee no cauſe why I ſhould commit you to priſon, haue yow any frends in the Court that wil be bound for your appearance? I anſwered, no my L. none whome I would willingly trouble vpon ſuch an occaſion. Then he asked me, if I would promiſe him to come to his houſe at *Lambeth* the next day, I anſwered ſaying, that I will my L. by Gods help: then he did coniure me, as I would anſwere at the day of Iudgement, that I ſhould not faile. I told him I would not. And thus I was diſmiſſed. And as I was going in the throng after my L. out of the Counſell Chāber, ſome one that came behind me, ſpake ſomewhat loud vnto me ſaying: *teneto fidem tuam*, for he thought (belike) I had bene then a Catholike, which comforted me at the hart, but I could not well diſcerne who it might be. And ſo I went ſomwhat more cherfully that night from the Court towards London.

My finall diſmiſſiō from my Lord at this time

WHAT

VVHAT ORDER MY L. OF CANTREBVRY TOOKE WITH ME, BOTH

by faire meanes and foule, for my satisfaction, vpon my second appearance before him at *Lambeth*, the next day after, being Easter Eue.

CHAP. III.

THE next day morning, being Easter Eue, I went to *Lambeth*, where being admitted into my L. presence in his Gallerie, he bid me fauourably welcome: And after some priuate speach, commãded one to call *D. Couell* his Chaplin vnto him: when he was come, my L. said vnto him: Here is one that is fallen into some doubts by reading a Papists booke *the defence of the Censure*, take him to you, and see if you can satisfy him, he is willing to conferre. So leauing my Lord in the Gallerie I went with M. Doctor to his Chamber, & being come thither he began to aske me concerning my name, dwelling, calling

My Lords speach to D. Couell

ſing, and proceding in this matter, being nothing willing, as it ſeemed, to talke with me of any further argument, but yet in proceſſe of much ſpeach we came to talke of Papiſts and their religion in generall, but nothing to my purpoſe, vntill I began to ſpeake of the Church, ſaying, it ſeemeth to me very ſtrang that the Church of *Rome* ſhould be ſo fallen into herſy and ſuperſtition, as we hold, ſeeing our Sauiour promiſed to be with his Church vnto the end of the world, & to ſẽd his holy Spirit which ſhould lead it into all truth. Then M. Doctor ſaid, Chriſt hath alwayes bene with his Church, and hath preſerued ſome true beleeuers in all ages: but you your ſelfe (ſaid I) do write in your booke againſt the Puritans, that doubtles the Church of *Rome* was once the light of the world for many ages, and the Kings Maieſtie in his ſpeach at the Parliamẽt, now in print, calleth her the *Mother-Church*, which muſt needs import, that once ſhe was the true Church, and therfore it ſeemeth, that either ſhe indureth ſo ſtill, or els that Chriſt did forſake this true Church, and permit her to fall into hereſy and ſuperſtition (which ſeemeth expreſſely againſt his owne promiſe in the ghoſpell) if it be true that the Church of *Rome* be fallen into Idolatrie, and blaſphemous hereſies, as we ſay.

Mat. 28. Ioan. 14.

D. Couels booke. *ſee after Ward cap. 11.*

A point ſeriouſlie tobe conſidered.

2. Then ſaid M. Doctor I do not condemme all the doctryne of the Church of *Rome*, I know they teach many good things, but yet they hold ſome opinions contrarie to the Scripture. I anſwered: If they do hold any points againſt the Scripture, they cannot be the true Church, for that ſhe holdeth nothing but truth, being as *S. Paul* ſaith, the pillar and ground of truth: and moreouer they haue many excellent learned men among them, ſuch as you your ſelfe greatly cõmended in your booke, and they belike can diſcerne no ſuch errors to be in their doctrine againſt Scripture: and furthermore do alledge not only Scripture, but ſay, that all the ancient Fathers did acknowledge, and confirme their doctrine. And wheras you ſay that Chriſt had alwayes ſome true beleeuers, it ſeemeth

1. Tim. 3.

My conference with D. Couel.

meth (that some) in so great a multitude of Christians cannot well stand for a Catholike Church. *D. Couell* answered, the Fathers make as much for vs as for them, though in many things they followed the tyme wherin they liued, and in continuance of time men haue attained to more light. Which answere satisfied nothing at all my vnderstanding, condemning the Fathers as accommodating themselues vnto the times, which is to euacuate all their authority & the Authority of the Church throughout all tymes.

3. Many such like speaches M. *Doctor* vttered, but very coldly, as seemed not to proceed from his hart. But (said I) concerning this booke, Syr, I would gladly make triall of the truth therof, and then I tooke out my notes and collections, which I had gathered out of the Defence, saying, I pray you let me see some of Luthers workes, if you haue any: I would faine see that *de Missa priuata*. I think I haue it saith M. Doctor, and so he went into his study and at length finding it, brought it forth: then I began to speake of Luthers conference with the Dyuell, and turning ouer a leafe or two of the booke, as it lay before vs in the window, I light vpon the same place cyted by the Censure, and began to read vntill M. Doctor interrupted me, & turning away from the booke, said: Tush you see, I haue this booke and many such like, and I neuer regard them, this hath lyen by me I know not how long &c. I answered, But surely, Syr, if I had knowne it, or could haue seene it before now, I should haue regarded it, and considered well of it: and this seemed inough to me, for I had as much as in this matter I desired, the thing being playne that *Luther* had this story of his conference with the Diuell in his owne writings, which my L. of *Canterbury*, and D. *Montague* before ascribed to the pious lyes of the Papists. But M. Doctor *Couell* flying from this, persisted in sundry other discourses, saying, Why, I haue my selfe diuers of myne owne frends and kinred that are that way mynded towards Papistry, and yet it doth not mooue me. I assure you M. *Walsingham*, if I were

About Luthers conference with the Diuell

were perſwaded that it were the truth, there ſhould no promotion, nor any thing els cauſe me to forſake it. &c.

4. To this, though I anſwered litle, yet I thought the more, and that promotion was not ſo lightly eſteemed by him, for that, aſſoone as euer he perceyued that I was not ſatisfyed by theſe his words, he ſhewed himſelfe not a litle offended, wiſhing that he had neuer knowne me, for that he ſhould receyue, as he ſayd, diſcredit by hauing talked with me, and not ſatisfyed me, and with this he left me, and went to my L. it being now dinner tyme: and when my L. and his company was ſet at table I was conuited, and called in alſo by one of his Gentlemē to dine there, and by my L. commandement, placed at the end of his owne table, right ouer againſt him, who vſed me that day with extraordinarie courteſie, ſending me from his owne diſh, and commanding diuers particuler fauours to be vſed towards me, and namely he ſent me downe his owne bowle of rize, & carued vnto me fiſh, but offered me no fleſh, though there was ſome at table. No matter of argument or diſpute fell out at that dinner, though I ſomwhat ſuſpected that ſome things would haue byn ſaid cōcerning me, and my cauſe. There was alſo preſent *Syr Chriſtopher Perkins*, whome if I had knowne (as after I vnderſtoood) to haue beene a Ieſuite many yeares, it would haue giuen me matter to muſe vpon.

5. But after dinner walking vp with M. Doctor into the great Chamber, I foūd there another matter of greater muſing, among other cogitatiōs occurring for three or foure houres togeather, which was the pictures of all the Kings of *England* in their proper habits, of whome among other ſundrie cogitations concerning them & the religion which they all profeſſed, which was Papiſtrie, I cōſidered how ſimple and playne they were vntill *K. Henry* the 8. who firſt of all began to alter, or doubt at leaſt of the Religion, which they all profeſſed vnto his tyme: and when after long expectatiō I ſaw my ſelfe not called, nor any come to me againe for giuing me ſatisfaction in

A contēplation of mine in the great Chamber at Lambeth.

my doubts, I began to thinke that there was more difficulty in them, then I my ſelfe had hitherto conceyued, and ſo at length being wearied to expect any longer, I thought beſt to repayre to *Doctor Couells* chamber, to know what was my Lords pleaſure of me, who going and returning, brought me word, that I might go home into the cõtrey vntill my Lord ſhould ſend for me againe: & ſo I departed, meruayling not a litle at my ſo ſleight and ſuddayne diſmiſment, wherof yet afterward I perceaued the cauſe, and felt the effects.

OF

OF MY THIRD AND FOVRTH APPEARANCE BEFORE MY LORD AT LAMBETH.

and how differently he proceeded with me from the first and second time.

CHAP. IIII.

BVT now I was no sooner dismissed & gone, but my L. whether called vpō by the K. or otherwise entring into deeper apprehēsion of the matter then before, he asked the next day his chaplin *D. Couell*, what was become of me, and perceyuing I was dismissed, was exceeding angry, and gaue commandemēt, that I should be sought out, & brought back againe with all diligence: wherupon *D. Couell* besides the sending of some to seeke me in *London*, sent also another to the Commissary of *S. Albans* neere vnto whome I dwelt, charging him to seeke me out, which made a great noyse in all that countrey: but I was met withall two dayes after walking in *Paules*, without cogitation of this matter, and so was presently brought to *M. D. Couell*, where he then was, and with him passed to *Lambeth* againe, wherof *M. Doctor*

was very glad, and I not sorie, thinking that now I should haue some good satisfaction indeed in all my doubts.

2. But assoone as I came I perceyued that my L. countenance towards me was changed: for I being brought by *D. Couell* before him into his study, where was also the forsaid Knight *Syr Christopher Perkins*, assoone as I came into his presence, I beheld my L. countenance framed to be angry. How now Syrra (saith my L.) how chance you went away in that māner the other day? May it please your Grace, said I, *M. D. Couell* told me it was your L. pleasure I should go home, vntill your Grace sent for me. My L. said, I gaue no such order, *D Couell* is a wise man. *D. Couell* said, I vnderstood your Grace so. Then my L. turning to the knight, said with an angry countenance, assoone as I came to the Court to day the first word the King spake vnto me he asked me what I had done with him that deliuered the booke: You are a fellow indeed, we haue dealt to gently with yow, thou art a bold Companion to deliuer such a booke to the King. Then I began to speake, and to yeald my reasons therof: but my L. proceeded in his wrathfull speaches, and after many fierce & angry words, he added: I will euen send thee to *Bridewell*: thou art worthy to be set on the Pillory, and to haue thine eares cut of for a libelling knaue as thou art. I answered, may it please your Grace, I hope, I haue not deserued any such punishment. I haue set my name to that which I haue written, I desire you (my Lord) but to be taught the truth. My L. said: Thou be taught? thou art a foolish bold knaue, and I will handle thee as thou art, before I haue done with thee.

The Archbishops speach vnto me.

My Lords cholerick words & threates.

3. So when my Lord had chafed and spoken largely his mind, thinking he had now put me in a bodily feare, the Knight in the corner began to speake and say, my L. he will be better aduised. *M. VValsingham*, I dare say, is sory for his rashnes: you shall see he will conforme himselfe, and behaue himselfe as he should. But my Lord yet still continued in his rough and angry termes, saying: no man for-

The Knight in the corner

forsooth will serue you but the King to deale withall? I answered, may it please your Grace to consider my reasons, why I came chiefely to the King: then said my Lord: why what hast thou to do with the King, what careth the King if thou wert hanged like a foolish knaue as thou art, with many other such like vehement and theatning speaches: but yet in the end he said, Come neare (for that all this while I stood aloofe.)

4. And then he called for his Secretary or Notary, saying with indignation to me: come, come you hither, I will examine you further then I haue done yet: I haue but dallied with you hitherto: Come on, take your oath. Wherto I said, it shall not need to exact any oath at my hands, for I will answere nothing but truth to any thing your Grace shall aske me without my oath: then said my Lord: Grace me no Grace, come I will haue thee sweare, and I will handle thee as thou art: So I was examined vpon mine oath, how I came by the booke, whether any body els had dealt with me heerin, and such like. To all which I answered truly, but negatiuely (for in truth hitherto I had neuer dealt with any Papist at all:) then he further vrged me saying, what was your meaning by deliuering the booke to the King? I answered, my Lord I expressed my meaning & cause in that Memorial which I gaue with the booke. What, saith he, but you thought to conuert the King belike? did you thinke the K. would beleue all the lyes in that booke, as well as your selfe? I said, my Lord, I did not weigh nor consider his Maiesties iudgment by my owne, and my only desire is to know whether they be lyes or no: for then were I satisfied. My L. vrged me still saying, but what did you thinke? I answered: I had so many and diuers thoughts my L. as I cannot precisely say vvhat I thought. My L. said, nay you thought to do some notable act, I am sure: you thought to make the King a Papist forsooth: Come I will haue you tell me what you thought: wherunto I answered (for as much as he vrged me so eagerly, and that vpon mine oath) that albeit I had no expresse intentiō eyther to make his

The Arch bishops interrogations, after I was sworne.

his Maiesty or my selfe a Papist therby, yet did I hope that if by his sound iudgement I should find any one of these things true, that are alledged, he would cause the rest to be searched, & so my selfe to be satisfyed.

5. And now my L. anger beginning to be somwhat aswaged, the knight in the corner said: If it please your L. you shall see *M. VValsingham* wilbe better aduised, and conforme himselfe as well as euer he did, after he shall haue conferred with some learned man. My Lord said, why, D. Couell heere hath talked with him, what say you of him? *Doctor Couell* said, I haue had but litle talke with him, he will talke of nothing but concerning that booke, he stands altogethet therupon, & the points therin conteyned. VVhereto I replyed saying, *D. Couell* shewed me *Luthers* booke *De Missa priuata*, wherin he confesseth he had conference with the Diuell, as the *Defence* affirmed of him, & therfore I think he could not be a man of God that should inlighten the world &c. VVhy, said my Lord, we do not build our fayth nor religion vpon *Luther*: then (said I) is there *Beza* also, whome I tooke to be a most Reuerend and holy man, he wrote such vile, and lasciuious verses as is incredible. My Lord said, what if he did make such verses when he was in his youth, and *Beza* was a Papist when he was a yong man: doe you not know how *S. Paul* was a great persecutour of Gods Church, yet after became an holy Apostle? I answered, but if it please your L. *S. Paul* was no persecutor after he became an Apostle, and further, if we should pardon *Beza* in his youth, yet the Booke saith he became worse after he was a man of yeares and a Protestant, and not better, as taking another mans wyfe, killing his owne child which he begat of his mayd, and many such whilst he lyued in *Geneua*: and furtqer I added, how *Doctor Bolsacke* the writer of the story protesteth before God and all his holy Angels in the beginning of his booke, that he setteth downe nothing vpon malice, or that is false, and therefore he dedicated his bookes to the Magistrates of *Geneua*, that they might make tryall of that which he had written

My conference before my Lord of Canterb.

written, both concerning *Caluin* and *Beza*. And as for that concerning *Beza*, he wrote whileſt he himſelfe was aliue, (as the *Defence* ſaith) that he might the better anſwere for himſelfe, but we neuer heard that he conuinced *Bolſacke* of any lyes, or falſe reportes: and is it probable that any man will damne himſelfe, my L. (ſaid I) that he may diſgrace or diſcredit another? But my L. anſwered; tuſh, theſe are all *Bolſacks* lyes, a renegate fellow, I haue burnt a number of his books.

6. And with this he roſe from his place, and walked into the inner part of his ſtudy, giuing as it were place of purpoſe for ſome others to interpoſe themſelues, and to take vp the matter, which they did. For preſently came the foreſayd Knight and *D. Couell* about me, the Knight ſaying: VVell *M. VValſingham*, I hope you will be aduiſed, my Lord will vſe you fauourably, with ſome other few words to the ſame effect, which ſeemed to me a ſtrange ſpeach of one that had beene a Prieſt, and (as ſome ſay) a profeſſed Ieſuite, to ſtand ſo much vpon temporall fauour in points concerning the ſoule. And then *D. Couell* ſaid, you ſee *M. VValſingham* how angry my L. was, I would wiſh you, not to be obſtinate, and you ſhall ſee my L. will deale the better with you. I anſwered, why M. Doctor, I hope my L. ſhall haue no cauſe to deale hardly with me, for I am willing to cõferre with any, but I cannot be ſatisfyed with any cõferẽce but the tryall of the truth of the citations in this booke. D. Couels and the Knights coũſaile.

7. Then my Lord comming towardsvs, ſaid, why if you ſtand ſo much vpon bookes I can ſhew you inough, you ſhall want no books: will you read one that I ſhall lend you? other gates bookes then that lying fellowes libel? I anſwered, yes if it pleaſe your Grace to ſhew them me, and humbly thanke your Lordſhip for the ſame. Then my L. called to one to fetch forth two bookes of *M. Thomas Bells*, one intituled *Anatomy of Popish Tyranny*, & the other *The Suruey of Poperie*, which being brought, my L. ſayd, heere are two books, will you read theſe? you ſhall ſee what he ſaith heere to the Papiſts. I anſwered,

If it pleaſe your Lordſhip I will read them willingly: and further more my Lord asked me, if I had read *M. Iewells* and *M. Hardings* bookes? I anſwered, no my Lord, I haue read M. *Iewells* only. VVhy, ſaith he, you might haue taken thoſe bookes to read rather then this, and ſo you ſhould haue dealt more indifferently, and haue ſeene, what had beene ſaid on both ſydes; but to go take ſuch a paltry booke as this (meaning the *Defence of the Cenſure*) it was a very fooliſh part indeed. But I ſtood ſtill in this to haue the doubts and difficulties anſwered, which I had gathered out of this booke.

8. Then my Lord returned to his former place peruſing my examination before taken, & added this alſo to my former Oath, as he ſaid, that I ſhould be bound to read through both thoſe bookes of *Bell*, and returne with them vnto his Lordſhip at the later end of the next Terme following. VVherunto I ſubſcribed. But ſaith *D. Couell* at the ſame inſtant, My Lord, if it pleaſe your Grace, you may ſweare him not to depart the lād without ſome licence, or notice therof giuen to your Lordſhip. VVherto, as I remember, my Lord anſwered, why, he will come againe, and then we will ſee further, and, I trow, ſaith he vnto me, by that tyme you haue read theſe bookes, and marked them well, you will haue no mind to be a Papiſt. I will ſee my L. what he ſaith ſaid I. Then ſaid my Lord, come againe to me to morrovv, and I will vvrite to *M. Rolfe* the Commiſſarie concerning you: and thus for that preſent tyme, I was diſmiſſed.

The ſuggeſtion of the Diuell and D. Couel.

9. The next day morning I repayred againe to my L. who then had put on a more mild & familiar countenance, and calling me neere vnto him ſaid, M. *VValſingham*, you muſt be warie and adviſed, & not runne to farre into theſe matters of controuerſy beyond your reading, and knowledge. It is good you conferred with ſome that be learned. Let me ſee, whome do you know that you would deſire ſhould talke with you. I anſwered, if it pleaſe your Grace, I do not know many, but whom your Lord-

Lordſhip ſhall thinke meete, I ſhall be willing to attend. Then ſaid my Lord, Are you acquainted with the Deane of *Paules?* No my Lord ſaid I: Nor with the Deane of *VVeſtminiſter* (ſaith he) D. *Andrewes* ? I ſaid, I am not known vnto him my Lord, but I haue often heard him preach before he was Deane of *VVeſtminiſter*, he is held indeed to be very learned. Then my Lord pauſing awhile, ſaid, what Miniſters haue you neere about where you dwell that are well accompted of? I know none my L. ſaid I of any great note neer vs: then my L. ſaid, well I will write to *M. Rolfe*, that you may be conferred withall, how ſay you, you are willing to cõferre? yes my L. ſaid I, I am very willing to abide any good order your L. ſhal appoint me. Then ſaid my L. I will write ſo to the Cõmiſſarie that he ſhall not trouble or hinder you in any thing, and ſo calling for pen and ynke, wrote his letters, & hauing endeed, ſaid: Heere I haue written very fauourably for you, you ſhall heare what I haue written: and then my Lord read his letter vnto me, the ſumme wherof was this:

10. *VVheras the bearer herof ſeemeth to be ſomwhat inclined towards Poperie, we will, that you appoint ſome graue and learned Deuine, who may conferre with him, and ſatisfie him in his doubts: but let all things be ſo done, as that he may not be diſcouraged, nor his infirmitie diuulged.* Then ſaid my L. you ſee what I haue written, nothing that can any way preiudice you, for you may conferre with ſome learned man or other which *M. Rolfe* ſhall direct you vnto, and I doubt not, but by that time you come agayne, yow will be well reſolued and conforme your ſelfe. I hope ſo my Lord, ſaid I. You go to Church ſaid my Lord? yes, and if it pleaſe your Lo. ſaid I. Why that is well, ſayd my Lord. And thus hauing receyued my Lords letter, and humbly taken my leaue of his Lordſhipp, he bid me farewell: and then taking my leaue of Doctor *Couell*, he ſpake very kindly vnto me, ſaying, I I hope when you come againe *M. VValſingham*, you will be of another mynd, and all ſhall be well. And ſo from

The ſume of my L. letter for me to the Commiſſary of S. Albans.

Lambeth I passed to London, and from thence the next day into the countrey somewhat to satisfy the longing expectation of my friends, & to appease somewhat the rumours raised about me.

HOW

HOVV I BEING DISMISSED BY MY L. OF CANTERBVRY WITH TWO BOOKES OF M. BELL,

I returned into the Countrey: and what cogitations I had by the way, and what happened vnto me there with the Commissarie, and of the reading ouer of one of *M. Bells* volumes, intituled, *The Anatomie of Popish Tyrannie*: & what I found therin.

CHAP. V.

WHEN I was thus dispatched by my L. & in my way homeward, I began to thinke of diuers matters; and among other, of the manner of my dispatch, how I had byn treated by my Lord and his Doctors in diuers sortes: first by fayre meanes, and then by foule, and that in neither of them I had obteined that which I

moſt deſired and my ſoule had eſpeciall need of, to wit, to be ſatisfied of my doubtes, wherof neither I had tyme to propoſe, nor they patience to heare more then a peece of one or two of them, and that with ſuch interruption as you haue heard: nor found I any man willing (as to me it ſeemed) to enter charitably, and ſoundly into the examination of the doubts that I had conceiued. Wher-vpon I began to diſtruſt with my ſelfe, and to ſuſpect that matters went not ſo ſoundly of our ſyde, as I had hitherto perſwaded my ſelfe, if authority of State were ſet aſide, and things diſcuſſed ſimply by truth of learning, the which I was moued by this I had heard & ſeene, to follow and ſeeke out more then euer before.

A doubtfull perplexity of mind.

2. And firſt of all I was now as good as fully perſuaded, that the ſoule things written by *Luther* of himſelfe, *Zuinglius*, and others about the Conference with the Diuel, and the like, as alſo many of thoſe things at leaſt that are writen of *Caluin*, and *Beza* were true: and therof did infer with my ſelfe for certaine, that the firſt founders of our Religion in theſe ages, were no Saints, nor holy men, nor conſequently could haue the ſpirit of God in them, (which cannot ſtand with the ſpirit of the Diuell) at leaſtwiſe in that meaſure, which is required for ſo high an enterprize as is the reforming of Religion in matters of doctrine and life, and vpon this I ſtood long, and my ſoule trembled to thinke of it, and yet could not get frō it, for ſtill it came to my mynd, that God hauing choice of vertuous men, would neuer vſe ſuch bad people, and ſcandalous perſons to beginne, and plant ſo great a good as we hold our new Religion to be.

3. Secondly I did conſider, that Papiſts ſtood much more vpon ſimplicity of truth in their Church, then wee do, for that they reiect all ſortes of Sectaries that diſſent from thē in any poynt of faith determined by the Church: but wee, as appeared by this conference, do hold *Luther*, *Zuinglius*, and ſuch others to be brethren of our Church, though we condemne their doctrine in diuers poyntes, which ſeemed to me to be repugnant to all reaſon, and

to

to the purity, and vnity of faith, that ought to be in a true Church, whereby all must be saued that are saued in that Church: but yet againe on the other side it seemed to me impossible that *Luther* dying in all the points of his faith, and *Zuinglius*, and *Caluin* in theirs, and I in myne so differēt among themselues, as our bookes do shew, though all Protestants, that we should all be saued togeather, as by one and the selfe same faith; especially remembring that saying of *S. Paul*: *one Lord, one faith, one Baptisme &c.* VVherupon I determined to discusse this matter further. *Ephes. 4.*

4. And now remembring the two bookes, that I had receiued from my L. with obligation of oath to read them, as also the Commission to peruse not only *M. Iewell*, but *M. Harding* also, that writeth against him; I purposed to performe both the one, and the other in due time, and so comming home, I repayred within a day or two to *M. Rolfe* the Commissarie of *S. Albans*, deliuering vnto him my L. of *Canterburies* letter before mentioned, who first meruailing much at the matter, and then conferring with me about the man which should be fit for our purpose to answere my doubts, we could agree vpon none more fit for the purpose then one *M. D. Downham* a Preacher, that dwelt some twenty miles of, and had written a booke & dedicated the same vnto his Maiesty, wherin he would proue that the Pope was Antichrist, which was some speciall motiue (as it seemed) vnto the Commissarie to appoynt him to giue me satisfaction: and for that he was to be at a certaine visitation within a few dayes after, we agreed to expect that opportunity of meeting and conference.

M. Rolfe Commissary of S. Albās.

D. Downham.

5. And so not to be idle in the meane space, I read ouer one of *M. Bells* workes before I went to the said visitation, which was intituled, *The anatomy of the Popish Tyranny, deuided into foure bookes*, and the argument or subiect therof was to lay open all the bitter speaches, and contentions that had passed from tyme to tyme, betweene the Priests & Iesuits about their obedience to the Archpriest: which he

he saith, he set downe out of their owne books and aduersarie writings, with certaine notes therupon of his owne, which he calleth, *Graue & golden aduises*, and some *excellent and golden Corollaries*: which albeit he related with these words of protestation, *It shall neuer be proued God willing* (saith he) *that I write any vntruth of any man liuing: God is my witnesse, that is farre from my meaning*, Yet the manner of his relating them seemed such to me, as deuoyd of all charitie, and vpright meaning in publishing so scandalous a Treatise.

Bel. Anatom. f. 164.

The sume of M. Bels Anatomy

6. For first I considered that albeit those things were written in heat of contention betweene Priest and Priest and some religious (wherof notwithstanding I doubted diuers tymes not hauing the orginall bookes by me, nor knowing where to haue them) yet it appeared that they were not contentions, or dissentions in points of their Religion, but only whether the Archpriest were sufficiētly instituted, or whether they that obeyed or impugned his institution were most in fault, and the like, and consequently whether one part, or both, or all were in fault, it made litle to my purpose, or to *M. Bells* eyther: for so much as it concerned no difference or disagreement at all in doctrinall points of Religion, as I haue now layd. And if it had, yet were these Priests and English Iesuites but a few in respect of their whole Church throughout Christendome, & therefore me thought that this worke was to litle purpose eyther writtē by *M. Bell*, or deliuered to me by my Lord, for disgracing of all Papists, and their Religiō. For in equitie of conscience it seemed to me no reason that contentions and fallings out of priuate men about ciuill matters, and manners should be alledged or much vrged for arguments in points of Religion?

7. But yet being bound by oath to read it ouer, I had patience to cōtinue therin, though with much loathsomnes to heare so much drosse gathered togeather out of mens passionate speaches and writings one against the other, and *M. Bell* his *golden aduises*, and his *excellent golden Corollaries* seemed to me one of the worst partes therof,

therof, for that they conteyned nothing els but inferences, and interpretations that seemed to proceed of much malice; and therefore oftentimes I made this reflection with my selfe, how is it possible, that this man can call God to witnesse so solemnly, as before he doth, *that he writeth no vntruth of any man lyuing*, for that infinite thing; by him related are so exaggerated, and amplified against all their whole Religion, as they must needs be vntruthes, at least many of them in the sense he vttereth them. As for example, in his third booke pag. 107. he hath this note in the margent: *The King of France murdered by the Iesuites*, meaning of the late K. *Henry* the third, and yet he could not but know that he wrote an vntruth therin, for that all the world knoweth it to be false: and he not only affirmeth it, but frameth also thereon three graue aduises (to vse his words) *greatly*, as he saith, *to be marked*. First that the Iesuites *are bloud-thirstie companions*. 2. That they are murderers, not only of meane men, but of *Bishops*, *Cardinals*, *Kings*, and *Popes*. 3. That if any Baron, Earle, Duke, King, Emperour, or Pope shall crosse them, then shall they be sure to haue *such a figge* (quoth he) *for their restoratiue Catholike Antipast*, *as they shall neuer haue need of a Christian preseruatiue postpast*, *so common*, *and continuall* (saith he) *are their murders*: which yet me thought was hard to beleeue, in so litterall a sense, as he puteth them downe.

My conceipt of M. Bels writings.

Anatom. l. 3. p. 107.

M. Bels note of antipasts.

8. And in another place pag. 34. he writeth, that *Holt* the Iesuite, and his companions in *Flanders* did gather from the Catholiks in *England* such an infinite masse of money for dispensations, and other such vses, as it exceeded the summe of fifty thousand poundes English, which maketh (saith he) *two hundred millions of Italian scutes* (more perhaps, then all the Princes of Europe together doe possesse:) and this he writeth not in figures (whereby some errour in accompt may be suspected) but at large in letters: and albeit he could not in conscience but thinke it not only vntrue, but also impossible, yet maketh he this note vpon the fact, *Note heere gentle reader* (saith he) *the wealth, pride, and sauey deceiptfull dealing of the Iesuites*: &

Extraordinarie rashnesse in M. Bel.

in the margent he hath this Apostrophe to them: *O yee Iesuites where is your vow of poverty?* So as it seemed to me that he would haue this ouerlashing to be belieued of his Reader for truth, which litle agreeth with his former protestation of sincerity. And yet I cannot thinke, but that it was mistaking in him, though ioyned with much temerity and passion, as you see by his inference; and I was much moued thereby to mistrust his manner of writing.

9. I do willingly pretermit almost infinite such like absurdityes found in that booke, wherewith I was well wearied before I came to the end. And truly I did meruaile with my selfe, how my Lord of *Canterbury* could suffer such an exceeding rayling, and infamatorie booke to lye in his study, and much more that he would bestow it vpon me to breed a good spirit in me, which seemed for the spitefulnes of stile, and wickednes of matter therin cõteyned to be fitter to frame the disposition of a Diuell in a man (as I haue since considered) then to quiet, or resolue a mans conscience in matters of Religion.

How I informed my self of M. Bels state and condition

10. And being in this disgustfull state, it was my chance, or rather Gods prouidence, that I should make a iourney with a certayne friẽd of myne to a place, where I had occasion to enquire of a good graue Gentleman, what this *Bell* should be (for hitherto I had not knowne the man) who in few words gaue me sufficient light of him, by whome, as also by further notice afterward had by other meanes, I vnderstood that he was a *Yorkeshireman*, and as men say, of a towne called *Raskall*, and out of that had byn made Minister, and afterward casting of his Ministery became a Catholike, and so hote and eager in that profession, as he was cast into *Yorke* gayle, where he suffred much, and was more troublesome to the keeper thẽ all the rest of the prisoners togeather. After that getting out, he went to *Rhemes*, and thence to *Rome*, and there after some yeares of study was made Priest, though alwaies, as they say, of a fiery, turbulent, and quarrelling nature, so farre forth, as they report, that when other matter of

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contention wanted, he would frame quarrels vpon his Rubricks for saying his Office, and so returning into England continued the same veyne of dissention, first with other Priests about going to Church, and other like points, but afterwards falling into licentiousnes of life, and seing himselfe mistrusted, and hated of all for that cause, and especially fearing a sentence of personall excommunication that was said to be comming against him from the Pope by Cardinall *Allen* his procurement, he resolued to breake of from them altogeather, and to become an opē enemy, which seemed to me somwhat like to that vocation, which *the defence of the Censure* doth note to haue beene in *Luther*, *Cluin*, *Beza*, &some others vpon disorder of their liues & māners. It came to my mynd in like manner what the historiographer *Socrates* doth write out of *Eusebius* about the cause of the Apostasie of *Porphyrie* the Philosopher, and his eager and bitter writing against the Christians, wherof once he was one. »

Socrat. l. 3. hist. c. 19.

11. The same happened vnto him, saith *Socrates*, that did to *Iulian* the *Apostata*, for that he being reprehended by certayne Christians for defects of his, which he through the fierce and fiery heate of his naturall anger, not being able to beare, he left the Christian Religion, and for hatred of them who had reprehended him, he ranne head-long to writing of Books full of all cursed, and contumelious speaches against Christians. So *Socrates*. And the same *Porphyrie* writing the life of *Plotinus* his Maister, confesseth his owne furious nature to haue byn so terrible, as he thought sometimes to kill himselfe, but that *Plotinus* sent him forth of *Rome*, after 18. yeares he had liued there. And *Bells* mission from the same place seemed to me to haue had litle better effect, if we compare writing with writing, and choller with choller. » » » » » »

Causes of apostasie in Iulian and Porphyrie.

12. And as for those writings by sundry Priests against the Archpriest and Iesuites, which gaue him the argument of his intemperate Anatomie, where with I confesse I was greatly scandalized, and mooued to auersion from their religion for a time: yet afterward inquiring

further of the matter, I was credibly informed, that M. *VVatson*, who was the chiefe dealer, and greatest publisher of those contentions, did hartily repent him therof at his death, confessing that he had greatly wronged those men by the instigatiō of some who were to farre blinded with passion against them, which did somewhat pacify the auersion that I had taken. But howsoeuer the thing was, I could not but vtterly dislike the vncharitable manner of vttering those thinges by *M. Bell*. So as the reading ouer of this his booke, wrought no other effect in me, but only a great dislike both of the matter and writer, that could make a volume of such foule and vnsauoury stuffe, and no lesse of their sinister intentions that put the booke into my hands, wherin I scarse found any thing worth a modest mans reading, and much lesse writing. And often there came vnto my mind that peece of the Grāmer verse *rabula, lixa, lamista*, the first for the excessiue rayling, the second for the baseneſſe and filth of the matter, the third for the ydle stryfes and contentions by him recounted.

13. And surely I do meruayle what gust my Lord of *Durham* (now of *Yorke*) could take in hauing such a booke dedicated vnto him (for to him it was dedicated) albeit I considered that being thrust vpon him by the Authour, he could not well refuse it, whether he liked it or no. I shall for a tast of his spirit, and stile set downe heere some few lynes out of his Epistle Dedicatory: *Vnto the reuerend Father, the ornament of learning, and religion, Toby the wise, graue, religious, and vertuous Bishop of Durham*. I haue imploied, sayth he, my industry, and wittes to couch in a small volume the summe and effect of all their bookes &c. The disloyall papists, and bloud-thirsty Iesuites haue already kicked against my former labours: their holy father the B. of *Rome* hath thundred out his curse against me, but neither secular Priests, nor religious Iesuits will, or can make any sound answere to any of my bookes: they haue often byn buzzing about the matter, yet neuer durst they publish so much as but one colourable answe[illegible], eyther to all, or any

M. Bels words to my Lord Toby Matthew B. of Durham.

of

of my books: so as I must needes thinke, that malediction, cursing and rayling will be their morning and euening song against me, by reason of this my frendly posy which I present as a most redolent odour to their nose grauity, so often as they shall kisse the shoe of their Pope &c. And againe, The traiterous Iesuites, and Iesuited Papists, will no doubt become starke mad, and fetch all their Romish friscols against me &c. I haue resolued after mature deliberation, to dedicate this worke to your Reuerend Name, as to that vertuous *Toby*, who is able with the perfumes of the hart and lyuer of a fish &c. to vanquish all the *Asmodean* Iesuites vpon earth, and to strike such terrour into their hartes, as they shall not once dare to grunt, or barke against me &c. »

14. Thus much I thought good to alledge out of the said Epistle Dedicatory, therby to let the iudicious Reader see how little cause I had to be moued or resolued in Religiō, or in any of my doubts proposed by reading this mans booke written of such an argument, and in such a style as you haue seene, for that the writers spirit seemed so base vnto me, & the subiect so cōtemptible, as it often brought to my mind the forsayd townes * name where the Author was borne. And gladly I could haue cast the booke both from my sight and memory, but yet for that it was commended and commanded vnto me by my L. of *Canterbury*, as before hath byn sayd, I forced my selfe to patience to go through it, from the first lyne to the last, though it seemed vnto me much losse of tyme, & loathsomnes of labour to continue so long the view of such foule and vngratefull stuffe.

* *Raskall* in Yorkeshire.

OF MY IOVRNEY TO THE VISITATION AT BALDOCK

TO MEETE VVITH

M. Doctor Downham, for Conference about my doubts, and what passed therin, and what satisfaction he gaue me, both there, and at his house.

CHAP. VI.

AND now the tyme appointed by *M. Commissarie* for my cõference with *Doctor Downham* being come, I repayred to the Visitation, where all the Mynisters of that Dioceſſe were present, & so *M. Doctor* accepted of this busines, though with no great willingnes of mind, as it appeared, but that it was impoſed vpon him by the Commissary, being to appoint whom he esteemed fittest and most sufficient by my Lords authoritie. But after a while *M. Doctor* walking aside into the Churchyard, began to aske me what was the thing I desired to be resolued of? I answered, Syr, I would gladly know which were

were the true Church of God, wherin I might safely hope to attaine eternall life. Great controuersies there are, said I, betweene the Papists, and our learned men in England. They affirme: that the Church of *Rome* is the true mother-Church, teaching the true faith and religion planted by Christ and his Apostles, confirmed by myracles, deduced by succession of Bishops and Pastours, and that our Church of England is hereticall and newly sprung vp of late yeares, as proceeding from *Zuinglius*, and *Caluin*, and the first originall of all Protestancy to haue byn from *Luther*, before whome, they say, there was neuer Protestant heard of.

My first speach with D. Downha.

2. No? saith M. *Doctor*: then what were the *VValdenses*, and *VVyckliffe*, and the *Albigenses*, that were long before *Luther*? the Church of *Rome*, whatsoeuer she hath byn in the beginning of the primitiue Church, yet it is very manifest, that now she is that whore of *Babylon* sitting vpon her seauen hilles, and so forth: entring into a long discourse out of the Reuelations, affirming that the Pope was Antichrist and the man of syn, that persecuteth the Church of Christ, wherof himself hauing written and printed an especiall Booke, as hath byn sayd, no meruayle if he had his phrases ready in that matter. I answered, why then, Syr, belike Christ hath not performed his promise, *that he would be with his Church vnto the end of the world, and that the gates of hell should not preuaile against it*, which they of the Roman religion say, must needs follow if he permitted it to fall into Idolatry, and left it only to the *Albigenses*, *VValdenses*, and *VVickliffias*, held, as they say, for condemned hereticks in their dayes; and not agreeing in religion either among themselues or with vs. Then said M. Doctor, yes, Christ hath byn alwayes with his Church, and hath preserued his elect in all ages, who haue not followed Antichrist, nor worshipped the image of the beast &c. Yow haue met with some Papists booke or other, that with lies do seeke to seduce many, & to draw them from the truth of Christs Ghospell.

Of these mē and their different doctrines read the Treatise of 3. Conuersions p. 2. c. 10. n. 25. 27. &c. and The Protestāts Apologie tract. 2. c. 2. sect. 3. Matth. 28. 20. Ioh. 14. 16. Matth. 16. 18.

3. Wherupon I granted that I had read a certaine booke inti-

intituled the *Defence of the Censure*, which I confessed had driuen me into many doubts, and among other speciall matters I declared, how that booke proueth *Luther*, whō I esteemed to be a mā of God, to haue byn rather a very bad man, and to haue opposed himselfe against the Church of *Rome* by the instigation of the Diuell himselfe, with whō he had much conference, as that booke affirmeth, and many vile and wicked doctrines of his be there set downe togeather with his scurrility and rayling against King *Henry* the 8. in his booke written against him: all which with many other things in that booke, if they be true, as the Author thereof indeauoureth to proue by a number of testimonies, and most of them out of *Luther* his owne books; surely, Syr, I think it concerneth me to be of some better fayth and Religion, then such as should haue the originall and beginning from the Diuell. For what concord can there be betweene Christ and Beliall, light and darknes? M. Doctor sayd, it is a common practice of the Papists to blaspheme the true seruants of God, and I thinke (quoth he) I haue the answere to that booke. I would gladly (sayd I) haue a sight of that answere, & make some triall of the truth thereof by *Luthers* owne workes, that I might know whether those things were true or no, that are reported of him, and then I should soone be satisfyed.

What the Defence of the Cēsure saith of Luther

4. And now it being dinner tyme *M. Doctor* sayd he was to dine, as I remember, with *M. Archdeacon*, and so he left me, not intending as it seemed to haue any further conference with me, which made me conceiue an hard opinion of M. Doctors charity and zeale, who perceiuing in what state I was, inclining now towards Popery which himselfe esteemed the worship of Antichrist, and consequently the ready way to damnation, would seeme so willing as he was to withdraw himselfe from so good and charitable a worke, especially being commended and appointed thereto by order from so supreme authority.

5. But after I parted with Doctor *Downhā*, I met with *M. Rolfe* the commissary, who demanding whether *M. D.*

had conferred with me? I answered, yes Syr, we haue had some conference. What, sayth he, hath he satisfyed you? I answered truly no, we haue had but small conference to my purpose, but *M. Doctor* thinketh that he hath the answere to the *Defence*, which I greatly desire to see. So after we had talked togeather a while of sundry things *M. Rolfe* departed wishing me in any wise to expect some further conference with *M. Doctor*: wherefore returning toward the Church where the Visitation was kept, as soone as I saw him, I went vnto him, desiring him to help me to the foresayd booke, which he sayd he would, and so walking along towards the Church, wee fell into speach concerning *Luther*, *Caluin*, and *Beza*, and after that we had much talke for the space of almost an houre concerning the Church, and Pastours thereof, *M. Doctor* still inueighing against the abhominations of the Church of Rome, and against the Pope, calling him Antichrist, and affirming *Luther* to be a holy man, notwithstanding he might haue his infirmityes, and yet not yealding him to be the first beginner of their Ghospell but that in all ages there haue byn some, that haue withstood the doctrine of the Church of Rome: and that there is greater light, and more illumination by Gods spirit in many in these dayes, for the vnderstanding and deliuering of the truth, then in former tymes, wherin the ancient Fathers lyued, vpon whose writings, or sayings, being men, we are not (sayth he) to ground our fayth and beliefe &c. which kind of speach seemed very light, and fantasticall vnto me, though he were a Doctor: for that by this meanes I thought that any thing may be reiected, any creeping Heretikes of former ages may be accompted the elect of God, and the Fathers that were the pillars of the true Church in their dayes, and condemned them as Heretickes, may be thought as men to haue erred therein, seing nothing is to be builded vpon them: yet I had not tyme to vtter so much vnto him, for that we were interrupted by certayne Ministers his neyghbours that came to call him to

My conference with M. D. Downham after dinner.

go

go homeward, and so we brake of talke for that tyme. At our breaking of, *M. Doctor* sayd, well *M. VValsingham* I can say no more vnto you, but with you take heed you forsake not the truth, & fall to worship Antichrist. I haue some of *M. Luthers* workes, if you come to my house at any tyme, I will shew you them which I haue. I answered, I thanke you Syr, and seing it is the chiefest busines I come for, if it please you, I will go home with you at this present, for I know not when to haue a fitter tyme. So I went home with *D. Downham*, and one or two Ministers more.

6. And now being come to his house at *Munden*, presently *M. Doct.* went into his study to seeke for the answere to the *Defence of the Censure*, which at length he brought vnto me, and among other bookes *D. Fulkes* reioynder to *Martialls* Reply, whereunto was annexed in the end, *A defence of the writings of VVilliam Fulke against the quarrells of the Papists*. And so we walked into his garden with this Answere in his hand, wherein he began to read some part concerning the defence of *Luther*, and the rest, which consisted of nothing, but bitter termes against the Papists, and especially against the Author of the *Defence*, which he esteemed to be *Parsons*. And I excepting somewhat against that which he spake out of the booke, desyred to heare some confutation of those reportes, which the *Defence of the Censure* made of *Luther*, and some defence of his doctrines, and iustifying *M. Charke* his honest dealing in citing *Luthers* wordes: but *M. Doctor*, as not willing to treate much of that, which was my only desire, slipt ouer into some other discourses concerning his owne booke, which he had dedicated to the King, wherein he sayd, he had proued the Pope to be Antichrist so substantially, as that I thinke (quoth he) it is sufficient to ouerthrow the Pope, and all the Papistes Religion. So he called vnto him a litle youth that was both his Curate and Schoole-maister for his little Children (for he had a wife and diuers children) to bring him that booke of his. But I sayd, it needed not

D. Downhams booke about Antichrist.

Syr, I would first see some of *Luthers* workes, for that is the principall cause of my comming, to try what is truly to be found there: and as for the argument of your booke concerning Antichrist, I can assure you, that I haue talked with diuers learned men of our Religion in *England*, that hold the Pope not to be Antichrist. It is no matter for that (sayth he) if you will reade my booke you shall see what proofes, and arguments I alledge for that I say, with other speaches to that end. And so we passed to supper, which being ended, *M. Doctor* turning ouer his bookes (I meane the answere to the Defence, and his owne) I still desired to see some of *Luthers* workes, and asked if he had that *de Captiuitate Babylonica*: so he fetched it, and then I began to seeke for certayne places which I had noted out of the *Defence*, whereof some I could not fynd, as not being in that Tome, but concerning the immodest and vnciuill termes of his writing against *K. Henry*, I partly found those cyted by the Defence in his Preface to the Earle of *Passune*, and being interrupted with other talke of *M. Doctor*, who was turning ouer other bookes, wherein he intended to shew me some excellent thing of *Luther*, and contrary, some notable ill doctrine of the Papists, I was not very desirous to seeke further, accompting that a sufficient testimony of the truth of the rest, albeit as the *Defence* affirmeth by the testimony of *Gesner* a Protestant, that the booke which *Luther* wrote against King *Henry* in latin, was nothing like, for immodesty to the same he wrote in Dutch.

7. Moreouer I found *in assertionibus*, where *Luther* reprehendeth the Pope, as the *Defence* said, for defining, besides Scripture, that the soule is immortall. I found also this assertion in him, that neyther man, nor Angell on earth can lay any one law vpon any one Christian, further then he will himselfe. Also these words: *Ita vides &c. So thou seest how rich a Christian man is who cannot leese his saluation though he would with neuer so great sinnes, except he will not beleeue: for no sinnes can damne him, but only incredulity*, both *in capt. Babyl. tit. de baptismo*. Which wordes with the rest *M. Doctor* en-

deauored to iuſtifie with certaine Gloſſes, highly extolling that excellēt worke of *Luther* vpon the epiſtle to the *Galathians*, and vpon the Epiſtles of *S. Peter*, adding that, that vpon the *Galathians*, was *a moſt conſortable booke exhorting to good workes &c.* VVherto I replyed: but *M. D. Couell* reprehendeth *Luthers* writing vpon the *Galath.* ſaying, that he was not vniuſtly called in queſtiō by the Church of *Rome* for ſpeaking harſhly (as he ſayth) concerning good works when he writeth thus: *Fides & ſine, & ante charitatem iuſtificat*, in 2. ad Galat. *Et fides, niſi ſit ſine vllis, etiā minimis operibus nō iuſtificat, imo non eſt fides.* Faith without & before we haue charity doth iuſtify. *And againe.* Faith, vnles it be without euen the leaſt good workes, doth not iuſtify, nay it is not faith. But M. *Doctor* would ſcarce belieue this to be ſo in *Luther*, ſaying: Tuſh *D. Couell* is but a yong man, ſignifying therby that there was litle to be aſcribed vnto him, though both of thē had writtē bookes, & not more differēce perhaps of age between thē, then ſome halfe dozen yeares. Then I deſired we might try the place, but then he ſayd, he had not *Luther* vpon the *Galathians*, or els he would not let me ſee it. Then I mentioned that of *Luther*, where he ſaith, *It is a falſe opinion, and to be abolished, that there are foure Ghoſpels, for the Ghoſpell of S. Iohn is the only ſaire, true, and principall ghoſpell*, which *M. Doctor* ſeemed not to belieue, that it was in *Luther*: yet becauſe I told him how *M. Charke*, and *M. Hanmer* had confeſſed it, he made ſuch an anſwere as *M. Charke* before made to the Cenſure, to wit, that Luther his meaning was, that all the foure Ghoſpels were but one Ghoſpell. But I replyed, he could haue no good meaning in making ſuch compariſons and propoſing ſuch diſparity among the foure Euangeliſts, as when he ſaid, *the Epiſtles of Paul and Peter do farre paſſe the three ghoſpels of Matthew, Marke & Luke*, what paſſing or preexcelling is there (ſaid I) were they not all penned by the ſpirit of God? It ſeemed to me a ſcandalous, and dangerous kind of ſpeaking, and therfore it is very lyke to be true which the *Defence* affirmeth by the teſtimony of *Alaſco* a Caluiniſt, that the ſame Confeſſion of *Auguſta* made by

D. *Couell in his defence of M Hooker art. 6. of faith and works.*

Luth. in 2. ad Galat. tom. 1 prop. 3.

defence pag. 45.

Luther

Luther and *Melanthon* was accompted as a Ghospell by the Germā Protestāts, yea preferred before the Epistles of *Paul*.

Alas. in epist. ad Regem Poloniæ in harmon. Confess. Augustanæ.

8. Heere *M. Doctor* interrupted me with some speach concerning the learned of Germany, which I remember not, but I proceeded saying, that *Luther* seemed to haue had a greater estimation of himselfe, and his owne writings, then he had due reuerence to the Euangelists, as appeared by that which I haue read with myne owne eyes (quoth I) in his Preface to his exposition of the first Epistle of S. *Peter*, translated into English: you shall heare, & then I read out of my note book as followeth: *Thou readest (saith* Luther*) nothing written by any of the Apostles, which is not also contayned in the writings of others, as it were, penners of the Scripture: but they that haue handled this point especially and with greater indeauour, and study then the rest, namely*, that only faith in Christ doth iustifie, *euen they are the best Euangelists of all. Heereupon you may more rightly call the Epistles of* Paul, *the ghospell, then those things which* Matth. and Marke, and Luke *haue written*. So he. And this booke I did see in English at the Stationers shop next to the North-dore of Paules Church, and there I presently copied out his wordes *verbatim*. And againe in the same place, he further saith: *This epistle of S.* Peter *is to be accompted among the most excellent bookes of the new Testament, and is the true and pure ghospell.* And there also speaking of iudging, and discerning of true Scripture, and such like things there mentioned, he saith: *This power to iudge, haue all Christians, and not the Pope or Councels alone*: so that by his saying euery man, learned, or vnlearned, if he be a Christian, may iudge which is right and which is wrōg Scripture, and so follow and beleeue what he thinke best. To this *M. Doctor* made litle or no answere, but highly commended *Luther*, saying he was a holy man, and his workes were many and learned, and full of great comfort, and that he had receyued great consolation by them, especially by that vpon the Epistle to the *Galatians*, with such like speaches. And thus hauing spent a good part of the night, he drew to an end, and then after *M. Doctor* had made a long extemporall prayer, without booke, perhaps well

Luther in his preface before his expositions vpon the first of Pet.

Luth. Ibid.

well neere for the ſpace of halfe an houre, his wife and houſhould being alſo preſent, I was directed to my lodging.

9. The next day morning I prepared my ſelfe to take my leaue of *M. Doctor* and his wife, but in the meane while it chanced another Miniſter came to viſite him, being a man ſomewhat aged, and graue, whom *M. Doctor* made acquainted with the occaſion of my comming vnto him, who thereupon deſired to haue ſome conference with me: ſo we walked togeather with M. Doctor into his garden, where relating vnto him (according to his requeſt) ſuch motiues rehearſed before, which cauſed my doubts, the ſayd elder Miniſter began to ſpeake of the obſtinacy of Papiſtes, in that they would not heare the truth manifeſted vnto them. And beſides he accuſed the Papiſtes of falſe reportes, and vntrue dealing in their writings &c. I ſayd, Why, this is that I would fayne ſee, if I could ſee this booke proued falſe in his reportes, I could tell ſomwhat to ſay, but as farre as I haue made tryall, I find him to write no vntruth. Then he began to tell vs how himſelfe had beene lately ſent for to talke with a Papiſt being in priſon, as I thinke, in *Hartford* gayle: but when I came (ſayth he) he would not heare me ſpeake, ſaying, you haue no authority to teach, neyther do I acknowledge you for lawfull Paſtour &c. Wherto I aſwered (ſaith he) why I am a Miniſter well knowne in the cõtrey, I haue byn a Preacher theſe (*ſo many*) yeares, I am known in the Country ſufficiently what I am, I haue taken the degrees of Schools, I am a Maiſter of Art, and I haue preached in the Vniuerſity, and at the Viſitation, before all the learned men in the Countrey, but for all this, as he ſayd, the Catholike would not abide to heare him preach or diſpute there, nor would ſo much as heare his voyce. And after ſome ſuch other friuolous talke, we were requeſted to breakefaſt, where amõg other ſpeaches againſt the Papiſts, and their doctrin, M. Doctor exclaymed againſt *Indulgẽces*, and therupon calling for this anſwere to the *Defence*, (read out of the ſame a great deale, which that ſame Author

My conference with an elder Miniſter.

(whom

(whome I take to be M. *Charke*, though he put not therto his name) had hudled togeather, concerning *Indulgences*; vpon which both M. *Doctor*, and the other Minister made very large Commentaries. Whereunto I replied very litle, but that I would leaue that, & many other things which the Catholikes teach (for that word I then began to vse with them) in suspence, vntill I heard what some learned man of that syde could say concerning them: for that hitherto I had not conferred with any, graunting vnto them that there be many things among them which as yet I did not believe, nor should very suddainly be perswaded vnto.

10. And thus breakfast ended, I desired *M. Doctor* to lend me the answere to the Defence, which he did, with *D. Fulke* against *Martials* Reply, which two only I was willing to borrow of him; albeit he would haue perswaded me to haue taken his owne booke of Antichrist with me, as being only sufficient, as he sayd, to put me out of all doubts: and diuers other such like Treatises he would haue lent vnto me, but I considering that I had worke inough to peruse *M. Bell* his other booke before the tyme appointed of my returne to my Lord of *Canterbury*, & perswading my selfe I should find little good matter in any of those Authors to my purpose, with those only two I tooke my leaue of M. Doctor, and the other Minister, and so returned homeward.

11. And now by the way I began to thinke vpon all that had passed betweene *M. Doctor* and my selfe, with the whole manner of my proceeding: and setting on the one syde all the motiues, reasons, & inducemēts which might moue me to become a Papist, and to thinke well of their religion, on the other side I began to examine my mind and conscience, what I could now say to the contray. Againe I expostulated with my selfe, why I should now forsake my former fayth and Religion, being therein borne, and brought vp, wherein also many men of great learning continued, with many such like thoughts, and contrary cogitations, vntill I found my selfe to be as a man

man bereft of all his weapons not able to defend himselfe any longer, hauing litle or nothing to say, but to thinke thus with my self, there are many strange doctrines which the Papists hold: and yet againe it may be I do not know their doctrines aright, nor how, or in what manner they are able to defend and maintayne such opinions, as they hold. If I might once speake with some learned Papist or other, I should know further, and vpon what groundes they build their worship of Images, prayer to Saints, praying for the dead, and their beliefe of the Reall Presence of Christes body and bloud in the holy Communion, with other such like doctrines, which they teach: but what then, said I, shall I euer become a Papist? Surely I cannot tell what to say, but me thinks that would be a very strange alteration with me. And so admiring my selfe, and that strange alteration which began to be in me, like vnto the strong current of a swift running ryuer, suddaynly turned backward, committing and commending my selfe vnto Almighty God, and resigning my selfe wholy vnto the directiō of his holy spirit, at last resolued fully with my selfe, neither to turne to the right hand, nor to the left, by myne owne will, which peraduenture might be drawne to the one, or to the other by feare of trouble, affection of friends, or hope of preferment, with other temporall inducements, but intended to put on as indifferent a mynd, as possibly I could towards both Catholike & Protestant Religion, to the end, that weighing, and considering with most diligent and serious ponderation, and aduisement the force and strength of such arguments & inducements, as should eyther moue me to follow the one, or neglect the other, I might resolutely imbrace that fayth, and constantly professe that religion, which Almighty God should propose vnto me, for the only true way to eternall lyfe. For I oftentimes thought with my selfe that Almighty God the Father of mercie who will, as the Apostle saith, all men to be saued, would not permit any man to perish in the by-pathes of dānable heresy, who with all indifferēcy

toward the thinges of this life, eyther to retaine or forsake them for his honour, and with an entire resignation of all the faculties of his soule, to be informed or reformed by the inspiratiō of his holy spirit alone (where other ordinarie meanes were wanting, as to me at that present) should humbly pray and instantly sollicite the diuine godnes with those words of the Prophet, *Reuela oculos meos*: Take frō mine eyes the veile of ignorance, and I will cōsider and ponder the wonderfull thinges of thy law. And, Giue me vnderstanding, and I will search into thy law, I will keepe the same with my whole hart &c. Wherfore I often made recourse vnto the throne of grace by prayer saying these words and the like which I often reiterated.

My perplexity & petition to Almighty God.

12. O Lord Iesus Christ the Sauiour of all makind, who inuitest all that labour, & are heauy loaden with the burden of their synnes to come vnto thee, promising vnto them, that they shall fynd rest vnto their soules: refresh my wearied soule, enlighten me with the knowledge of thy truth: Thou art the way, the truth, and the life: teach me then, Lord, thy wayes, and direct me in thy paths: thou wouldest not the death of a sinner, but rather that he turne from his wicked wayes and liue. Turne thou me, O Lord, vnto thee, and then shall I be truly conuerted: my hart is ready, O Lord, my hart is ready, with what simplicity and singlenes of mynd thou best knowest, I know it not. Create in me, O my God, a cleane hart, and renew a right spirit within me: giue me the comfort of thy sauing health, and confirme and strengthē me in the same by thy holy spirit: then shall I teach sinners thy wayes, & the vngodly shalbe conuerted vnto thee. O Lord opē thou my lippes, and my mouth shal shew forth thy prayse. Lord heare my prayer, and let my cry come vnto thee.

VVHAT

WHAT I DID VVHEN I CAME HOME FROM THE CONFERENCE VVITH M. D. DOVVNHAM.

And how first I tooke in hand to conferre M. *Charkes* Reply with the Defence of the Censure. And what I found therein.

CHAP. VII.

AND now being in this good dispositiõ to heare what God would say vnto me in my hart, I thought best to opẽ vnto him myne eare, and to looke ouer diligently againe with attention and the best indifferency I could, that Booke which before had so much moued me, to wit the *Defence of the Censure*, togeather with the answere or Reply made thereunto by M. *Charke, as I supposed, though he put not thereunto his name. The booke was

*Some thinke D. Fulke which is not vnlikely in regard of intemperate rayling

was of a good bulke in *quarto*, the leaues gylded, the print fayre, the bynding curious, the Argument and subiect much desyred and thirsted by me, all which you may imagine incensed me to read with appetite, hoping to find therby a full satisfaction to all my doubts, & quietnes to my afflicted conscience.

2. But when I came to view and peruse the same, minding to compare this answere leafe by leafe, with the *Defece of the Censure*, & finding it to be without name of Author, hauing only a most bitter Intitulation, I began first to meruaile at that, because I did see no reason, why any Protestant-writer should conceale his name in so worthy a matter, as is the Defence of his Religion, and especially a confutation of this booke, which did so nearly touch the honour, credit, estimation, yea life and death, as to me it seemed, of our Protestant Religion; and for which his labour, and learned trauaile he might assuredly hope for so great prayse and commendation, not only of men, but reward from God also, whose truth, and ghospell he should acquit from such, & so great blemishes of falshood & vntruth, as were by the aduersaries therof (the Papists) obiected against it. But yet I bethought my selfe, that neither this other booke of the Papists party had the name of any Authour annexed vnto it, and therfore it was lesse materiall: though againe I could not but confesse that the Papist that wrote the Defence had far greater reason to conceale his name, in regard of the danger of his person, of which M. *Charke* needed not to stand in any doubt or feare, but rather to expect honor & credit for the same, if he answered well and learnedly: and besides it was written principally in his owne defence, which seemed to require the setting downe of his owne name.

M. Chark putteth not his name to his booke

3. VVell, concerning this scruple I stood not much vpon it, but resolued with the greatest indifferency I could possibly put on, to weigh, and consider the arguments & proofes brought on either party, concerning the affirmation or negation, truth or falshood of those important and weighty matters, as they seemed to me, conteyned

in

in the *Defence of the Censure*, and not greatly to care who was the Author of the one, or of the other, but what eche man said, and with what proofe, ground, or reason.

4. VVherfore beginning to compare the pointes before mentioned of my chiefest doubts, to see what *M. Chark* would answeere vnto them, I found very litle or nothing that in reason could giue me any contentment. For I saw in effect nothing, but a hoate cholericke inuectiue against the Author of the Defence, telling him first & facing him downe, that the cause why there was no publike disputation, was in him and his fellowes, as being afrayd to come to that triall, whatsoeuer they sayd: and that in all occasions where any conference had beene, they had remayned with the worst. VVhich kynd of answere contented me not, for that I expected he would haue sayd, that disputation should be procured, and that he, and the rest of our Clergie would ioyne in that suite to her Maiesty that then was. Secondly, to all the wayes set downe in particuler by the Defēce for trying of a Catholike & Hereticall spirit, he said litle or nothing, but ōly that he & his would be tried by the Scriptures, which now seemed to me an endles matter, seeing, that presētly the cōtrouersie would be about the sēse & interpretation of the Scripture.

The smal satisfactiō I receiued by M. Charkes Reply.

5. Thirdly to that of *Luther*, *Zuinglius*, *Caluin*, *Beza*, their lyues and doctrines, which principally I desyred to see discussed, he seemed to me to answere scarse any thing to the purpose, but ranne into a great exclamation of Popish slaunderers, and against the absurdities of diuers points of Popish doctrine, as *Indulgences*, and the like, which were not now in question: and therfore all that speach seemed to me a superfluous digression, and wholy from the purpose, for I would haue had him examined the place out of Luthers owne writings about himselfe and others, both for lyfe and doctrine: but this was not done. Only in generall he would seeme to excuse matters, or rather to diuert the Reader from attention vnto them, with a certaine florish of wordes, whereof for example I thought good to set downe these that follow. As

for *Berengarius* (saith he) *Huſſe*, *VVickliffe*, *Luther &c*. We measure them according to those tymes wherin the Lord
" stirred them vp, and according to the measure of grace, &
" light that he bestowed vpon them, and whatsoeuer were
M Charks manner of answering in defence of Luther & others, their imperfections, therin we do not iustify them, but giue God the prayse of his worke, and leaue them in their place, as men: yet we may, and will thus farre defend thē against that doggish tooth of yours, that in the principall points of faith, whereupon dependeth saluation, they were found with *Athanasius*, and all other holy men of God.

6. This was his answere in generall, and conteyning the very summe of his Defence in that behalfe, which for that cause I read ouer againe and againe, and gathered the same into my note-booke, pondering euery word and sentence therof, but found my selfe therwith lesse satisfied thē before. For it seemed to me plaine by these his words, that he had no certainty of any thing, or rule with whom to ioyne, or with whom not, in matters of faith and Relion; but only if in any poynt they hold against the Papists, it seemed sufficient to *M. Charke* to make them holy men, & our brethren in Religion: and I considered with my selfe, what Hereticks, Schismaticks, or neuer so wicked men might be in the world of former times, of whō we might not say this which *M. Charke* saith heere, if in any article they agreed with vs, as euery one did in some: and the very Turke doth at this day in many, to wit, we may say of thē, as *M. Charke* saith here of *Berengarius*, *Huſſe*, *VVickliffe*, & *Luther*, that we measure thē according to those times, wherin the Lord stirred them vp, and according to the measure of grace, & light which he bestowed vpon them. And whatsoeuer were their imperfections (*as for example, hereſies, ſchiſmes, Apoſtaſies, wicked life, or the like*), that therin we do not iustify them, & yet we admit them for brethren, and holy men, and chosen members of our Church.

7. Were not this a good excuse, thought I with my selfe? And might not he haue a goodly Church with such

such companions & fraternitie? But yet I began to think more seriously with my selfe, what he meant when he saith that *Beregnarius*, *Husse*, *VVickliffe* & *Luther* in the principall poynts of faith, wherupon dependeth saluation, were found with *Athanasius*, & all other holy men of God: and for that I had read one poynt heere touched diuers times before, both in *M. Charke*, *M. Fulke* & others, where they do hold *Lutherans*, and some other Sectaries that expresly hold vs for heretickes, to be true brethen of our Church, for that as they say, they agreed with vs in the principall poynt of faith, wherupon dependeth saluatiō: I began to pōder earnestly what were these points which they call the principall, wheron dependeth saluation, and whether there were any certain rule to know thē, or no, or whether euery man might admit, or reiect men, into, or from the Church, according to his owne iudgement. And heere I confesse, I could find no ground, for that *Luther* & all *Lutherans* do affirme in their bookes, euen vnto this day, that we Protestants of England are damned heretiks for deniyng the *Reall presence*. And on the contrary, we say that they are good Protestants, and holy men, and our brethren, though they hold & defend the *Reall presence*, which we deny and condemne for Idolatrie. So as in this point I was wonderfully perplexed, and could find no way to get out.

Whether Wickliffe Husse and Luther could be members of our Church.

8. Then I went to looke out the seuerall opinions and positions of *Berengarius*, *Husse*, *VVickliffe* & *Luther*, to see wherin they agreed, and differed from vs, and among themselues. And for the first, I find that *Berengarius* agreed in all poynts of doctrine with the Papists, sauing only about the *Reall Presence*, which yet he recanted also twice afterward publickly, as all Histories write, and consequently he could not agree, or be found with *Athanasius*, and with all other holy men of God, as *M. Charke* here saith, if they agree with vs Protestants in Religion: and secondly I found that *Husse*, *VVickliffe* & *Luther* did partly agree, and partely dissent in many important articles of beliefe, both with vs and amongst themselues. So as they can neuer

Men with vnsound opinions cannot be admitted into a found Church.

(thought I)

(thought I) be well said to haue bene sound with vs, except with soundnes we admit wounds & vlcers in points of faith, which seemed vnto me very vnsound doctrine, and no wayes to be admitted, whether we respect eyther the honour of our Church, or the securitie of our saluation: & I tooke this to be but a very shift in *M. Clarke*, & his like, to rid themselues of that which otherwise they cannot answere.

9. To all the rest of my difficulties I found in effect no substantiall answere at all. For when he should defend and iustifie *Luthers* doctrines before recited, he falleth into a rage against many Catholike doctrines, as before I haue said, as that of *Indulgences* and *Pardons*, wherof his aduersarie in the Defence made no mention at all: and as for the doctrine of *Traditions*, which was another difficultie of mine, for their discredit he alledgeth diuers fond traditions, letting passe those for the most part, which the *Ceusure*, and the Defence therof did recite, as held for Apostolicall by the consent of ancient Fathers from age to age, as the baptizing of Infants, obseruation of the Lent, and diuers others. So as indeed this answere of his seemed nothing els but a shifting off, and a desire of reuenging himselfe vpon his aduersary by acrimony and acerbitie of speach, which to me seemed little satisfaction: and so I left the matter, and passed ouer to read M. *Bell* his other booke, according to the band of my oath and promise, as before you haue heard.

OF

OF THE PERVSALL OF M. BELL HIS SECOND BOOKE INTITVLED,

The Suruery of Poperie. And what satisfaction it gaue me.

CHAP. VIII.

ALBEIT, as before I haue told thee (gẽtle Reader) I was greatly wearied with the loathsome reading ouer of so many foule narrations, as M. *Bell* had laid forth in his former volume of the *Anatomy*, especially misdoubting with my silfe of the mans fidelity in relating many of them, which seemed that they must needs be either feigned, amplified, or much exaggerated, and therby I had lesse appetite to returne to the perusing of any more of his workes: yet remembring my Oath and promise to my L. of Canterbury, and hoping also that in his second volume, intituled *A Suruey of Poperie, or Popish doctrine*, I should find more coherence betweene the subiect and the tytle of the booke, then I had in the formere, and

more clenly, and sober matter handled therin, I began to peruse the partes, and parcels therof, which was deuided into diuers bookes, as the other of the *Anatomy*, though not with any great method or fit order, but rather confusedly, conteyning a *Chaos* of funer ie heaus in Religion, as namly in his first booke he treateth of the beginning and proceeding in Religion, euen from *Adam*, as also of the Turkes religion from *Mahomet*, and some such other poynts which now I remember not, neither haue I the booke by me.

The examination of M. Bels answering in his Suruey

2. But yet reading ouer all for auoyding of scruple, though I had no time nor commodity of bookes to examyne all, I thought it needfull to collect some few points heere & there to shew afterward vnto my L. of *Cãterburie*, whereby his Lordship might see, that I had not passed ouer all so sleightly, but that I had made some reflection theron, both for my owne instruction, and his Graces better information. And so pretermitting many things which seemed to me very doubtfull, and worthy of examination, if fit occasion and leysure had permitted, I tell first to examine his answere to one certayne obiection of many, framed by himselfe, in the name of the *Papists* his aduerlaries, about the Church, which he promiseth to answere fully, and with all sincerity, without adding, taking away, or diminishing any thing that might make for them, or their cause, which gaue me good hope to fynd it so, though afterward I found indeed that I was deceyued, as presently will appeare.

The Catholicks argument that once had preuayled with M. Bell.

3. First then (omitting many other) in the third part of his Suruey and second Chapter, he reciteth diuers arguments and Replies of the Papists, concerning the Church, The third reply is this: The Church of God (say they) cannot be without Bishops and Priests, as you haue already graunted, and as is proued out of *S. Paul Ephes.* 4. v. 11. but so it is, that when the Protestants first reformed the Church, as you terme it, yee neither had any Bishops, nor any Priests of your owne, neyther could you find any, but with vs, and in our Church, when

when M. *Luther* went out from vs: Our Church therefore, and none but ours, is the true Church of God. This reaſon is ſo ſtrong, as it can neuer be truly anſwered. »

4. This argument alleageth M. *Bell* in name of the Papiſts: and then anſwereth the ſame thus: I ſay firſt (*quoth he*) that this reaſon ſeemeth to carrie a maieſty with it, & a very plauſible ſhew of truth, and therefore did it a long tyme faſcinate, and ſeduce my ſelfe: yet I truſt by Gods holy aſſiſtance to ſo ſolue it, as no Papiſt ſhall haue cauſe any longer therin to glorie. I ſay ſecondly, that if our Biſhops, or lay brethren had gone at any tyme to the Greeke and Eaſt Churches, they ſhould haue found as good a materiall ſucceſſion at the leaſt, as that of yours at Rome, but there was no need to take ſo long, and ſo paynfull a iourney in hand. I ſay thirdly, that our Biſhops and prieſts of late yeares were indeed conſecrated by ſuch as were ſometymes in your Church, but therupon it will not follow, I aſſure you, that the true Church of God was with you & not with vs. For no more can be inferred vpō your reaſon, but that there remayned a certayne externall face of the viſible Church ſtill with you, that is to ſay, a mingled materiall ſucceſſion of place and perſons, without the formall Euangelicall ſucceſſion of truth and doctrine. 1. *Survey fol.* 208. » » » » » » » » » » 2. M. Bels triple anſwere. 3.

5. This is his anſwere, which to me did not giue any ſatisfaction. For as for the firſt two poyntes that it moued himſelf for diuers yeares to be a Papiſt, and that in the Greeke Church there is the like materiall ſucceſſion as in the Latin, ſeemed rather to make againſt him thē for him. For that his being a Papiſt, as he ſaith, ſo many yeares vpon the force of this argumēt, ſeemed to me ſhould bind him till to be the ſame, except he could bring a ſtronger argument to the contrarie, or at leaſt wiſe ſome better reaſon, then this trifling toy about the Greeke Church. And indeed I was angry to heare him bring forth ſo weak and fond ſatisfaction, after ſo large a promiſe. For as for the Greeke Church and her Succeſſion, it helpeth not M. *Bels* part any thing at all in this behalfe: for neither hee

nor his could ioyne with the Greeke Church in her succession, nor yet shew any such like in our Protestant Church, as the Greekes had, or haue in theirs: with whome neither doe Protestants agree in substantiall points of Religion, more then with the Romans.

6. And as for his third answere, that the Papists haue the materiall succession only of Bishops and Priests from Christ and his Apostles downward, and not the formall, or spirituall of true doctrine, me thought the Papists would say, that this was only *petitio principij*, as they speake in Schooles, which is to take that as granted which is wholy in controuersie; & further it appeared to me that this answere was verie preiudiciall to all our vocations of the Protestant ministry, for so much as if it be true, that the Papists haue a true and lawfull materiall succession & continuation of their Clergy, then doth it follow also, & must needs be inferred, that they haue in like manner the formall, seeing Christ said to his disciples, and in them to their Successors, visible Bishops, and Pastors, that he would be with them to the worlds end, and that the holy Ghost should suggest vnto them all truth: and I remembred to haue read in very ancient Fathers *Irenæus*, *Tertullian* & *S. Augustine*, that they did proue the truth of their Religiõ against heretiks in their daies, by the externall & materiall succession of Bishops from Christ downward in the Catholike Church: so as the materiall true succession of lawfull Bishops, and Priests being once graunted, the formall of true doctrine (if Christ keepe his promise) must needs follow, and consequently *M. Bell* in this did not giue me satisfaction: but rather did put much more doubt, and scruple in me, making me to thinke, that if I had byn in his case, I should haue byn afraid to haue made so great a chang vpon so slender a groũd, as to me it seemed he had done.

Matth. 28. Ioan. 16.

Irenæ. aduers. hær. lib. 3. c. 3. Tertul. l. de præscriptione aduers. hær. Aug. l. de vtilitate credendi cap. 17.

How insufficient M. Bells answer seemed to me.

7. Wherfore to leaue this subiect, I passed ouer to another article handled more largely then any of the rest, concerning Priests marriages, for that perhaps it concerned him neareſt, wherin after his protestations of sincere dea-

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ling (as before) he premiseth to alledge for the lawfulnes of such marriages most playne places, and testimonyes of Fathers, Doctors, yea and Papists Schoolemen also: but I had tyme only to examine some few, wherby I might easely see what was to be expected of the rest. He alleged therfore a place of *S. Chrysostome*, wherin, he saith, are these *Golden words*, and for that they were *golden*, I was tempted to looke vpon them with more diligence, and to examine them in the Author himselfe. The words of *S. Chrysostome* are these, writing vpon those words of *S. Paul* to *Titus*: *that a Bishop must be faultlesse, and the husband of one wife.*

M. Bels golden Sentence out of S. Chrysost.

8. *Obstruere prorsus intendit* (saith he) *hæreticorum ora, qui nuptias damnant, ostendens eam rem culpa carere, imò ita pretiosam esse, vt cum ipsa etiam possit quispiam ad sanctum Episcopatus solium subuehi.* Which *M. Bell* translateth thus: The Apostle intendeth to confound the hereticks that condemne marriage, declaring that it is faultles, and a thing so pretious, as a man may with it be promoted to the holy function of a Bishop. And then addeth: *Thus saith S. Chrysostome, whose wordes are so playne and pithy, as no Papist is able to wrest & writh them to serue his turne.* And then hereupon he maketh many probations, as he calleth them, and so vrgeth these wordes *cum ipsa*, being of the femi nine gender, as if *ipsa* in this place had meant a woman, or the necessary vse therof, whereas it signifieth (*rem*) the state of marriage it selfe, which may be in a Bishop, according to *S. Chrysostome*, without coniugall act or conuersation. But in fine *M. Bell* concludeth thus: *I therefore conclude* (saith he) *that if S. Chrysostome meant not of a Bishops marriage* (to wit, that he may marry during the very tyme he is a Bishop) *his argument is vayne and fruteless.* And therupon he cryeth out in his margent, *Answere o yee Seminary Priests, or else recant your Doctrine*, Thus he, making *S. Chrysostome* to be cleare on his side in this point, & no way inclining to fauour the Papists part, vnlesse they will make him to speake vainly, & nothing to the purpose he hath in hand,

Survey fol. 218.

Chrys. hom 2. in 2. Tit.

9. But I going to *S. Chrysostome* in the same place which *M. Bell* cyteth, I found him to write thus vpon

the foresaid words: *Si quis (inquit Apostolus) est sine crimine, vnius uxoris vir &c. Cuius rei gratia huiusmodi homines ni medium adducit? Obstruere prorsus intendit &c.* If any (sayth the Apostle) be faultles, the husband of one wife &c. why (saith *S. Chrys.*) doth he make mention of these sorts of men? wherto he answereth. The Apostle intendeth to confound the hereticks that condemne marriage, declaring that it is faultlesse and a thing so precious, that euen with it, *that is, though he were married before*, a man may be promoted to the dignity of a Bishop: and immediatly it followeth: *Castigat hoc etiam inpudicos, dum non eos permittit post secundas nuptias ad Ecclesiæ regimen, dignitatemq; Pastoris assumi.* Hereby also the Apostle chasteneth (or rebuketh) the vnchast persons, whilest he permitteth them not after their second mariage to be chosen vnto the gouernement of the Church, and dignity of a Pastour.

Two abuses offered to S. Chrysostō by M. Bell.

10. So as heere I noted two misconstructions of *S. Chrysostome* in this one allegation of *M. Bell*: the first, that where as the holy Father doth say, that a married man might be made a Bishop in those daies, he inferreth that a Bishop after his ordination may marry, which *S. Chrysostome* saith not, but rather teacheth the contrary doctrine, both in this place, & in diuers others, as I foūd by search: & namely *Hom. 2. de patientia Iob. & Hom. 10. in 1. Tim.* and els where. The second abuse is, that whereas *S. Chrysostome* in the very next words after doth affirme, that he that hath bynwise married, albeit he haue no wife at al then liuing, cannot be made a Bishop, nor haue any dignitie Ecclesiasticall in the Church, *M. Bell* leaueth that quite out, as not making to his purpose: so as I saw there was not heere that sincerity which before he promised,

11. More then this, he alleageth for the lawfulnes of Priests to marry, after they are Priests, the story of *Paphnutius* in the first Councell of *Nice*, who seeing the Councell inclined to make a decree, that Priests married before their Priesthood might not haue vse of their wiues afterward, proposed the danger of incontinency both in themselues, and in their wiues. Wherupon that Decree proceeded not,

Sur. f. 233.

but

but yet he: ſhewed, that to ſuch as were made Prieſts before they were married, it was not lawfull to marry after; which he ſaid, *was conforme vnto the ancient tradition and vſe of the Church*, as the words both of *Socrates* and *Zozemenus* do teſtify, who are the only writers of this ſtory. But now M. *Bell* foundeth vpon this fact of *Paphnutius*, that both Prieſts might marry in theſe daies after they were Prieſts, & vſe their wiues alſo: accuſing the Popes doctrine for doctrine of diuels as teaching the cõtrary: whereas I foũd that *Paphnutius* expreſly denied, that it was lawfull for Prieſts to marry after they were Prieſts, and ſaith, that this was in his time the anciẽt traditiõ, & cuſtome of the Church, *vt qui cælibes fuiſſẽt gradũ ſacerdotalẽ adepti, piſtea minime vxores ducerẽt*, that ſuch as, being ſingle or vnmarried men, had atteyned the degree of Prieſthood, ſhould in no wiſe afterward marry. So as herin alſo I found *M. Bell* not to deale truly and vprightly.

Another abuſe offered to Paphnutius.

Survey fol. 243.

12. Not much after this againe he alledgeth a place out of *S. Auguſtine*, for allowing of Prieſts mariages, & he ſetteth the ſame forth with this proteſtation. *S. Auguſtine* (ſaith he) *hath ſuch a playne declaration of his mynd in this point, as whoſoeuer ſhall once read, or heare his words, cannot but perceiue the ſame. Thus doth he write expreſly, I will not alter or change one word. Poſtremò damnantur tales, non quia coniugalem fidem poſteriùs inierunt, ſed quia continentiæ primam fidem irritam fecerunt, quod vt breuiter inſinuaret Apoſtolus, noluit eas dicere habere damnationem quæ poſt amplioris Sanctitatis propoſitum ruunt, non quia non damnentur, ſed ne in eis ipſæ nuptiæ damnari putarentur. Et infra: Proinde qui dicunt talium nuptias non eſſe nuptias, ſed potius adulteria, non mihi videntur ſatis acutè ac diligenter cõſiderare quid dicant*: which *M. Bell* Engliſheth thus: In fine, ſuch are damned, not becauſe they are afterwards married, but becauſe they haue made voyd the firſt promiſe of Chaſtity, which thing the Apoſtle intending briefly to inſinuate, would not ſay that they were damned, who marrie after the purpoſe of larger ſanctimony: not becauſe they are not damned, but leaſt he ſhould * *ſeeme to condemne their marriages in them*: therfore they that ſay, the marriages of ſuch are no marriages, but adul-

Aug. de bono viduitat. c. 9. & 10. tom. 4.

* *Corruptor ſatiõ vt infra nũ. 14.*

adulteries, seemed to me not to consider exactly what they say. By which words of *S. Augustine* (saith M. Bell) it is cleare, that he is so farre from condemning the marrimonyes of vertue widdowes, which cannot liue continently, as he reputeth them for perfect, true, and lawfull marriages. Thus far M. *Bell* relateth and expoundeth S. *Augustine*.

S. Augustin misalleaged for the allowing of marriages of votaries.

13. But when I went to examine the place it selfe in *S. Augustine*, I did blush to see his great abuse in this behalfe. For that *S. Augustine* is so farre from allowing the act of marriage in *Votaries*, either men or women for lawfull after their vowes, as he holdeth, that it is damnable to haue but a will and purpose only therof, though they neuer put the same in execution, albeit if they do put it in execution and marry before their said vow be solemnly made and publickly receaued by the Church, the fact is damnable sinne, but the marriages doe hold, nor are they to be called adulteries, though according to S. *Augustine* in the nature and guilt of sinne, they are worse then adulteries, for that the obligation of marriage doth hold, though contracted in sinne, and with sinne, after any firme purpose, or simple vow made to God of virginity, chastity, or single life. For better vnderstanding wherof, I shall set downe the whole place, as it is in *S. Austine* in his booke *de bono viduitatis c.* 9. 10. *&* 11.

14. *S. Augustine* hauing discoursed largely of the excellency of *Continency*, and single life, in that place, & of the inuitations, and large promises of reward made therunto in Scripture, writeth thus: *Sed quoniam, sicut ait Dominus, non omnes capiunt verbum hoc, quæ potest capere, capiat, quæ se non continet, nubat quæ non cœpit, deliberet, quæ aggressa est, perseueret &c.* But for that as Christ saith, all receaue not this word, (to wit the exhortation to continency) the widdow or virgin that is capable of it, let her apprehend it, she that findeth her selfe not able to conteyne, let her marrie, shee that hath not yet begun to thinke of it, let her deliberate what is best to doe, shee that hath begun to follow that life, let her perseuere: let no occasion be giuen to the aduer-

S. August. discourse about cõtinencie.

» sary

ſary, let no oblation be ſubtracted (or drawne back) frō »
Christ. In coniugall life, if honeſtie (of marriage bed) be »
cōſerued (& kept) there is no damnatiō feared: but in the * *amplio-*
continent life of widdowes, and virgins, the excel- *ris mune-*
lency of a more high * eſtate is aſpired vnto: which *ris.*
excellency being once aſpired vnto and choſen, offe- »
red vp to God by obligation of vow, it is damnable, not »
only to take in hand marriage, but alſo to haue a will to »
marry, though marriage it ſelfe doth not inſue. And to »
demonſtrate this the Apoſtle vnto *Timothy* ſaid not, that »
ſuch women after they had liued wantonly in Christ did »
marry, but that they had a will to marry, *habentes, inquit,* »
damnationem, quoniam primam fidem irritam fecerunt, etſi nō nubendo, ſed tamen volendo, they hauing, ſaith he, incurred dam- »
nation, for that they haue made void their firſt faith, or »
promiſe, though not by marrying (actually) but by ha- »
uing a will to marry: not for that marriage it ſelfe, euen in »
ſuch people is to be condemned, but for that the ſliding »
from their purpoſe is damned: the breaking alſo of the »
faith of their vow is damned, not their taking vp of an »
inferiour good thing, but their falling from a higher good »
thing is damned in them. And finally ſuch perſons are dā- »
ned, not for that they gaue their faith afterwards to wed- »
locke, but for that they did breake their firſt faith of con- »
tinency: which thing that the Apoſtle might briefly inſi- »
nuate, he would not ſay that ſuch women are damned, »
for that they marry after the purpoſe made of a greater ho- »
lines, not for that they are not damned, but, *ne in eis ipſæ nup-* »
tiæ damnari putarentur, leaſt that marriage it ſelfe ſhould be »
thought *to be cōdemned in them* (not as *M. Bell* corrupteth, *leaſt* »
he ſhould ſeeme to condemne their marriages in them) but when he »
had ſaid *nubere volunt*, they will marry, preſently he added, »
habentes damnationem, incurring thereby damnation. And »
he vttereth the cauſe, ſaying, for that they haue made void »
their firſt faith, that it might appeare that their will, which »
had fallen from an higher purpoſe, is damned, whether »
marriage do follow or no. Wherof thoſe which do ſay,
that marriages of ſuch people are not marriages, but rather

« adulteries, do not seeme to me to consider so sharply and « diligently as they ought, what they say, being deceyued with a certaine similitude of truth &c.

15. Hitherto is S. *Augustines* discourse, brokenly set downe as you haue seene by M. *Bell*, which did very much moue me to haue an yll opinion of his sincerity, especially for so much as he left out not only most of the precedent discourse which is very important, as you see, but also these words following, that ensue in S. *Augustine* after some few lynes. Wherfore I cannot say (*saith he*) that these « women which are fallen from a better purpose, if they « marry, that their marriages are adulteries, and not mar- « riages, but plainely I do not doubt to affirme, that these *Aug ibid.* slydinges backe, and fallings away from a more holy cha- « stity, which is vowed to God, are worse then adulteries. « For if it cannot be doubted, but that Christ is highly of- « fended, when a member of his doth not keep her faith vnto her husband: how much more grieuously is he offe- « ded, when faith is not kept vnto himselfe, in a thing, « that he did not exact to be offered vnto him, but being « once offered, he exacteth the performance therof. Hither- to S. *Augustine*. In which words it seemeth, that he is very cleare against the marriages of Votaries, though he do not deny them to be marriages, if there haue passed only a simple vow. And this I also vnderstood afterward to be the common doctrine of the Roman Church, which doth disanull marriages made only after sollemne vowes, though not after simple. And thus much about Priests and Votaries marriages.

16. After this againe M. *Bell* comming to treat of the *Survey fol. 476.* Eucharist, or Sacrament of the Altar, he alledgeth S. *Gregory*, with this Preamble: In the primitiue, and Apostolicke Church (saith he) the Masse or holy Communion *Greg. l. 7. Epist. 64.* was administred with the Lords prayer only: all superstitious Cerimonies set a part, for that *Gregorius Magnus*, « whose testimony no Papist in the world can or will reiect « writeth thus: *Orationem autem Dominicam &c.* wee therfore « after the prayer, immediatly say the Lords prayer, be-

cause

cauſe it was the cuſtome of the Apoſtles to conſecrate the oblation with that only prayer: VVherof he would inferre that only the Lords prayer, or *Pater noſter*, were to be vſed in the Communion. VVhich words making me to meruaile for that the Proteſtants themſelues haue many other prayers in their Communion, I went to *S. Gregory*, and I read the Epiſtle heere quoted by *M. Bell*, which truly made me to wonder exceedingly that he would cyte it. For firſt *S. Gregory* writing vnto the Biſhop of *Siracuſa* in *Sicily* about ſome, eyther Greekes or Latins, that murmured, or were diſpleaſed at ſome parts of the latin Maſſe, comparing it with that of *Conſtantinople*: as for example about the ſaying of *Alleluia* at certayne tymes of the yeare, and of *Kyrie eleiſon* often repeated, and of the *Lords Prayer*, which prayer among the Greekes all did pronounce in tyme of the Sacrifice, but only Clergy men among the Latins; at length *S. Gregory* commeth to ſpeake of the Canon of the Maſſe, after which and the conſecration done the *Lords prayer* hath his place, wherof *S. Gregory* yealdeth this reaſon, *Quia mos Apoſtolorum fuit, vt ad ipſam ſolummodo orationem, oblationis hoſtiam conſecrarent*. For that it was the cuſtome of the Apoſtles to conſecrate the Sacrifice of oblatiõ accompanying it only with the Lords prayer: this being the vſe at the firſt, though ſoone after diuers other prayers were added, euen in the Apoſtles tyme, as appeareth by the Liturgies of *S. Iames*, *S. Clemeut*, and others.

M Bels dealing with S. Gregory

Greg. ibid.

17 Heere then it ſeemed to me, that *M. Bell* had alledged *S. Gregory* againſt himſelfe. For whereas he ſaith, that in the primitiue, and Apoſtolicke Church, according to *S. Gregory*, the Maſſe or holy Communion was adminiſtred with the *Lords prayer* only, I fynd many other things mentioned by *S. Greg.* eſpecially in ſolemne Maſſes. *In quotidianis autem Miſſis* (ſaith he) *alia quæ dici ſolent tacemus, tantummodo* Kyrie eleiſon, *&* Chriſte eleiſon *dicimus vt in his deprecationis vocibus, paulò diutiùs occupemur*. In dayly Maſſes (which are not ſolemne) we paſſe ouer other things in ſilence, only we ſay *Kirie eleiſon*, *&* *Chriſte eleiſon*, to the end that we may be occupied ſom what the longer in prayer.

Greg. vbi ſupra

And then follow the other wordes cyted by M. *Bell*, who seemeth much deceyued, in thinking that the Apostles did consecrate the Sacrifice of oblatiō with the only *Pater noster*, or Lords Prayer. For that it appeareth playnly by *S. Gregories* wordes, that, that prayer was added after consecration, by tradition of Christ himselfe, and his Apostles: for *inconueniens* (saith S. Gregory) *visum est, vt ipsam traditionem quam Redemptor noster composuit, super eius corpus & sanguinem, taceremus*. It seemed vnfit, that we should not rehearse ouer his body and bloud, the tradition which our Redeemer did compose &c. So as now the consecration was made when this prayer was to be said vpon the body and bloud, according to S. *Gregories* words: and therfore could not be consecrated with it, or by it, as M. *Bell* would haue it.

Many things in S. Gregory not fit to be alleaged by M. Bel.

18. All which when I had read and considered, and found Masses heere named both solemne and priuate, consecration of the Sacrifice of oblation by the Apostles mentioned, as also the recitall of the Lords prayer vpon the consecrated body and bloud, as a tradition of Christ and his Apostles, according to *S. Gregory*, I meruayled much why M. *Bell* would cyte him so confidently. And this bred in me many more doubts, and scruples then I had before: and so perswading my selfe, that the further I should read in this mans workes, the lesse satisfaction I should receyue, I resolued not to examine many more places, but to note out these few to carry with me to my Lord of *Canterbury*, there to receyue further satisfactiō or explication of the same.

HOW

HOVV I FEL VPON A THIRD BOOKE OF *M. BELL* HIS WRITING, INTITVLED, THE DOWNFALL OF POPERIE:

which I peruſed alſo, but found as little ſatisfaction, as in any other thing I had read before, in regard of the vnſincere dealing diſcouered therin.

CHAP. IX.

THE tyme now drawing neere of *Eaſter-terme*, when I was bound to repaire againe vnto my L. of *Canterbury*, I began to put my ſelfe in order for that iourney, and therefore though I eſpied many other things in *M. Bell* his Suruey which ſeemed to me worthy of examination, yet the tyme growing ſhort, and ſeeing my ſelfe ſomwhat wearie, I gathered only into a pa-

per, the few heads before mentioned, but so it fel out that after this agayne there came to my hands another booke of *M. Bells*, whose inscription was, *The Downefall of Poperie*. And for that the title was so terrible, and the enterprize of such importance, I was moued to steale from my selfe a little tyme, to ouerlooke the same, and to examine also some places that seemed more pregnant for his purpose against the Papists.

2. Briefly therfore to giue the Reader a short view or *Anatomie* of this worke, deuided into eight articles, conteyning eight peeces of controuersies, I must confesse, that after some labour taken therin, I found not the worke to be answerable, either to the title, or to the subiect, in which point according to my opinion it agreeth well with his former two bookes of *Anatomie* & *Survey*: for as he promising to exhibite an *Anatomie of Popish Tyranny*, doth only tell vs tales of fond fallings out, and contentions betweene the Archpriest, Priests, Iesuites, and others, nothing apperteyning to *Tyranny* that was his title, and promising *A Survey of Popery*, which implyeth a laying open of all the partes, and parcels of that doctrine, doth touch notwithstanding very few in respect of the whole Corps of Controuersies, & those not of the greatest moment: So heere promising vnto vs *A Downfull* (or vtter subuersion) *of Poperie*, he handleth only eight articles, as I haue said, and those for the most part conteyning but peeces of controuersies: as in the first, about *the Popes temporall authority ouer Princes*, for correcting them when they do amisse: in the third about *the Popes power to dispence in marriages*, both which are but particuler branches of diuers greater controuersies, concerning the Pope, and his authority: in the fifth he declining from the controuersie of true merit and the effects therof, endeuoureth to impugne *condigne merit* only: & in the seauenth part, intēding to treat of Traditions, he leaueth those principall Traditions, which are of importance to be held, or not held, and runneth to other of lesser moment. And finally in the eight article he impugneth *the ability of keeping Gods commaundements*, in

in a very ſtrange, and extrauagant ſenſe: ſo as theſe articles ſeeming to me, neyther to be all, nor the maior part, nor yet the chiefe pillars of Poperie, as he termeth them, could not ſo eaſely worke the *Douneſall* therof, though M. *Bell* had borne himſelfe neuer ſo manfully in the aſſault. But now looking ouer his labours, I doubt me, they will be to ſmall effect: yet ſome points that ſeemed to me moſt markable of his defects in hãdling the ſame, I tooke out by the way to carry with me to *London*, and to informe my iudgment therby about *M. Bell* and his talent in writing, againſt the tyme I ſhould be demaunded, what I thought therof, by my Lord of *Canterbury*, as I preſumed I ſhould.

The ſmall ſubſtance of M. Bels Downfall

3. Firſt then in his Epiſtle Dedicatory to the King, he ſheweth himſelf ſo impatiẽt, or rather impotẽt in that behalfe, as from the very firſt period therof, not reſpecting the Maieſty of his Perſon to whom he writeth, he rageth extremely, affirming Prieſts and Papiſts to be the *curſed brood of traiterous Ieſuites*: and then as for Ieſuites themſelues, his Epithetons are, *traiterous, ſeditious, brutish, barbarous, villaynous, moſt bloudy, treacherous, proud, tyrannicall, firebrandes, theeues, murderers, Machiauells, coſeners, and dependants of the Diuell himſelf*: which I cõſidering, thought with my ſelf what he would do in the reſt of his book, ſeeing he begã in this intemperate manner in his very Epiſtle to ſo great and modeſt a Prince. And further informing my ſelfe that he had bene for diuers years the Ieſuites ſcholler & receyued from them the learning which he boaſteth of, both in Philoſophy and Diuinitie, and alſo many inſtructions towards good life (as ſome did report that would ſeeme to know their proceedings in their publicke and priuate ſchooles) it diſcredited much with me the mãs iudgment that he would begin with ſuch paſſionate, and vnſeemly ſpeaches againſt them, to whome he had bene ſomewhat beholding, though now he were neuer ſo much different from them in religion.

4. Next after this, I paſſed to looke vpon his diſcourſe, whether it would be as paſſionate, as his Preface: and

pre-

presently in the seauenth or eight leafe therof, I found
Down fall pag. 17. this assertion of his, *That the Pope had made it sacrilledge to dis-*
pute of his power, which seeming strange vnto me, I dely-
red to see some place quoted, where that Decree was to
pag. 26. be found, but I saw none: and passing ouer some 3. or 4.
leaues more, I found the quite contrarie in effect auou-
ched by himselfe, saying, *That Bellarmines workes were greatly*
Bellarm. l. 4. c. 5. de potest. Pont. Rom *allowed by the Pope*, wherof I inferred, that then his former
speach could not be true, for that *Bellarmine* doth dispute
for diuers bookes, and whole Chapters together *of the*
Popes power and authority, and consequently eyther he com-
mitteth Sacrilledge therein, or els there is no such Decree
of the Pope.

5. And yet going forward some 4 or 5. pages further,
Bell. pag. 30. I found *M. Bell* to vrge greatly a place out of *S. Augustine*
against the Reall Presence, where talking of the Com-
munion of the Apostles, & of *Iudas*, at the last supper with
Aug. tract 59. in Ioan. tom. 9. our Sauiour, and the different effectes therof, he saith: *Illi*
manducabant panem, Dominum: ille panem Domini, contra Do-
minum. They (*the Apostles*) did eat bread that was the Lord:
he (*to wit Iudas*) eat the bread of the Lord against the Lord,
Out of which place *M. Bell* maketh this inuincible argumẽt
(as he calleth it) *Iudas* in receyuing the Sacramẽt receyued
only bread of the Lord, and not bread that was the Lord,
and therfore in the Eucharist is not the Lord really, but
only and barely the bread of the Lord. And he relyeth so
M. Bells offer to returne once againe to Papistrie, if his argument be answered. much vpon this argument, that he protesteth playnly,
that if it can be fully answered, he will subscribe againe to Papists,
opinions, and neuer more write against any part of Papists doctrine.
Wherat I meruayled greatly, and that for sundry reasons.
First that he would aduenture the renegation of the Pro-
testant Religion vpon the solution of one place or argu-
ment out of one only Doctor: and secondly for that the
very opposite conclusion to his, may be made, as it see-
meth to me, out of the alledged wordes of *S. Augustine*, to
wit, that forsomuch as he affirmeth the Apostles to haue
eaten *panem Dominum*, the bread that was their Lord, and
Iudas panem Domini, the bread of the Lord, it followeth at
least

least, that to the Apostles there was the reall presence howsoeuer it was to *Iudas*, and consequently that this place maketh rather against *M. Bell*, who denyeth the *Reall Presence*, then for him: yea, it proueth that the Papists do indeed eate, as they beleiue, *Panem Dominum* with the Apostles, and *M. Bell Panem Domini* with *Iudas*, for so much as the one do hold the bread in their cōmunion to be changed substantially into Christs flesh, and the other beleeueth theirs to be substantially bread, though yet the Lords bread.

Panis Dominus, & panis Domini.

6. Now as for explication and solution of this place, it did not seeme to me to haue so much difficulty, as that M. *Bell* should aduenture the abnegatiō of his whole faith and religion once more, vpon the answere therof. For first, if a man will say, that *S. Augustine* did meane, that *Iudas* did not receiue the true Eucharist at the last supper, but other bread, then is there no difficulty in these words of *S. Augustine*, for that this presupposed, it is euident, that the Apostles and he did not eate the same thing, but the one the bread that was their Lord, & the other the bread that was of his Lord: but if we say according to *S. August.* that both of thē did receyue the Eucharist (which I haue foūd the said Doct. to affirme in other parts of his works) then is the solution playne by *S. August.* owne immediate words cut of by M. *Bell*, for after that he had said: *Illi manducabant panem Dominum: Ille panē Domini, cōtra Dominū*, he addeth presently: *illi vitam, iste pœnam: qui enim manducat indignè (ait Apostolus) iudicium sibi manducat.* They (*the Apostles*) did eat their life: he (*that is Iudas*) his punnishment, for that, as S. *Paul* saith, he that doth eat him vnworthily, eateth to himselfe damnation. In which wordes the Apostle seemeth plainly to say, that euen the vnworthy eater *manducat eum*, eateth him (*to wit Christ himselfe*) though to his owne damnation, and therby openeth a way to *S. Augustines* explication, to wit, that albeit the Apostles and *Iudas* did eat the selfe same thing in substance, receyuing the Sacrament: yet in regard of the contrary effectes which it worketh in the receyuers, the one may be called

Aug. ep. 162. to. 2. & tract. 26. & 62. in Ioan. tom. 9.

Explication of S. Austins words.

led *panis Dominus*, bread, that is the Lord, who is life to the receyuer, and the other, *Panis Domini contra Dominum*, bread of the Lord, against the Lord, in him that receyueth vnworthily, for that it worketh not life which is the Lord, but death, punishment, and damnation, which is against the Lord, and his intention. So as, albeit the Eucharist that *Iudas* receyued, was in substance the selfe same Lord, that the Apostles eat: yet in operation, it was against the Lord, who saith: *Ego sum panis vitæ*, I am the bread of life: And againe, *If any eat of this bread, he shall lyue for euer*. And yet further, *He that eateth my flesh, and drinketh my bloud, hath life euerlasting*, no meruayle then, if he that eateth his owne damnation, is said by S. *Augustine* not to eate *panem Dominum, qui vita est*, the bread that is Christ, and life it selfe: but *panem Domini contra Dominum*, the bread of Christ, against Christ, not life, but punishment, saith *S. Augustine*. Which last wordes, I meruayled much to see *M. Bell* to haue cut of, they being the explication of the former, especially seing he had protested in the place before mentioned, *that if any man could answere these wordes of* S. Augustine, *or if any could conuince him to haue alledged any writer corruptly, or to haue quoted any place guylfully, or to haue charged any other falsely, he would change his Religion againe, and subscribe once more to the Papists*. So he: and the Reader will easely iudge what his obligatiõ may arise to be, by such rash impawning himselfe, his faith, and Religion vpon such bargaines.

Bell. p. 40.

Antonin. 3. part. art. 1. c. 11.

7. Not long after this againe, treating of the Popes dispensations, for exaggeration of abuses committed therin, he alledgeth an example out of *Antoninus* Archbishop of *Florence*, who affirmeth (saith *M. Bell*) *that Pope Martin the fifth dispensed with one, who had contracted and consummated matrimony with his owne naturall, and full sister, of the same Father and mother*, citing these wordes of *Antoninus* in latin, *cum quadam eius germana*, which he Englisheth, as you haue heard, *his owne naturall, and full sister of the same Father and mother*, cutting of halfe of the sentence that ensued, and confuted his falsification, *quam cognouerat fornicariè*, whom he had known in

A Case of dispensatiõ vntruly related out of Antoninus.

in fornication, so as the sentence in *Antoninus* is, that Pope *Martin* the fifth vpon a great suit and long deliberation, *did dispence with one that had married with the sister of her, whome he had knowne in fornication*, that is to say, with his Concubins sister, which yet by the Canon law he could neither marrie, nor liue with her afterward without dispensation, in respect of the spirituall affinitie, that he had contracted with her by the former carnall knowledge of her sister: which dispensation notwithstanding (*saith Antoninus*) was hardly graunted. And one chiefe reason of the graunt was (saith he) for that the partyes could not be separated without great scandall, nor were not fit to enter into Religion.

Sundry abuses.

8. Heere then first M. *Bell* seemeth to haue dealt somewhat indiscreetly, for that promising to proue great abuses of Popes in graunting dispensations in cases intolerable, he bringeth in this example, which in my opinion hath no great difficulty in it, euen in *England* it selfe. For how many do marry, euen without dispensation with women, whose sisters they haue carnally knowne? and consequently the Papists will say, that it was not so great a matter for Pope *Martin* to dispence vpon such reasonable, and vrgent causes, as *Antoninus* doth alledge. And secondly he seemeth to deale vnsincerely, in cutting of the halfe of *Antoninus* words which most made to the purpose, for declaring his true meaning, as you haue heard, to wit, that he had contracted, and consummated marriage with the sister of her whom he had knowne in fornication, and thereby contracted affinitie in the first degree: and thirdly he englisheth the wordes, *cum germana eius*, with his owne natural, and full sister, of the same Father and Mother; wheras he should haue said, not with his, but with her sister whome he had knowne in fornication, and should not haue put in of his owne the words, *full sister of the same Father and mother*, which are not in *Antoninus*, nor cannot be verifyed: for that the woman knowne

in fornication was not the husbands sister, but the wyues sister. And so heere you see againe, how M. Bells band of renouncing his Religion groweth still vpon him his by rash, and vnsincere dealing.

9. After this againe, he treating of Traditions, goeth about to answere a certayne place of *S. Augustine* writing against the *Manichies*, concerning the great and high Authority of the Catholicke Church, saying: *Non crederem Euangelio, nisi me Ecclesiæ Auctoritas commoueret*. I would not (saith *S. Augustine*) giue credit to the Ghospell (nor beleeue it to be the Ghospell) except the Authority of the Church did moue me thernnto; meaning, as I found by his whole discourse, reading ouer that place, that without the Church he could not know what was the Ghospell, and what was not. For in the same Chapter he hath these wordes to the *Manichean* Hereticke against whome he wrote: If thou (*saith he*) canst find any manifest thing in the Ghospell about the Apostleship of *Manichæus*, thou shalt weaken the Authority of Catholickes with me, who bid me not to beleeue thee: which authority being once weakened, neither can I beleeue the Ghospell which I receyued from them.

Aug. contra Epist. Fundam. cap. 4. tom. 6.

Bel. p. 137.

To this place of *S. Augustine* M. *Bell* answereth, that there is a great difference betweene *mouere*, and *commouere*, because *mouere* (saith he) is to moue a part by it selfe, but *commeuere* is to moue togeather with another, and therefore if *S. Augustine* had sayd, *non crederem Euangelio, nisi me Ecclesiæ auctoritas moueret*, and not *commoueret*, it had beene another matter; whereby he would signifie, that *mouere* doth import a more absolute or forcible motion, then *commouere*. VVhereat truly I could not but smile. For that euerie Dictionarie will reprooue this deuise: and in Latin I am sure *commouere* in his owne nature, signifieth a more vehement motion, then *mouere*. As if a man should say, *Oratio eius mouet, sed non commouet*, his speach moueth me somewhat, but doth not throughly preuaile

A subtile distinctiō of mouere, & commouere.

or

or perſwade me.

10. The like ſhift or euaſion with ſome more note of ignorance, or negligence, ſeemeth to me to haue beene vſed by *M. Bell*, when he treateth of the merit and reward of good workes, where Engliſhing a ſentence of *Theodoret*, about that ſubiect, to wit, *ſuperant certamina Coronæ*, the Crownes of glo- Three
rie in heauen do ſurpaſſe our labours or conflicts groſſe a-
vpon earth, *M. Bell* tranſlateth the wordes thus, *The* buſes.
conflicts of the Crowne remayne, putting *Coronæ* in the genitiue caſe, for the nominatiue, and *Certamina* in the nominatiue for the accuſatiue, and the verbe (*ſuperſunt*) in the place of *ſuperant*: which yet it ſeemeth he could not do of any ouerſight, for that I found both the words and ſenſe to be playne in *Theodoret*, for that he writing, and commenting vpon thoſe words of *S. Paul* to the *Romans* (The ſufferings of this lyfe are not worthy the future glorie, which ſhall be reuealed in vs &c.) writeth thus, *Superant certamina coronæ, non comparantur cum laboribus remunerationes, labor enim paruus eſt, ſed magnum lucrum ſperatur*. The Crownes or rewards do ſurpaſſe the conflicts, the rewards are not to be compared with the labours, for the labour is ſmall, but the gaine that is hoped for is great &c. So *Theodoret*, both in Greeke and latin. Heere then againe me thinketh that *M. Bell* dealt not ingenieuſly, in ſetting downe or tranſlating this Fathers ſentence, in that he both corrupteth the true meaning by falſe, and childiſh tranſlation, and cutteth of the hinder part of the ſentence, which conteineth the full explication of the former. And now if this be not falſe and fraudulent dealing, I remit me to the Reader. Sure I am, that it perplexed me greatly, making me to feare leaſt much of the reſt that he writeth was of this kind, and yet I reſolued not to exhibite any thing of this third booke vnto my L. of *Canterbury*, vntill I had ſeene my former doubts, which I had gathered out of his ſecond booke, ſome way ſatiſfied by his Lordſhip, or by ſome

Theodor. comment. in 8. ad Romanos.

other at his appointement. And ſo with theſe notes, for a ſupply, if need ſhould require, I prepared my ſelfe to my iourney: being poſſeſſed (to confeſſe the truth) with no very good opinion of *M. Bells* truth or ſincerity in writing. And ſo I reſolued to ſignifie vnto his Grace, if fit occaſion ſhould be offered.

OF

OF MY REPAIRE TO LONDON AND *LAMBETH* FOR EXHIBITING MY FIFTH APPEARANCE BEFORE MY LORD OF *CANTERBVRY* AND OF *M.D. COVELS* BOOKE IN DEFENCE of *M. Hooker &c.* AND What he writeth of *M. Caluin*, and ſome other pointes concerning my purpoſe.

CHAP. X.

THE prefixed tyme of my obliged appearance drawing neare, I repaired againe to London, and vpon the laſt day of Eaſter-Terme I went to *Lambeth*, to preſent my ſelfe to my L. of *Canterbury*, whome I found not at home, but at VVeſtminſter, where he had ſpent the forenoone of that day, and had dyned there, by occaſion of a great cauſe handled that morning

ning in the Starre-Chamber before him, and the other Lordes of the Counsell, and Nobility, who came from the Court (that then lay at *Greenwich*) to be present at the hearing of that cause, which was about the legitimation of *Syr Robert Dudley*, sonne to the late Earle of *Leicester*, by which occasion I expected a good while at *Lambeth*, before the Archbishop returned, though in his absence there sate as I vnderstood diuers Doctors, & Prelats about other matters appertayning to Religion, in his said house at *Lambeth*: but I thought not best to present my selfe before thē, but rather to stay vntill my L. himselfe came, though in deed I would willingly haue talked a part with *D. Couell* (but he was not there) and haue proposed somewhat to him, concerning his booke against the Puritans, intituled, *A iust and temperate Defence of the fiue bookes of Ecclesiasticall Policy, written by* M. Richard Hooker, and set forth by *M. VVilliam Couell*, a litle before, to wit *Anno* 1603. which booke, as I found it to be written with a farre different spirit from that of *M. Bells*, being very mild, graue, sweet and charitable as to me it seemed (the contrary vices and defects wherof I found in the other:) so yet were there many things which made me greatly to muze, for that he seemed to me to hold diuers opinions far different from those of other Protestants, as may be seene in euery one or most of his articles, which are in number 21. But two only will I name in this place, about which especially I thought to deale with him in particuler, the one about the Roman Church, which he affirmeth to haue beene for many ages, *the true mother Church of Christendome*, and denieth not, but that at this day it is a member & lymme (though imperfect) of the Church of Christ: and that, in that Church men may be saued, which commonly other Protestants do deny, making her the whore of *Babylon*, and spouse of Antichrist, as *M. D. Downham* said vnto me, that he had substantially proued in a booke of his: and when I told him of this other more mild assertion of *D. Couells*, he answered me, as before I haue touched, that he was but a yong man, though by their lookes I discerned no great

The title of D. Couell his booke.

D. Couell in his defence Art. 21.

great difference in their ages, but very great by their bookes in their iudgements, and opinions. And for that I may chance to haue occasion to speake of this matter againe afterward, I meane about D. *Couells* doctine, concerning the Church, I will heere say no more.

2. But in another article, which is the 19. against the *Puritans*, intituled, *of Caluin, and the reformed Churches*, for that it was a principall point of my former doubtes, arising out of the *Defence of the Censure*, and the relation there made of the life and doctrine, both of *Luther* and *Caluin*, as you haue heard: I must speake a word or two more heere, telling the Reader first that I now preceyued in part (or at least perswaded my selfe so) why *D. Couell*, when I was first remitted vnto him, was so backward and vnwilling to wade further in satisfying me about the obiections made against the persons and doctrines of *Luther* & *Caluin*, to wit, both for that the histories could hardly be reproued, and for that it seemeth he had no great good estimation himselfe of them, and their proceedings: for so much as in the 6. article of his said booke, *Of faith, and good works*, he playnly reiecteth, and condemneth both *Luthers* & the *Puritans* doctrine, which is the same of *Caluin* about Iustification by bare faith, or as he alledgeth the *Puritans* phrase *naked faith*. And in his foresaid 19. Article (*of Caluin & the reformed Churches*) he ioyning *Luther* and *Caluin* both togeather, auoucheth two things. *First that it is iniurious to the Church of England, to make these two men Authours of that Religion among vs* (saith he) *which by many hundred yeares is farre more ancient, then they both were. Secondly to lay the infirmityes that were in them* (*being men, it were too great ignorance, and flattery to acquit them of all imperfections in that kind*) *euen vpon the Religion it selfe*. So he.

Cap. 2. diff. 2. What M. Couell writeth of M. Caluin.

pag. 130.

3. But in both these pointes I had great difficulties. In the first, for that the Religion of England at this day consisting of a distinct Church, and forme both of Doctrine, number of Sacraments, and administration ther of, from other Churches, and namely the Papists: albeit we do suppose that the points of doctrine came in sub-

My first difficulty out of M. Couells words.

ſtrange from Chriſt (which notwithſtanding is in cõtrouerſy betweene vs & our aduerſaries:) yet me ſeemed, that we cannot deny, but that the externall forme of Religiõ now vſed in England (wherby we differ from the Papiſts that held another forme before) muſt needes be aſcribed originally and principally to theſe two men, as to the firſt Authours, gatherers, and propounders therof: ſo that in this ſenſe it cannot be more ancient by ſo many ages, as D. *Couell* ſaith, then they that were the firſt and chief ſetters forth therof, ſeing in our Country it was neuer knowne or practiſed before their tymes, as the Catholikes pretend to deduce by many demonſtrations of hiſtories, & other proofes: and I haue heard by the confeſſion of verie good Proteſtants, that they haue knowne diuers learned Papiſts to ſtãd vpon this iſſue with vs amõg other points, that if it could be proued vnto them, that euer in Englãd or in any other Country of the Chriſtian world, there had beene extant, or in vſe any Church, or Congregatiõ neuer ſo litle, eyther of Catholicks or Heretiks, before the tyme of *M. Luther* and *Caluin*, that agreed with the preſent Church of England in all pointes of doctrine, number, and forme of Sacraments, iuriſdiction Eccleſiaſticall, and other ſuch pointes; that is to ſay, that they held and practized no more, nor leſſe then the Engliſh Proteſtants now do, that then they would be content to be proteſtants, which thing cauſed great difficulty to me in the firſt point ſet downe by D. *Couell*, to wit, that the moderne Engliſh Religion and forme of Sacraments, and gouernement therin, as it maketh a ſeuerall Church from the Roman, was extant in England many ages before *Luther*, and *Caluin* taught their doctrine.

My 1. difficulty.

4. The ſecond poynt alſo ſeemed not ſo cleare to me, which is, that the credit of a Religiõ may not be brought in doubt by the faults of ſome principall men, that are the firſt propounders, framers, or founders therof. For albeit, all true Religion be from God: yet ſo long as the matter lyeth in queſtion, whether ſuch Religion be true or no, it importeth greatly to conſider, whether that the

the said first framers, or propounders by whom it is auouched that God reuealed that Religion, were men of credit, and fidelity, or no? As if a man that is no Christian should deliberate with himself to imbrace the Christian faith, it were much to the purpose for him to consider, whether the Apostles, and their successours that first framed and founded the Christian Church, and preached the doctrine therof, as comming from God, were honest men, and witnesses worthy of faith and credit, or no? And if it could be proued that they were lyers, or of notorious naughty life, or that they had deceaued mē guilfully in their teaching, or did contradict, or impugne themselues the one the other; it must needes be a great motiue vnto him, not to beleiue their doctrine, nor follow their Church, as ordayned by God. For albeit they should say, that their doctrine was not theirs but from God, and that their faultes, and infirmities ought not to preiudice the Religion which they taught (as *D. Couell* doth say of *Luther* & *Caluin*) yet might he that did thus deliberate, say, that it is not likely that God would vse such bad men for the first Authours of so great a good, as is the first planting of true religion. And that he fynding them false, and deceiptfull in other matters, might iustly suspect, least in this also they were not to be beleeued when they say, they were sent, or raysed by God, for founding of that Religion.

A comparisō worthy of cōsideratiō.

5. And this was my very doubt about *Luther* and *Caluin* who if they were so bad men, as the testimonies alledged by the *Defence of the Censure* do make them; I cannot possible perswade my selfe, that the religion can be good, which was framed, or founded, and published to the world by them; for that I cannot thinke that Almighty God would euer vse such instruments to so high and excellent an end. And therefore I meruailed much, why my L. of *Canterbury*, and his Doctours should be so slacke in giuing my Conscience satisfaction in this behalfe: for so much as this my scruple was foūded in so substātial a point, wherin I had thought to haue vrged somewhat earnestly *D. Couel*.

Bad men can hardly be supposed to be Authours of good Religion.

if I had met with him: but as after ward I vnderstood he was much occupied about that tyme in woing a certayne Gentle-woman, which as they say, was after ward his wife.

6. But to returne to M. *Caluin* of whome D. *Couell* doth principally treat in this Article, though in diuers exquisite formes of phrases, he endeauoureth to honour him, or at leastwise to mitigate the hard speaches of *M. Hooker* about him, which so greatly offended the Puritans: yet in effect he saith little or nothing for his iustification, but granteth in fine wordes that which my L. of *Canterburie* him selfe in his booke of *Dangerous positions*, and D. *Sutcliffe* in his *Survey of the disciplinarie doctrine* some yeares before had vttered in more playne tearmes against him, shewing him indeed by his owne letters, negotiations, and practises, and by the records of *Geneua* it self, to haue bene one of the most shifting and canuasing men that euer I read of, which *Doctor Couell* also in effect vttereth in these words. There is not one word in *M. Hooker* (saith he) sounding to any other end towards *M. Caluin*, but to shew, how his great wisedome wrought vpon their weaknes (*to wit, them of Geneua*) his knowledg vpon their ignorance, his grauity vpon their inconstancie, his zeale vpon their disorders, only to establish that gouernment, *which howsoeuer not necessary for other places, was fit inough peraduenture for that Towne*. So he. And do you see how *M. Caluin* is defended? how his wit and wisedome is praised for bringing vnder the *Geneuians*, and for putting himself in chiefe authoritie there by ouerthrow of his aduersary Ministers and Citizens? If you read the forenamed booke you shall find *M. Caluin* was driuen out of *Geneua* into banishmēt, and that after three yeares by his wit (so much commended heere) restored himselfe againe, and put downe all his enemies. And this is one high commendation: but let vs heare another very eloquently vttered.

pag. 132.

M. Couels speach of Caluin.

« 8. How farre all men are bound (saith D. *Couell*) to « speake of those whome they reuerence and loue, and yet « in some cases do thinke not to follow, this is that er-

rour

rour that hath decyued many, for from hence the priuate ouerſights of thoſe (who how famous and excellent ſoeuer, were but men) haue growne by the violence of ſome of their followers to be ſtifly maintayned, as vndoubted truthes, as though there were no difference betwixt being a man not alwayes erring, and not erring at all; the one is a worthy happines graunted to ſome few, the other a ſpeciall priuiledge not permitted to any, meerely men, no not to *M. Caluin* himſelfe. This ſerueth to teach vs, that for thoſe things which we do and beleeue, we haue better warrant then mans inuention, and that no man how excellent ſoeuer, except Chriſt, may and ought preciſely to be followed in all that he doth.

The explication of M. Couells Rhetoricall ſpeach of M. *Caluin*.

9, Thus farre are M. *Couells* wordes of *Caluin*: wherin it ſeemeth to me that *D. Couell* doth couertly lance him though with powring oyle into the wound that it ſmart not, affirming firſt that he was but a man, and thereby ſubiect to errour, though not alwayes an erring man: that it is not ſafe to follow him in his Eccleſiſticall forme of the Church which was but mans inuention: that he had no priuiledge from errour: that the Engliſh Church hath better warrant, for that they hold (contrary to him) then he for his. VVhich principles being layd, I do not ſee, why we may not call any other thing alſo into queſtion which *M. Caluin* teacheth or doth. Yea for the weakening of *M. Caluins* abſolute credit he ſetteth downe this generall propoſition againſt all men whatſoeuer, not excepting the very Apoſtles themſelues, *that no man how excellent ſoeuer, except Chriſt, may or ought preciſely to be followed in all that he doth*, wheras notwithſtanding *S. Paul* propounderh himſelfe to be followed, ſaying, *Imitatores mei eſtote &c.* be ye followers of me, or take me for your example, as I am a follower of Chriſt. Pag. 321.

10. VVell then by theſe and other ſuch like ſpeaches me thought I perceyued the meane opinion which indeed *D. Couell* and his Lord had of *Caluin*, though as I ſay, ſomtymes ſome oyntments of friendly phrales were powred forth vpon him, to mitigate the reiection made

of him, wherin he pleaseth them not, and so D. Couell in this place saith M. Hookers opinion to haue beene, that M. Caluin *was the wisest man comparably that euer the* French *Church did inioy since the hower it inioyed him*: which seemed to me no great praise in such a person of his vocation, for that his wit only is heere commended, which may be very great in a very euill man, and yet this is moderated presently by M. Doctor, saying, *That men of best iudgement & vnderstanding, wilbe ready inough to giue him that which belonged vnto him, if some priuate men out of their loue, and zeale, did not too greatly ouerload him with it*. And then after a very few lynes he goeth forward to recite some particulers, wherin his wit did most shew it selfe.

Two poynts prayſed in M. Caluin.

11. *Two things* (saith he) *there are of Principall moment which haue deseruedly procured him honour throughout all the world. The one his exceeding payne in composing the Institutions of Christian Religion, the other, his no lesse industrious trauells in exposition of holy Scriptures &c.* About the first of these two, I haue little to say, for that indeed the writing his foure bookes of Christian Institutions was a paynfull, and labourſome worke, yet hauing read them ouer, or at least the greatest part therof I obserued two things: the one, that for the method it self he tooke it the most part frō *Peter Lombard* called the Maister of the Sentences, who as I vnderstand first drew all Diuinity into 4. Books, wherof the first did treate of God, and his attributes or proprietyes, the second of Angells, men, and other creatures, as they proceed from God, the third of the incarnation of Christ, and his life and doctrine, the fourth of the Sacraments as meanes left by Christ to further mans saluation. Which self same method being obserued by M. *Caluin*, leaueth vnto him lesse part of the commendation therof, as the Papists do say.

Peter Lōbard Maister of the Sentēces.

12. The other point obserued by me was, that all the substance of doctrine wherin Papists, and Protestāts agree with the Fathers sayings concerning the same, is set downe by the said *Maister of Sentences*, and by those that wrote Commentaries vpon him, which were many. And

wherin 14.

wherin soeuer they differ, as namely in all matters of Cõtrouersy, the chiefe arguments of *M. Caluin* are taken out of the obiections made, and answered by the said writers, though he do vrge them more exactly, and much more eloquently then they did, who put them downe briefly.

13. As for the other poynt of his exposition of the Scriptures, it happened out strangely, that about this very tyme, I fell vpon a booke written by one *D. AEgidius Hunnius* publicke Reader of diuinity in the Lutheran Vniuersity of *VVittemberge* in *Germany*, printed in the same place anno Domini 1564. which Protestant Doctor taking vpon him purposely to handle this point of *M. Caluins* exposition of Scripture, hath this assertion in the beginning of his booke, that he will shew most cleerly, and euidently, *quòd Ioannes Caluinus illustrissima Scripturæ Sacræ loca & testimonia de gloriosa Trinitate, Deitate Christi, & Spiritus Sancti, cùm primis autem vaticinia Prophetarum, de aduentu Messiæ, Natiuitate eius, Passione, Resurrectione, Ascensione in cælos, & sessione ad dexteram Dei, detestandum in modum corrumpere non exhorruit.* That *M. Iohn Caluin* in his commentaries vpon the Bible, was not afrayd to corrupt most detestably, the most cleare st places & testimõyes of holy Scripture, cõcerning the glorious Trinity, the Godhead of Christ, & of the holy-Ghost, & principally the fortellings of Prophets, of the comming of the Messias, his Natiuity, Passiõ, Resurrectiõ, Ascensiõn into heauen, & his sitting at the right hand of God: all which articles (*saith this Doctor*) doth *M. Caluin*, wilfully corrupt in his expositiõs in the fauour of Iewes, *Arrians*, and other such enemyes of Christ: which he proueth by alledging aboue 40. or 50. places (if I remember well) cyting *M. Caluins* owne words, and Commentaries therupon so clearly & perspicuously against the sense and exposition of all holy Fathers, as if his Commentaries therin be to be admitted, these forenamed pointes, or articles of Christian religion cannot be defended against the foresaid aduersaries of Christs name.

D. Hunnius iudgment of M. Caluins writing vpon the Scriptures.

14. Al which verily did so greatly trouble me, as I could

not

nor tell what to say or think therin: for the book of *D. Hunnius* is extant to be read of all men, and his proofes did seme to me irrefragable: for he cyteth *M. Calu.* owne words for euery corruption he alledgeth. So as if his narratiō be true *M. D. Couels* rare commendation of his exposition of holy Scripture faileth to the ground: & about this would I haue conferred with him gladly if I might haue had cōmodity, though I perswaded my self it would haue byn to litle purpose, but only to haue afflicted him more, for that I imagined how litle in effect he could be able to ānswere in this, but only by reiecting *D. Hunnius* his accusatiōs, who yet is held at this day for a famous & learned Deuine. And for that I saw him very vnwilling to ēter into any examination of *M. Caluins* affaires, when before I proposed vnto him those things which the *Defence of the Censure* had alledged, therfore I thought best to let the matter passe for the present, vntill I had examined things further, and might peraduenture haue fitter occasion to returne vnto him againe, at some other time when he should be at home, and more at leysure. And therfore laying aside these cogitatiōs for the present, I turned my thoughts to consider what I should answere to my L. of *Canterbury* himself, concerning such things as he should demaund of me, especially about *M. Bells* books, out of which I determined to present vnto him only at the first, some of those notes which I had gathered out of the first two, to wit, the *Anatomy*, & the *Survey of Popery*, which his Grace had commended vnto me to be read, reseruing the third, & the notes taken therof for a supply, if he should answere, or make small accompt of the first. And being in these cogitations I was aduertised that my Lord was come from *VVestminster* indeed, & that his Barge was arriued: wherupon I retired my selfe towards the Hal to expect his passage that way, meaning so to place my self as that he should see me at least as he passed by, for that there were so many there to giue petitions, and for other businesses, as I might doubt, least his Lordship might passe by without casting his eye vpon me.

How D. Hunnius iudgment of M. Caluin did trouble my mind.

HOVV

HOVV MY LORD RETVRNING FROM VVESTMINSTER, I MADE MY APPEARANCE: AND WHAT PASSED IN THE SAME.

How I was fynally referred to *M. Doctor Barlow* Deane of *Chester*, and so dismissed againe vnto the end of the next Tearme: And what Conference I had with the said *Doctor Barlow*.

CHAP. XI.

BVT now a legth my Lord came home and a great traine with him, and I to be seen the better by him at his passage into his Pallace, placed my selfe, as now I haue said, within in the Hall; that his Grace might behold me as he passed by: but it may be that his distractions in other things did not permit him to looke vpon me with any great attention: and in particuler there was a yong man that also placed him-

selfe purposely to be seene by his Grace at his passing by

A Student who as I partely vnderstood was vpon sliding back from the Roman Religion, or at least, there was some hope therof, and for that cause was retayned there as I think in the house. He seemed to be some scholler, or yong Priest,

A Schoolmaisters wife. but I could not certainly learn his name. There was also a certayne Schoolmaisters wife, that gaue vp a petition in her husbands name that was in prison for the Roman Religiō in the *VVhite-Lion*, as I remember, she suing for some release, or relieue of her husband: but my Lord seemed to harken litle vnto her, but rather to vse hard wordes and so passed into his garden: but after comming to sit downe among his Doctours, she was called into the Parlour, and there being on her knees, my Lord told the Doctours what a dangerous Papist her husband was, and how long he had sought to catch him, and so at length he bid her stand vp, and dismissed her with a cold answere.

2. With this woman before she was called in I had some speach, and learning the state, and cause of her husbands troubles, I told her, that I was in some trouble also my selfe about like matters, though hitherto I were no Papist. I inquired also of the prison, where her husband was, meaning to come acquaynted with him, though afterward I could not come to see him.

3. But now to returne to my Lord, he went as I said presently after his returne into his garden, to see certayne workmen that were buylding there, whereupon I with diuers others wēt in frō the Hall to a certayne passage betweene the garden and his Parlour to expect him there, and so he comming out of his garden cast his eye vpon me among others in that place, and presently said vnto me with a frendly countenance, and somewhat a low voice: Now *M. VValsingham* how do yow, are you satisfyed? To whome I answered, No truly my Lord, I am not yet satisfyed. VVherto he replyed nothing, but went and sate downe at this table in the Parlour, together with his Doctours and Prelates about him, whither after a litle time I was called in likemanner, and then my Lord began

gan to explayne my case vnto them, and to tell them what scruples I had conceyued vpon the reading of a Papist Booke, and how I had deliuered vp the same vnto the Kings Maiesty with a Memoriall, desyring that matters in that booke conteyned, especially of fact, might be examined, and if they were found false, that then the Papists might be more seuerely punished, if true, then that his Maiesty as head of the Church would giue me licence to believe them. And he further signifyed vnto them that his Maiesty had remitted me to his Grace, and what paynes he had taken, and others at his appoyntment for my satisfaction: and fynally that he had deliuered vnto me two bookes of M. Bels, written against the Papists, to satisfy and resolue me withall, and then he calling me close vnto him at the tables end, asked me very seriously, whether I had read them, and what I thought of them?

How I was called into the Parlour and my cause treated.

4. To this I answered, that I had read them ouer with diligence, and that my iudgment was that the Author was a golden Bell, but his sound like as of a brazen candlesticke, which I said in respect of the many *golden Aduises, Inferences, and Corollaries, & the golden sentences* which he mentioneth so often in his bookes, but that his sound was no better then of brasse, according to the Apostles similitude, for that he seemed not only to haue no Charity in his writing, but neyther truth, or sincerity in his allegations, as before you haue seene, by that which I haue noted out of him.

My iudgment giuen to my L. of M. Bels writing.

5. The Archbishop hearing me call him a *golden Bell* in the first part of my answere, seemed much contented saying, that is well, but hearing the second, demaunded why so? And *D. Barlow* * Deane of *Chester*, and Prebend of *Westminster*, looking backe vpon me with more displeasure as it seemed then the rest, said: why, what say you to *M. Bell*? and all the other Doctors in like manner cast their eyes vpon me. But I gaue the reason before mentioned. And then my Lord answering, and willing me to shew wherin I had made that obseruation, I layd forth vpō the table

* *after Bishop of Lincolne.*

table before them the two bookes that I had perused turning to the places before mentioned out of *S. Chrysostome S. Augustin*, and other Fathers, which I pretended to haue bene vntruly alledged by him, presupposing that my L. would presently haue commaunded the said Fathers workes to haue beene brought forth out of his study, and the places quoted to be examined in all their presence: but no such matter ensued, for my Lord hauing sleightly looked ouer the places in *Bell* as he cyteth them, he layd them downe againe, and the Doctors presently tooke them vp to peruse them, in which meane space his Lordship began to talke somewhat priuatly and mildly with me concerning things obiected by the *Defence of the Censure* against *Luther*, signifying his dislike, that I should be so much moued by them, and in particuler with the doctrines obiected against *Luther*. To whome I said: And wil not your Lordship haue me moued to heare him teach that if a woman haue an impotent husband, she may go lye priuily with some other man, or with her husbands brother? Wherto his L. answered, and do not yow think that diuorces in such cases may be allowed? Yea my Lord (*quoth I*) vpon iust causes, but neuer I trow in secret, nor to lye with her husbands brother.

My Lords gentle speach with me about Luther.

6. And with this my Lord answering me no further began to talke vnto *Doctor Barlow*, who this while with the rest was looking on *Bells* bookes, and began to speake somewhat concerning them, seeming to mantaine somwhat a good opinion of *Bells* fidelity, which yet appeared not to be great with my Lord himself, as by some coniectures I gathered. But none of them, as I said, so much as once offered to call for the Fathers works themselues to examine the places, which was my desyre. But after some few words to & fro among themselues, my Lord commaunded me to stand asyde whiles they talked.

7. VVhereupon I retyring my selfe by litle and litle downe to the lower end of the Parlour that they might conferre more freely, they talked togeather of this

and

and other matters, and after ſome litle tyme hauing diſpatched away the foreſaid Schoole-maiſters wife, my Lord begā to ſpeake with a high & angry voyce, cōcerning me & my affaires, and looking towards me complayned of my importunity and obſtinacy, & ſaid to the Doctors, that he would ſend me to priſon, and therupon calling for his Purſeuant, or Apparitour (which preſently appeared) ſaid: let a *Mittimus* be made to ſend him to the *Clink*, which the officer ſeemed very forward to haue executed, but belike he vnderſtood my Lords manner of ſpeath to be but a threat.

My Lords change in ſpeach & proceeding.

8. But heere now I felt within me ſome conflict about this matter of going to priſon. For as on the one ſide I found in my ſelfe an inclination, or rather full reſolution to ſuffer impriſonment, or any other diſgrace, rather then to do any thing againſt my conſcience: ſo on the other ſide, I thought with my ſelfe what diſcredit, beſides loſſe and hinderance it might be to me to ſuffer impriſonment or open diſgrace for opinion of Papiſtry which euer heertofore I had hated, and had not yet reſolued euer to admit, or imbrace, but only had demaunded ſolution of certayne doubts. I thought alſo how my frends and kinred would wonder, and complayne therof, that I ſhould ſuffer my ſelfe to be caſt into priſon for matter of conſcience, & for making recourſe to the Kings Maieſty in a buſines ſo important to my ſelfe as concerning my ſoule. But in fine, I concluded with my ſelfe to ſuffer whatſoeuer ſhould come, and yet I was of opinion that my Lord would not commit me in deed, leaſt his Maieſty hearing of it, ſhould not allow of ſuch manner of ſoluing doubtes, ariſing vpon ſo good groundes as myne did, and ſo indifferently propoſed, with requiring only to haue the truth declared.

My perplexity about going to priſon.

9. But now while I was in theſe cogitations, and conflicts of mynd, there can vnto me from the other ſide of the Parlour the Knight of the corner mentioned by me before, who out of ſhew of great compaſſion & extraordinary friendſhip, began with diuers temporall reaſon:

Syr Chriſtopher Perkins.

to perswade me not to meddle further in these matters, but to accommodate my selfe to my Lords will, and I should find his Grace a good Lord vnto me, and ready to performe as occasion should be offered; that these matters of controuersies, did not appertayne to my profession; and diuers other like reasons, all tending to worldly commodities, and temporall respects: but I told him that I being now entred into the Ministry, and meaning by Gods grace to go forward therin, whose office must be to teach and instruct others, good reason it was, that I should seeke first to instruct my selfe, and for that cause finding no other solution of my doubts, I repayred to his Maiesty, and was by him remitted to my Lord & his Doctors to be resolued in my sayd doubts: wherto the Knight replyed nothing concerning that poynt, which was the substance of all, but only inculcated vnto me againe what danger I was in, and how like I was to go to prison, and thereby to suffer no small disgrace, and hinderance, but he neuer offered to conferre with me, or to go about to resolue my difficultyes, as I vnderstood afterward that he had beene able to do, for that he had beene a Priest and publicke Reader of Roman Diuinity for diuers yeares in *Germany*, before he came to enioy the temporall commodityes of England, & consequently was best able, if he had listed to haue giuen solution to my doubts: but he neuer so much as once named any point of Religion, but left me, as he found me, when he saw that these humane respects wrought nothing with me, wherin he seemed to deale with me rather like a Knight, thē like a Priest or Iesuite, & consequently to esteeme more of his Knight-hood then his Priesthood.

The Knights perswasiō vnto me.

10. And now for that my sending to prison was thus delayed, my Lords Apparitour was busy with me to stand neere, and to shew my self, fearing belike least my Lord should forget me and my cause, and so he misse his fee: but I told him that it needed not, I was sure his Grace would haue me in memorie. And after a litle tyme they rose from the table, and standing on foote my Lord shewing

The Apparitour.

ing himself much displeased, talked againe of me, and my busines, threatning to send me to prison: but after that againe he retired himself into a window togeather with *D. Barlow*, who hauing cōferred some litle space togeather, my Lord called me vnto him, and insinuating vnto me that the said Doctor had intreated for some fauour towards me, said: well *M. Walsingham* I am content you shal conferre these places with *M. Deane* heere (meaning the said *Doctor Barlow*) who will take some paynes with you to resolue you, and then turning vnto *M. Doctor* he said vnto him, you can shew him (*M.* Deane) *Chrysostome* both in Greeke and Latin, and so willing me to repayre vnto him for conference dismissed me, with saying only that I should returne vnto him againe in the end of the next Terme: and indeed his dismission was such and with such countenance and speach, as it seemed to me that he could not well determine what to do with me, being wearie of me and of my suite, and that he could haue beene content to be handsomly rid of me, yet he willed me to take with me *M. Bells* books againe, which lay vpon the table, though I would gladly haue left them there: but seing they were still thus thrust vpon me, after I had bene dismissed from *D. Barlow*, and came to find some better satisfaction of my doubts, I committed both my L. bookes with diuers other of mine owne vnto a faire fire, and felt my selfe not a little recreated with the sight of such a flame. And now this was my dismission from my Lord of Canterbury, who neuer sent for me more, nor did I returne vnto him vpon the causes which after shall appeare.

My remission to cōferre with D. Barlow.

11. Vpon the next day which was Sunday, I repayred to *Westminster* to M. *D. Barlow*, who after Euensong went vp with me to his study, and there at my request opened first one of *S. Augustines* Tomes, wherein the booke *de bono viduitatis* is conteyned, and there sought for the place before named, cyted by *M. Bell*, and falling vpon the wordes alleaged by him, read them, and would haue seemed to defend them, as there they lye. But when I pressed him to haue him go forward, and to read

My brief conferēce with D. Barlow.

read the words ensuing, which do explicate *S. Augustines* meaning, and wholy ouerthrow *M. Bells* purpose, as before hath bene shewed, he was vnwilling at that tyme to passe any further, especially his man comming to tell him, that it was now supper tyme, and so with courteous wordes he dismissed me, saying notwithstanding, that if at any other tyme I would come vnto him, he would be glad to spend an houre, and take some further paynes with me: but I thought with my self to what end should I come vnto him, & trouble both him, & my selfe, seing it was but to wearie & molest him, as I had done many others in the same cause before: for that I seemed to perceyue now how little they were able or willing to giue me that satisfactiō in these points, which I demaunded about my doubts, & scruples. And with this I departed from him, not meaning to returne againe for the present, but to take some other course as afterward I did. And this may suffice for the first part of my narration, wherin I haue set down sincerely, as neere as I could remēber, what passed in my sundry appearances before my L. of *Canterbury* & conferences with others: wherin not receyuing the satisfaction I desired, as now you haue perceaued, I tooke another resolution vpō me to examine bookes of both sides for finding out truth or falsity, beginning first with the writings of Protestants & afterward of Catholikes, as by the sequele you will see.

The end of the first Part.

THE

THE SECOND PART OF THIS TREATISE CONCERNING MY Search of Proteſtant writers and writings.

WHAT RESOLVTION I TOOKE AFTER I WAS DISMISSED

by my L. of *Canterbury*: and how I came to conferre with a learned man of the Catholike ſide in priſon: & of a new obligation, that I tooke vpon me to reade and examine further both Proteſtant & Catholick Authors, for triall of two points that preſſed me much.

CHAP. I.

WHEN I was thus diſmiſſed by my Lord, and in effect alſo by M. Deane of *Cheſter*, I began to thinke with my ſelfe what I ſhould now do, and what way I ſhould take to quiet my Conſcience, which I felt to be much more troubled then euer before. For as on the one ſide I had no ſerious inclination to be a Papiſt, but

rather a great auersion from the same: so my confidence in the Protestãt Religion was so shaken by that which had passed with my L. and his Doctours, as me thought I durst rely very litle vpõ that side: for that now two points among other seemed to me to be very probable, if not cleare and euident. The first, that my Lord and his learned men were not able to satisfy me indeed, and with reality of truth in the doubts I proposed, both out of the *Defence of the Censure*, and *M. Bells* Booke: and in this I seemed to my selfe fully resolued, for that otherwise they would haue dealt no doubt after a more round, and effectuall way with me, seeing me so vrgent and instant to be satisfied, and the cause of my satisfaction commended vnto them by the King himselfe.

A great doubt about the fidelity of Protestant writers.

2. The second point was (wherin yet I was not so fully determined) that Protestant writers vsed not fidelity in their writings, nor alleged things against the Papists with sincerity of truth: which though it seemed very probable to me, by that I had noted both out of the *Defence of the Censure* concerning *M. Charke*, and out of *M. Bell*; yea & in some poyntes also out of *M. Calain*, *M. Beza*, *& M. Iewell*: yet I durst not resolue my selfe fully therin, vntill I had made further search and triall of the matter. For that two cogitations did somewhat checke this apprehension of myne: the first, that perhaps this fault which I obserued in *M. Bell* might be proper to him alone, or at least wise principally to be found in him, and so no reason to condemne all, or the most part for one. The other cogitation was, that perhaps Papist-writers also might be found to do the like, euery one striuing to defend the part which he followeth, eyther by right or wrong, truth or falsity, and then were there no certainty of eyther side, whereby a man might determine himselfe, all things standing only in shew, and probability of speach, and shifting of sharp wittes, which were a pittifull and miserable estate for matters of Religion to stand in. And yet I was then moued the more to this cogitation, for that some protestant Writers of our dayes, and namely *M. Doctor Sutcliffe* Deane

Doctour Sutcliffe.

of

of *Excester* in all his bookes lightly, written against the Papists (which are not few) doth set downe Catalogues of lyings, shiftes, and falshoods vsed by them in their writings, as namely of *Cardinall Bellarmine*, *Baronius*, *F. Persons*, and the rest.

3. Vpon which fight and combat of contrary cogitations, I resolued my selfe at length vpon a great labour, but yet necessary to the quieting of my conscience as then I thought, which was first to runne ouer all the chiefe Protestant bookes that I could get, to examine the sincerity or falshood of their allegations in this behalfe, and then to peruse in like manner, the vntruths and falsifications, obiected by Protestants, against Papists, to see what substance, or weight they haue in reality of truth. And in this enterprise I purposed with my selfe to obserue a very strict order, & seuerity in my Search; which was, not to admit or censure for a lye euery thing that is obiected for an vntruth, but only such things as being discouered, & found such, as they are obiected, both parties must needes graunt to be fraudulent dealing. And these kindes of vntruthes being most certaine signes of a naughty conscience and a bad cause, that cannot be defended but with lyes and falsifications (Gods cause needing no such vnlawfull and indirect helpes to hold it vp) are the only subiect which I meane to handle in this Search.

A new resolution taken for my better satisfactiō.

Note.

4. This then being my resolution, I began to thinke with my selfe what might be needfull vnto me for performance of the same. And first of all, I though it not amisse that for so much as hitherto I had neuer talked with any learned Papist all my life, now I should do it, if I might find fit commodity, and security for the same: for that still I was afraid, that if my L. of *Canterbury* should cal me to him againe (as I presumed he would, if I returned not of my selfe) he would examine me againe vpon mine oath as in the begining he did, whether I hald talked with any Papist or no, the which I being alwaies very loath to bring any man into trouble, was desirous to auoid. It staied me also somwhat to consider, that if I should haue

conference with any such man, and he should presse me (with arguments which I could not answere) to become a Papist, what I should then do in that case; for so much as I had no determination that way, as before I haue said, but rather a great repugnance. And yet finally hauing well thought of the matter, and finding my selfe greatly troubled therabout, I resolued by help of a certaine Gentleman of my acquaintance, who was somwhat inclined that way (though no whit resolued therin) to haue some speach with one in prison that was learned indeed, with whome after I had, at sundry tymes, had somewhat large conferences, & proposed my doubts, & had heard his answeres, as also their ground about diuers Controuersies in Religion, though I felt my selfe not fully able to answer him, yet I stood stiffe not to yield, but to stand and continue in my former Protestant Religion, vntill I should haue seene, and examined matters further. Wherupon I departed into the Country within very few daies, though afterward I returned againe to *London* somwhat oftener then before, vpon diuers occasions falling out.

My deliberatiō to speake with some learned Catholike.

5. Another point necessary to the Search which I intēded, was (as I thought) to informe my selfe of certaine principall Catholick Bookes, wherby I might see and learne for certaine what the said Catholicks in euery controuersie betweene vs and them, did hold, for that I foūd by experience, and by the issue also of the foresaid Conference with the forenamed learned-man of their side, that diuers things are auouched by the Protestants (as he said) to be held by Papists, which indeed they hold not: and that the most learned Papists do greatly complaine therof, saying, that the state of the question betweene them is neuer almost set down rightly by the Protestants, but with some addition, or alteration of their owne; charging* them stil with things which they do not hold, and consequently do impugne matters of their owne inuention insteed of positions of their Aduersaries. Wherfore to auoid these *mistakings* (as D. *Couell* tearmeth them) I thought best to informe my selfe of their chiefe Bookes, wher-

*See p. 2. c. 3. n. 3. 4. & ibid. c. 3. n. 11. 13. 14. & c. 10. n. 5. 6. 7. 8. &c.

wheron they rely for their common opinions generally receyued amongst them.

6. For by this conference I perceyued that the said Catholicks haue two sortes of opinions amongst them, the one which are called *positiones de fide*, positions or assertions which men are bound to beliue as matters of faith, whose truth is not disputable, but receyued and acknowledged by the Church, as determined truthes: other opinions that are not so determined and receyued, though they appertayne to matters of faith and religion; yet may they be disputed of, by way of reason, and argument, *salua fidei compage*, that is without breach of the vnity (or integrity) of faith, as out of *S. Aug.* wordes they alledg. *Aug. tom. 7. l. 4. cont. Iulia. c. 3.*

7. Now then which be of the first sort, and which be of the second, and consequently which require obedience of beliefe and which do admit liberty of dispute or discussion, I vnderstood might be knowne by certayne Bookes of theirs, publicke and common to them all: as namely if we talke of all Deuinity, the foure bookes before mentioned of *Peter Lombard* Maister of the *Sentences*, is held by them to be the first methodicall worke, that drew all Diuinity into a certayne forme, wheras particuler Fathers and Doctors before that tyme did handle but euery one a peece, though *S. Augustine* handled more poyntes then any, yet not all, nor in that forme and methode, as that the writings of all others, both Scriptures, Councels, and Ecclesiasticall Decrees might be reduced therunto, as they were afterward to the sayd methode of the *Maister of the Sentences*, by sundry learned Authors that made Commentaries vpon the sayd Sentences, of whom the first and principall is accompted, say they, our learned Countryman *Alexander de Hales*, and after him agayne *S. Thomas of Aquin*, who not only wrote Commentaries vpon the said *Sentences*, but made a Summe of Deuinity in like manner of his owne, reducing all to three heads, or parts, the first pertayning to God alone, where do enter all disputes both about God in his owne nature, aud as he created the world. The second to man alone, conteyning both his end, which is

What I informed my self of Catholike Schoole-writers.

Maister of the sentences.

Alexander de Hales.

S. Thom. of Aquin.

Beatitude, and all the meanes that may help or hinder him therunto, which are vertues, and vices. The third to God and man, which is Christ our Sauiour: and this part comprehendeth both his incarnation, life, death, resurrectiō, & ascension, as also the benefits left by him of holy Sacraments in his Church, and true vse therof.

8. And for that this Summe of *S. Thomas of Aquine* comprehendeth all lightly that the Catholiks hold in matters of Religion, though in euery thing that is not *de fide*, but at liberty to dispute (as before is said) euery man is not bound to follow his iudgment or opinion: yet learned I this, that he was one of the most vniuersally admitted Schoole-Doctors that the Catholikes haue, and cōsequently fit to shew what indeed they do hold in euery poynt. And thus I was answered when I inquired for some such generall Author, as was vniuersally admitted by all Catholiks, I meane these three were proposed vnto me as principall aboue the rest, in respect of the whole Corps of Scholasticall Deuinity, which is handled by thē, though they aduertised me in like manner, that the Catechisme of *Petrus Canisius* in these our dayes which hath annexed the sentences of the Fathers at large, would much help me to this effect.

The large Catechisme of Petrus Canisius.

9. But now I was further told, that if I desired speciall bookes for controuersies of these tymes, many might be assigned: as first for tymes past since *VVicklise* began in *England*, the most learned and methodicall of all other is held our Countryman *Thomas VValden*, who wrote diuers volumes against *VVickliffs* opinions, wherof they said that many are held also at this day by Protestants. Of this mans workes I heard great prayses, as that he was Confessor to *K. Henry the fifth*, and a man of singular vertue in life, and of great prudence, besides his learning. But now in our tyme, many more haue written of all nations, as *Cardinall Hosius* of *Polonia*, *Ioannes à Louanio*, and *Richardus Tapper* in *Flanders*, Bishop *Claudius Xaimes* of *France*, *Dominicus* and *Petrus à Soto* of *Spayne*, *D. Harding*, *D. Sanders*, *D. Allen* *D. Stapleton*, and many other of our Country-men both in latyn & En-

Th. Waldensis.

Englisſh, who ſeuerally handle diuers parts of controuerſies. But for the whole body, was cõmended to me aboue all, the workes of *Card. Bellarmine*, who in three Tomes, or Volumes, with exceeding good methode, and order, and perſpicuity of ſtyle, doth ſet downe (ſayd they) all the cõtrouerſies rayſed vp in our dayes ſince the beginning of *Luther*, who though he be held for briefe and pithy in regard of the multiplicity of matters which he handleth; yet are there to be ſeene in thoſe 3. Tomes or Volumes threeſcore and ſix Bookes, and aboue a thouſand and three hundreth Chapters, euery one wherof conteyning for the moſt part ſome difference betweene the Proteſtãts and Papiſts; it is eaſie to conſider what a huge ſea of contentions there are betweene them, & how great a labour it muſt be before a man can reſolue himſelfe that will go through the ſame.

Card. Bellarmines three volumes of Controuerſies.

10. I was told alſo that the Councell of the *Trent*, and the Catechiſme ſet forth by Order therof, intituled *Cathechiſmus ex decreto Concilij Tridentini ad Parochos &c.* would help me much to ſee what Catholiks indeed do hold in their aſſertions, and what is wrongfully impoſed vpon them; for watſoeuer is there ſet downe, is receiued and admitted commonly by them all: for which cauſe I took a particuler note of theſe books aboue the reſt for furniſhing of my Search, and for my better direction for examining indifferently both ſides.

Concilium Tridentinũ & eiuſdem Catechiſmus.

11. But now for Proteſtant bookes, though I had the ſame deſire to peruſe ſuch as were admitted and followed by all, yet that was not ſo eaſie to diſcerne and find out. For that hardly I ſuppoſed that any one book can be foũd whome all Proteſtants do admit generally. The *Confeſſion of Auſpurge*, togeather with the Apology therof written by *Philip Melancthon* is followed, as I vnderſtand, by moſt *Lutherans*, but not by our Church of *England*. *M. Caluins* foure bookes of *Inſtitutions* before mentioned, are moſt cõmonly receiued by thoſe that follow him, and therfore are called *Caluiniſts*, but not I think in al points. But yet for that to our purpoſe of England they are the moſt receiued

Confeſſio Auguſt.

The difficulty to finde any Proteſtant book that all do follow.

bookes

bookes, I purposed principally to rely vpon them, and to read thē ouer againe with more diligēce then I had done before. And for that the Apology of the Church of England, together with the defence therof written by *M. Iewell* in the beginning of *Q Elizabeths* Raigne, seemed to be the most vniuersall and fundamentall Booke which our Church had in the English tongue, I thought best to ioyne that also with *M. Caluins Institutions*, and so afterward other Protestāt writers of inferiour sort, as they should come vnto my handes: and all this I resolued vpon, for better satisfaction of my selfe in the points before rehearsed.

The Apology of the Church of England.

HOW

HOVV BY OCCASION OF SEEKING OVT THE FORSAID BOOKS,

I happened also vpon others that gaue me much light in diuers matters, though with more trouble of mind then before: but especially about *M. Luther* his Conference with the Diuell.

CHAP. II.

AND Dnow being in the Search after these Bookes and some others that I desired, amongst viewing of many, I fell vpon sundry *German* writers, as *Luther*, *Zuinglius*, and others, which afterward I shall name, by which occasions this thought came to my mind, that for so much as I could not procure satisfaction from my Lord of *Canterbury* and his Doctors, in the particuler doubts I had about *Luther*, *Zuinglius*, and *Calain*, the first Preachers and publishers of the Protestãt doctrin in this our age; it should not be a misse to satisfy my self some-what by reading and perusing the places in their workes which are alleadged in the *Defence of the Censure*. And so for that the matter of the diuells suggestion both to *M. Luther* for reiecting the *Masse*, and other articles of the Roman Religion, and to

Zuinglius for reiecting the reall Presence, did most sticke in my mind, and caused some horror to thinke that we in *England* should follow a doctrine reuealed by the Diuell himselfe, I was very desirous to read the story at large in *Luther* himselfe, and so much the more for that *D. Downham* had not that booke of *Luther* wherin this matter was contained when I conferred with him. And albeit with *M. D. Couell* I had some little sight therof, yet not such as did fully satisfy me. Wherfore I sought out *Luthers* works, and the booke *de Missa angulari, & de consecratione Sacerdotum*, or as others intitle it *de Missa priuata, & vnctione Sacerdotum*; and for more certainty I sought two editions of his workes, the one of *Vvitemberge tom. 7.* the other of *Iena tom. 6.* in which booke is recounted at large the conference, or rather large dispute which *Luther* saith that he had with the Diuell, or the Diuell rather with him about the Masse.

Cap. 22. diffic. 3. Luth. tom. 7. Vvittem. anno 1558. in li. de Missa angulari, seu priuata, & vnctione Sacerdotũ. fol. 228 & tom. 9 Geni Ienensi fol. 28.

M. Luth. his Conference with the Diuell.

2. To omit therfore repetition of those things which before we haue set downe out of the *Defence of the Censure*, he sheweth in this booke how the Diuell came vnto him at midnight, as oftentimes he had done before saying, *Aud (Vir doctissime,) nostis te quindecim annis celebrasse Missas priuatas &c. Harken most learned man, Thou knowest that thou hast celebrated priuate Masses for these fiftẽ yeares? Quid si Missæ priuatæ horrendæ sint Idololatriæ & c? Vvhat if such priuate Masses be horrible Idolatrie? Vvhat if perchance the true body & bloud of Christ be not there (in the Sacramẽt) but that thou hast adored only bread & wyne, & offered the same to be adored by others? Vvherunto* (saith Luther) *I answered; I am an anoynted Priest & receyued my cõsecratiõ frõ the Bishop, & I haue done all that I haue done by commandement and obedience of my Superiour &c. To which the Diuell replyed, All this is true, but Turkes and Gentiles do also performe those things which belong to their Temples out of Obedience: the Priests of Ieroboam in like manner did all their offices with certaine zeale. Vvhat if thine Ordination & consecration was false as the Priests of Turkes and Samaritans are false Priests, and their manner of worship false and impious?* Hic certè ludor mini erupit (saith Luther: *heere I began to sweate, and my hart to tremble; the Diuell knew how to put his arguments in*

good

good order to impugne me; habetq; grauem & fortem vocẽ &c. and he hath a graue, and strong voyce Certè in hac disputatione comprehenderat me, Truly in this disputation he caught me VVherfore I stood attent to heare what reasons or arguments he would bring forth against my Priesthood, and consecration, which were these fiue that do ensue.

Fiue arguments of the Diuell against M. Luthers priesthood.

3. First of all thou knowest (quoth the Diuell) that hitherto thou hast had no true knowledge of Christ, nor true faith: for as for thy faith, it hath beene no better, then the faith of any Turke: for both the Turke, yea and my selfe, and all the Diuells do beleiue those things that are written of Christ, as Iames doth testifie, that is to say, we beleiue how he was borne, dyed, and ascended into heauen: but yet none of vs make accompt of him as our Sauiour, but we feare him as a most seuere Iudge: and such is thy faith, and the faith of you all, who leauing Christ, do runne to Marie, and to Saintes &c.

Iacob. 3.

Prayer to Saints & chiefly to the B. V. M as odious to the Diuel as to Protestants,

4. Secondly thou wert ordayned Priest, and hast consecrated contrarie to the ordination, and will of Christ: for Christs will is that the Sacrament, or Masse be so administred, as it be giuen vnto Christians: for that he that sacrificeth is the Minister of the Church to distribute Sacraments, and to preach as the very wordes of Christ are in his * supper, & as Paul teacheth in the eleuenth Chapter of his Epistle to the Corinthians &c. But thou contrary to this will of Christ hast receyued the Sacrament alone for fifteene yeares, qualis sacerdos fuisti qui tibi soli, & non Ecclesiæ ministrasti? de tali ordinatione profectò Christus nihil nouit. VVhat manner of Priest hast thou beene, which hast ministred only to thy selfe alone, and not to the Church? truly Christ neuer knew any thing of any such Ordination.

* Were you there Syr?

5. Thirdly (saith he Diuell) Christ will haue that in presence of the Sacrament there be made a Sermon of him & his death, for so he saith, do this in remembrance of me, and shew forth (as Paul speaketh) my death vntill I come: but thou poore Sacrificing Priest in a corner dost not preach any word at all, nor hast thou confessed Christ in all thy corner Masses, sed totus tumultuti, solus tecum mussitasti, but thou hast receiued alone and hast mumbledit vp by thy self alone, hoccine est Christi voluntati satisfacere? hicine est verus sacerdos? hæccine est sancta ordinatio? Is this to fulfill the will of Christ? Is this a true Priest? Is this an

an holy ordination? &c.

6. *Fourthly* (saith the Diuell) *Christs will is, that the Sacrament be common to all, and be communicated to other Christians, but thou wert ordayned to offer vp vnto God*, nec in Sacerdotem Sacramenti, sed in Sacerdotem oblationis ordinatus es, *nor was thy ordination to make thee a Priest of the Sacrament, but of oblation: for so do the words sound of the Bishops Suffragan, when he deliuered the chalice into thine annointed hands, saying*: Accipe potestatem consecrandi & offerendi pro viuis & mortuis, *receyue power to consecrate, and offer for the lyuing and dead &c.* O abhominationum abhominationem! *O abhomination of abhominations* (quoth the Diuell!)

The Diuell is very earnest and zealous against abuses.

7. *Fistly* (saith he) *Christs will is* (*as now hath byn said*) *that the Sacrament be distributed vnto Christians to confirme them in their faith, and that they may publickly celebrate his prayses: but thou hast made it a priuate worke, and for thy selfe, and hast done all without the ministry of others, and hast applied the same to others, and sould it for money.* Quid horum negare potes? *What canst thou denie of all this?*

8 And hitherto are the Diuels arguments and speaches set downe in his owne words, as *Luther* himselfe recounteth them. And after this the said Sathan repeateth againe, as it were, by a *compendium*, all that he had said before, adding diuers things therunto, which for prolixity I do pretermitt. All which being ended, *Luther* writeth thus of himselfe: *In hac angustia, & necessitate constitutus, diabolum à me propellere volebam &c.* I being in these straits, and necessity, I would haue driuen the diuell from me, taking vp the old buckler and sheild, which was taught me among the Papists, to wit, that the intention, and faith of the Church was good &c. But the Diuell resisted me, saying, *Amabò, Dic mihi quo loco Scriptum sit, quòd impius & infidelis homo possit in fide, & intentione Ecclesiæ consecrare?* Tell me I pray thee in good fellowship, Where is it written, that an vngodly and vnbeleeuing man may consecrate in the faith and intention of the Church? where hath God taught or cõmanded this? To which interrogations and arguments of the Diuell, *Luther* confessing that he could

A new assault of Sathan, by way of friendly perswasiõ wherunto Luther did yeald.

could not answere, did yield in all points heere touched by him, except in only one; which was against the *Reall Presence*, in which (though in all the rest he did) yet could he not in this preuayle with *Luther*, but reserued the same as it seemeth to perswade it some few yeares after to one of *Luthers* first & chiefe Schollers, called *Vldericke Zuinglius*, who was also in a great perplexity, and conflict of mynd about this matter in the Citty of *Zuricke* in *Suitzerland*, where he disputed before the Magistrates of that Citty or Common-wealth to impugne the *Reall presence*: and the *Defence of the Censure* saith, that *Zuinglius* had a like conference with the Diuell to help him out in that matter, as himselfe writeth, and testifyeth. And now hauing commodity to see some part of his workes, I was very curious to find out and read the same.

Another conference of the Diuell with Zuinglius about the Reall presence. *pag. 913*

9. Wherefore perusing diligently his workes, and falling vpon a certayne Treatise of his intituled, *De subsidio Eucharistiæ*, of the succour he had about the Eucharist (the reason of which title I shall afterward shew) I found the wholy matter by himselfe set downe at large. *Cœpimus ergo* (saith he) *cogitare omnia, omnia reuoluere &c. VVe began therfore to thinke vpon all places of Scripture, and turne ouer all (to find out some place where the word (est) without any Metaphore is put for (significat,) but no example occurred vnto me, besides those which I had put downe in my Commentary. And if any thing did occure, it was not much different from the other, that I had set downe &c.* Cùm verò 13. Aprilis lux appeteret, *when the thirteenth day of April drew neere* (which was the last day to exhibit to the Magistrates the proofe of his opinion) *I was vehemently troubled* (sayth he) *in my sleep*: ibi ἀπὸ μηχανῆς, visus est monitor adesse (ater fuerit an albus nihil memini, somnium enim narro) qui diceret, quin ignaue, respondeas ei, quòd Exodi 12. scribitur, *Est enim Phase*, hoc est, *transitus Domini*: protinus vt hoc phantasmata visum est simul expergesco, & è lecto exilio &c. *There* (saith he) *opportunely appeared one to admonish me* (*I remember not whether he were white or blacke for I rehearse but a dreame*) *who said, Thou slouthfull fellow, VVhy dost thou not answere thy aduersary, that it is written in the* 12. of Exo-

Zuing. lib. de subsidio Eucharist.

dus, *thus*: For it is the Paſche, *that is to ſay, the paſſing by of the Lord*: where (*eſt*) ſtandeth for (*ſignificat.*) *And preſently as this vision appeared vnto me, I ſuddainly awaked, & leapt out of my bed, went to examine the place in the* Septuagint *Interpreters firſt, and looked vpon all circumſtances, and afterward diſputed thereof, as I could before the whole multitude of people, which Sermon of myne was acceptable to all profeſſours of Diuinity there preſent, as after ſhall be declared.*

10. Thus ſtarre writeth *Zuinglius* of himſelfe, and of the ſucceſſe of his diſputatiō in *Zuricke* againſt the *Reall Preſence*, which Citty it ſeemeth, principally vpon the bringing forth of this place out of *Exodus*, changed her opinion of the ſaid *Reall Preſence*: wheras it appeareth that M. *Luther* tooke exceeding great indignation, and thereupon wrote his Treatiſe intituled, *Defenſio Verborum Cœnæ*, the defence of Chriſts words (*this is my Body*) in his laſt Supper. In which Treatiſe he doth both anſwere the place of *Exodus*, ſhewing it to make nothing to the purpoſe, for that *Phaſe*, in that place ſignifieth only the *Paſchall* ſolemnity in remembrance of the *Paſſeouer*, and inueigheth bitterly both againſt *Zuinglius*, & the wiked ſpirit that appeared vnto him to deceiue him, concluding with theſe wordes: *Increpet te Deus, O Sathan, quàm acerbè nobis illudis*. The Lord rebuke thee, and put thee to ſilence (O Sathan) how bitterly doſt thou delude and deceiue vs. So he.

Luth. tom. 7. f. 323. & deinceps.

11. And now hauing read all theſe things, in the very Authors thēſelues, that were the firſt teachers of Proteſtāt doctrine in our age, wherat I had ſo much wondred before, when I firſt read them briefly touched in the *Defence of the Cenſure*, I cannot well expreſſe, how I was incōbred with this cogitation, to thinke, that they ſhould confeſſe of themſelues, that they had the very firſt, and principall articles of their difference from Catholiks (which articles are alſo now held in England) from the ſuggeſtion of wicked Sathan, for that in the narration which hitherto hath beene laid forth out of their owne wordes, the very principall poinctes in controuerſy haue beene touched by the ſaid ſpirit, as namely againſt the Maſſe, againſt the Ordination & Conſecration of Prieſts, a-

My conſiderations vpon the Premiſſes.

against the *Reall Presence*, against priuate receiuing and communicating, about the faith of the Church, about honouring and inuocation of our Lady, and other Saints, and some other pointes insinuated, as may be gathered by reading of the precedent discourse it selfe, but these points expressely impugned: and that which it yet more strange to me to consider heere, is, that the Diuell alleadged such argumẽts against Papists religion, in fauour of Protestants as the Protestants themselues do often vrge against the Catholikes, as though he had loued the Protestant Religion, & hated that of the Catholiks, which they would say, is a good signe, that it is the truth. And yet further I did not a little meruaile, & could not choose but laugh With my selfe, that the said Diuell was so feruent & zealous for the glory of Christ, and that his will, and ordination should be obserued, & other such points, which I could not possibly conceiue, how it might stand with the nature and office of the Diuell to speake so earnestly for truth, and to plead for Christs honour and obseruation of his institution. And I did meruaile exceedingly, that *Luther* and *Zuinglius* would publish such things in print, and much more that their followers would suffer thẽ to be printed againe, and set forth in diuers Tomes & Volumes after their deathes, as now they are.

12. Moreouer wheras before I had a great auersiõ to beleiue that such a man of God, as *Luther*, chosen to so great a worke (as I perswaded my selfe he was) should haue any familiarity, or conuersatiõ at all with the Diuell, and therupon could hardly beleiue that he should write of himselfe, that he knew him well, and *that he had eaten more then a bushell of salt with him*; and other such speaches, recounted in the *Defence of the Censure*; now reading ouer sundry parts of his workes extant in print, I found many speaches of his, not much differing from the other. First in a certaine Epistle of his to the Duke *Elector of Saxonie*, he saith, *That the Diuell is so about him, many times, that he can neither write, nor read*. And in another place writing against the *Sacramentaries*, or *Zuinglians*, whome in contempt he

Other speaches of M. Luther concerning the Diuel.

Tom. 5. Iuen. Germ. fol. 486.

he calleth *Swermeram*, he saith of their arguments: *Ipsorum argumenta per otium à Diabolo audiui, & grauiora quidem, sed per verbum Dei vici:* I haue heard from the Diuell at my leysure their arguments, yea their chiefe arguments, but I ouercame them by the Word of God: which seemeth to import a certaine familiarity he had of reasoning and conuersing with the Diuell at his pleasure. And this is confirmed greatly by that he saith in the same worke *fol.* 281. *Diabolus frequentiùs & propiùs mihi condormit, quàm mea Catharina.* The Diuel (saith he) doth oftener & neerer sleep with me, then my owne Catharine, that is to say, then *Mistresse Catharine Boir* his wife. And fol. 275. talking of his great familiarity he had with diuers Diuells, in so much as he walked vp and downe diuers times with them in his *Dormitory*, he added, that he had, *Vnum atq; alterum mirabilem Diabolum, à quibus diligenter, atq; admodum intentè obseruetur*, one or two meruailous Diuels, by whome he was diligently, and very attentiuely respected, and attended vpon: of whome he saith that his opinion was, that they were, *non vulgares sed magni Dæmones, imò doctores Theologiæ inter diabolos*, not common or vulgar, but great Diuels, yea doctors of Diuinity among other Diuels.

In colloq. Mensal. Germ edit. fol. 216.

fol. 281. fol. 275.

Diuells said by M Luther to be Doctors of Diuinity.

13. And now let any man imagine in what plight, horror, and auersion of mind I was, when I read these thinges in *Luthers* writings themselues, not being able to doubt of the truth therof, but that they were written by him. Then did I thinke with my selfe out of what spirit a man so conuersant with Diuels could write any thing of true religion and piety: and how dangerous a point it were for a man to rely his soule much vpon him, that was so beset with opposite and contrary spirits. For as the spirit of Christ cannot but perswade good things, & true doctrine: so cannot the spirit of the Diuell but perswade to the contrary in all points, either openly or couertly. So as now I remained more perplexed then before.

M. Luth. licentious doctrine.

HOVV

HOVV AFTER THE PERVSALL OF THESE CONFERENCES OF M. LVTHER AND M. ZVINGLIVS, VVITH THE DIVEL,

I passed further to examine some of their doctrines before mentioned, and what I found confirmed therof by themselues: as also the great dissentions I discouered in Protestant writers of differēt professions.

CHAP. III.

AFTER I had found out and perused his forsaid speaches and conferences with the Diuell, I was desirous to seeke out also somewhat about those licentious and carnal doctrines of his, which are mentioned in the *Defence of the Censure*; as that a man might say to his wife, *Si tu non vis, velit alia: non vult vxor, veniat ancilla*, &c. and I found the matter to be true, that he is full of such doctrine. For in the very same place where he hath this doctrine, he saith, that the words in Genesis *Crescite & multiplicamini*, is not only a precept, but more then a pre-

Luth. lib. de vita coniug. gal.

cept, which no man may pretermit, or let passe, it being a thing so necessary, *as to eate, drinke, play, spit, purge, or sleepe.* » For as it is not in my hād (saith he) to make my selfe not to » be of the masculine gender, so is it not in my power to liue » without a woman. And in another place I found him to » haue the same doctrine in these words: *As no man can want meat & drinke, so is it impossible for any man to abstaine from a woman &c.* The cause is this, saith he, for that we were conceiued in a womans wombe, there did we grow, there were we borne, from her we tooke our milke, by them » were we brought vp, so as the greater part of our flesh, is of » the woman, wherby it commeth to passe, that it is vn» possible for vs to be separated from them. *S. Hierome* writeth much of the tentations of the flesh, but (alas) it is but a small matter: a woman dwelling in house with him would easily remedy all. *Eustochium* * (the Virgin) would easely haue holpen *S. Hierome*. And yet further in another place: As God hath seriously, and seuerely commanded, thou shalt not kill, thou shalt not commit adultery, euen so and much more hath he commaunded that, thou shalt take a wife; and euery woman shall take a husband: and therfore saith he, *A yong made* * *who hath not this supreme guist of Continencie, can no more want a man, then shee can liue without her meate, drinke, and sleepe.* And againe: *Nothing is more sweet or louing vpon earth then is the loue of a woman, if a man can obtaine it.* And his finall conclusion is, *He that resolues to be without a woman, let him lay aside the name of a man & make himself an Angell or a spirit*: and therfore he rageth exceedingly and cryeth out against S. *Hierome*, because he so highly commendeth virginity, as to prefer it before mariage, saying: *Quid dici potest &c.* what cā be more carnally spokē, more wickedly, sacrilegiously and blasphemously thē that of *Hierome. Virginitas cælum, coniugium terram replet.* Virginity filleth heauen and mariage filleth the earth. Thus this lewd Luther, which greatly misliked me.

Luther. in Colloq Germ. de matrim.

** Eustochium was a holy Virgin to whō S. Herom did often write & dedicate some books*

Luth. To. 2. VVittemb. fol 323. c. 6.

Idem in Prouerb. 31. ver 10. in margine.

Idem To. 7. in Epist. ad Wolfāg. & fol. 505.

Idem l. de seruo arbitrio.

2. And not only in these matters about mariage I obserued diuers doctrines, and speaches of his that seemed not Apostolicall, or agreeing to the purity, and integrity of the

the practise of holy mē & Saints in the primitiue Church but diuers others also, tending to plaine dissolution of manners and conuersation. As for example in a Chapter of *Consolation* which he writeth in one booke of his, he hath these words. *M. Iames* the preacher of *Breme*, hauing me with him at dinner vpon *Palmes-Sunday* (in Lent) amongst other dishes, prouided me a henne, saying, when it came to table, *Si docemus, quare non facimus?* if we teach (this to be lawfull) wherfore do we not practise it also? Wherupon I cast of my habit. For if I had not shaken of my hood, eaten flesh, & married a wife, the Papists would haue calumniated my doctrine as not true, or not comming from my hart, for that I did not practise it. And in the same worke he writeth thus of himselfe, *Ego vix vllam consolationē ex morte, & resurrectione Christi capio &c.* I can scarse take any consolation out of the death; and resurrection of Christ, but I can out of temporall giftes receiued from God, as to eat bread, and drinke beere &c. All which speaches, truly, I would neuer haue beleeued to haue byn vttered by him, if I had not read them my selfe in his workes.

Luth in Colloq. lat. tom. 2. c. de Consolatione.

Ib. cap. de Christianis.

3. But now further I obserued in his said writings a maruelous rash, and careless manner of charging his Aduersaries (as to me it seemed) with doctrines which they hold not, and in relating quite otherwise the state of the controuersy from the truth of the matter, which inferreth that kind of falshood, and want of conscience, that before I complained of. And this I discouerd in almost infinite places, to my seeming, wherof some few I shall note here, for example sake. And first, wheras in his booke *De captiuitate Babylonica*, he treateth of the Sacrament of *Pennance*, & whether Papists do giue any place therin to faith or no, he saith. *This our Popish Babylon hath so farre extinguished faith in this Sacrament, as with a shameles forhead she denieth faith to be necessary: nay further she hath with an Antichristiā impiety defended, that it is an heresie, if any man affirme faith to be necessary.*

L. de captiuitate Babyl.

4. The same he hath vpon the 15. of *S. Iohn*. and in his 6. article against the *execrable Bull* &c. And in another place he goeth further saying: Do but shew me one place of the

In colloq. German. c. de morte.

iustification of faith, *in omnibus statutis Synodorum, in omnibus Postillis, & in toto Hieronymo, & Gregorio &c. in all the decrees of Councells, or in all the Postills vpon them, or in all Hierome, or Gregory &c.* which truly made me ashamed, for when I went to examine the authors themselues, I found first that the *Councell* of *Trent* it selfe, which all Catholiks admit, in the 6. Session and 8. Chapter doth expressely decree, that *fides est humanæ salutis initium, fundamentum, & radix omnis iustificationis, sine qua impossibile est placere Deo, & ad filiorum eius consortium peruenire.* Faith is the beginning, and foundation of mans saluation, and the roote of all Iustification, without which it is impossible to please God, or to attaine to the Society of his children. And the Catechisme of the same *Councell* speaking of this very matter of Pennance, & disposition therby to iustification, saith: *In eo quem pœnitet fides pœnitētiā antecedat necesse est &c.* In him which doth repēt it is of necessity that faith go before pennance. *Bellar.* also in his first booke *De Pœnitentiac.* 2. doth prooue the matter at large, that neuer Catholike held otherwise, but that faith is chiefly, and in the first place required to true pennance, affirming that these are most malicious impostures, and calumniations of *Luther*. And moreouer another principall writer of the Roman faith in our dayes doth alledge aboue 30 Fathers and doctors of the Greeke Church, and six and fifty of the latin Church, whose very wordes he citeth, agreeing togeather in this doctrine, that faith is necessary vnto iustificatiō: & among thē he alleageth sundry plaine testimonies out of *S. Hierome* and *S. Gregory* in particuler, expresly affirming the same in diuers places of their workes: Wheras *Luther* denyed, any one word to be found in them, throughout their workes, of that point.

Conc. Tri. sess. 6. c. 8.

Catech. ad Paroc. c. de Pœn. Sacramēto pag. 290.

Iacobus Coccius tom. 2 Thesauri l. 3. art. 1.

5. Which when I considered, I thought with my self how great a peruersity this was in *Luther*, to affirme so resolutly the contrary, and that by this meanes a man cannot tell what to beleue. For I saw, that albeit this false assertion of *Luther*, be so manifest, as we haue shewed it, and he could not but know it, yet being once published,

it

it was taken vp presently, and published againe by others and so continued from hand to hand vnto this day. They also that write and auouch the same after *Luther*, cannot but know, that the same is false, as namely *Philip Melanchthon* one of *Luthers* principall schollers, in many places of his workes, as now I perceiued, teacheth the same, & namely in his Disputations about Pennance, saying: *Stultè & impiè docuerunt Scholastici, peccata remitti per cõtritionem sine fide.* The Schole-Doctors haue foolishly, and wickedly taught, that synnes are forgiuen by contrition without faith: wheras so farre as I can perceyue or learne, no one Schoole-Doctour did euer affirme it, but the quite cõtrary. So then what a grieuous sinne is this (thought I) to lye so manifestly in so great & principall an article of our faith: and further I thought with my selfe, that if but one man should be deceaued with such a lye, it were no doubt a great offence to almighty God: & then I imagined how many thousands might be, and are, no doubt, at this day in all *Saxony, Denmarke, Norway, Sweueland* & other Countries where *Lutheran* Religion is admitted, most of which people, perhaps, vpon this false principle taught them by *M. Luther, Melanchthon*, and such other principall men of that profession, that *Papists* require no faith in Iustification of a sinner, but do rather reiect it, & do hold it for herely to think it needfull, were moued first or principally to leaue their old Religion, and admit that of *Luther*.

Melanct. disp. de pœnitentia prop. 7.

Luth. ad lib. Ducis Georgij. Saxoniæ script. anno 1533.

6. And with these cogitations was I troubled in reading these places of *Luther*, where also I found many other things, as manifestly false, concerning other articles, as this: and namely talking of the Grace of God, and necessity therof to all good workes, he sayth: *Papistæ docent posse hominem propriis naturæ viribus, sine gratia Dei, mandata seruare.* The Papists do teach that a man may keep the commandements of God, with the proper forces of nature, without Gods grace. But this I found to be contradicted manifestly, and by all Papists commonly, as namely by *Bellarmine* at large, *lib. 5. de gratia & libero arbitrio cap. 4. & 5.* and by the foresaid Author *Coccius*, where he seeteth downe this

L. 1. de natura hominis art. 4.

To. 2. Thesauri.

article: *that after the fall of Adam, no man can do any good thing, by the proper forces of nature, but hath need alwayes of the help of Gods grace*. And beſides all Scriptures alledged for the ſame, he citeth aboue an hundred Greeke & Latin Catholike writers that confirme the ſame.

Luth. in Colloq. latin. c. de libero arbitrio.

7. I read further in *Luther* theſe wordes: *Nomen liberi arbitrij odioſiſſimum fuit omnibus Patribus &c.* The name of Free-will was moſt odious to all the ancient Fathers, which ſeemed to me a more ſtrange aſſertion then any of the former. For ſo much as no one thing is ſo frequent with all the Fathers, as this; that man hath free-will (though ſtanding in need of God grace:) in ſo much as only *S. Auguſtine*, both in his bookes, as well de *libero arbitrio*, as *de gratia & libero arbitrio*, and all thoſe which he wrote againſt the *Manichies* that denyed *Free-will*, may be a ſufficient refutation therof, without other witneſſes. And in one place he hath theſe ſignificant wordes: *A Deo hoc eſt manifeſtum, vt nulla doctorum paucitas, nulla indoctorum turba diſſentiat.* This thing is ſo manifeſt (*to wit that man hath Freewill*) that no ſmall number of learned, nor any multitude of vnlearned men did euer diſagree therin. And in another place: *Eſt igitur liberum arbitrium* (ſaith he) *quod quiſquis eſſe negauerit, Catholicus non eſt.* There is freewill therfore, which whoſoeuer denieth, he is no Catholike. Let any man read *Bellarmine*, and he ſhall ſee all antiquity conſpiring in this point. And the foreſaid *Coccius* alledgeth 66. Greeke Fathers, and 95. of the Latin Church, fiue principall of the Iewiſh Sinagogue, by many large teſtimonies confirming the ſame. So as I meruayle in what ſenſe *M. Luther* could verify his aſſeueration.

Aug. l. de vera religione c. 14. & l. de gra. & lib. arbit. c. 2.

Luth. in Col. Germ. cap. de ſcriptis Patrū. Item in Col. Latin. cap. de Patrib. to. 2.

8. As in like manner where he writeth iniuriouſly of the famous Doctour *S. Hierome, that he may be read for Hiſtory, but as for faith, and true Religion, there is not one word to be found therof in his writings*. And againe: Hierome *doth treate indeed of Chriſt, but only in name: but of faith, hope, and charity, he ſaith nothing at all. Wherfore* Staupitius *a diligent Reader of his, ſaith of him, I would gladly know how Hierome can be ſaued*. Theſe wordes of *M. Luther* ſeemed vnto me tooto ſlaunderous againſt ſo anteien

cient and holy a Father, and that they could not proceed from a good conscience: as neyther these which he writeth of Originall sinne: *Peccati originalis vsq; ad Augustinum nullus Patrum mentionem fecit*. Of originall sinne (*saith he*) no one Father made mention, till *Augustine*. VVheras *Bellarmine* doth alleadge 18. seuerall Fathers that made mention of that matter before *S. Augustine*, & he is the 19. And *Coccius* citeth 15. Greeke Fathers and 16. Latin before S. *Augustine*, which make one and thirty. And so in this I see not how *M. Luther* can any way be defended. And truly it is strange as before I haue noted, that such things should be either vttered by such a man, or cõtinued after in print by his followers; as are also these other his assertions concerning the Papists: *Papistæ* (saith he) *hodie planè non credunt animæ immortalitatem*. The Papists at his day do not beleiue at all the immortality of the soule. And againe in another place, he writeth thus: *In the Lateran Councell, that was celebrated in the yeare 1515. in tyme of Pope Iulius, it was first of all knowne and decreed, that the Resurrection of the dead was to be beleiued*. And will any man of reason beleiue this? Surely I confesse that heerewith I lost a great part of my beliefe & credit to *Luthers* words & assertions. For it seemed to me impossible that he should write of a good conscience that durst set downe in print so manifest falsityes, hauing neither shew nor probabilty of truth.

Luth. in Colloq. latin. Cap. de adulter.
Bellar. de amiss. gratiæ & statu peccati. l. 4. c. 5. Tom. 1. thes. l. 2. art. 2.
Luth. lib. con. Amb. Cathar.
Luth in Colloq. Germ. cap. de Antichristo.
Vide supra cap. 2. & diffic. 8 & Defen. of the Cẽsure pag 72. 73. 74. 75.
Cont. art. Louan. Thes. 27.

9. And yet being now in his workes, I was desirous to see as much as I might (for the straitnes of tyme) of some other pointes before touched out of the *Defence of the Censure*, and *M. Charkes* Reply, as namely about the brotherhood that is betweene *Luther* and those whome he calleth *Sacramentarie Heretikes*: for that *M. Charke* in his Reply saith, *that in the principall pointes of faith they agree, and are brethren:* whereabout first I found out those places of *Luther* alledged by the *Censure*, and *Defence* thereof, where *Luther* giueth this sentẽce of *Zuinglians* & *Caluinists* saying: *Hæreticos seriò censemus, & alienos ab Ecclesia Dei &c.* We do seriously censure them for heretiks & aliens from the Church of God. As also he affirmeth that heir first Authour *Zuinglius*, *Latro mortuus*

In colloq. lat. tom. 2. cap. de adult. ibid. tom. 1. c de damnatis in inferno. L de cœna tom. 2. Germ. fol. 182.

mortuus est, dyed a theefe, and in his iudgment was damned: which iudgment he saith, *Christ doth commaund vs to pronounce vpon such as deny him in this lyfe, as* Zuinglius *did* (in denying the Reall Presence) of whome he saith further, *that he held him not in number of Christians, quia totum Christum amiserat, for that* (thereby) *he had lost Christ altogether*, which made me tremble, that had allwaies held the same opinion. And furthermore he said, that he held his bookes & doctrine for nothing els, but for *venenum tartarei Dæmonis*, the poyson of the Diuell of hell: and that he would neuer haue more conuersation either with him, or with those of his sect.

Ibid. tom. 3. Ger fol. 264.

10. And of this the Zuinglians and Caluinists themselues do highly cõplayne in a Treatise which they wrote against *Luther* in these wordes, *Nos condemnatam & execrabilem vocat sectam &c. Luther* calleth vs a damnable & execrable sect, but let him looke that he do not declare himself an Archeretike, seing he will not, or cannot haue any Society with those that confesse Christ. But how marueilously doth *Luther* heere bewray himselfe with his Diuells, what filthy wordes doth he vse, and such as are replenished with all the Diuells in hell? for he saith, that the Diuell dwelleth both now and euer in *Zuinglius*, and that they haue a blasphemous brest in-sathanized, super-sathanized, & per-sathanized, and that they haue besides a most vaine, mouth whereof Sathan beareth rule, being infused, perfused, and trãsfused into the same. Did euer any man heare such speaches come from a furious Diuell himselfe? Thus they. And their chiefe Patriarch *Zuinglius* condemneth him also for adulterating the word of God, saying; *Tu Luthere &c.* Thou Luther dost corrupt and adulterate the word of God, following heerin the *Marcionists*, and *Arrians*, who of old were wont to raze out of the Scriptures such places, as seemed to be against their doctrine. So he.

Any man may see what a diuelish spirit giuded both parties, & that all these heretikes are in-sathanized, super-sathanized &c.

Zuinglius to 2. ad Luther. de Sac. fol. 412.

11. Now as for the agreement mentioned by *M. Charke*, to wit, that they (the Protestants) do all agree in the principal Articles of belief, I could not possibly deuise how the same could stand eyther with that eagernes & bitter writing of *Luther* against all *Sacramentaries*, as he calleth

vs of *England*, or with the assertions of many other bookes that I fell vpon, both of *Zuinglians*, and *Lutherans*. For of the first, I found in a certayne Preface of the Deuines of *Zurick*, placed before the Apologie of their *Zuingliam* doctrine, directed to the reformed Churches, these words: *Nec de so la Cœna Domini &c.* Our controuersy (with the *Lutherans*) is not only about the *Supper of our Lord*, but about the person also of Christ, the vnion, and distinction of his dyuine and humane nature, the presence of his body, of eating his flesh, of his ascension into heauen, and sitting at the right hand of his Father: about which pointes, while we stand disputing in heate and feruour, many old heresies, damned by our ancestours being called from hell, lift vp their heades againe. Thus say these Protestãt Doctours. Now if these pointes be not principall, and fundamentall in Christian religion, I know not what are to be accompted principall, or fundamentall. And this also brought me into greater perplexitie. *Theol. Tigur in præfat. Apologet. ad reform. Eccles. anno. 1578.*

12. Moreouer lighting vpon the books of *Franciscus Stãcarus* a famous Protestant preacher in *Polonia*, I found in one particulerly writtẽ against *Caluin* himself these words: *Caue Christiane Lector &c.* Beware Christian reader of the booke of *Caluin*, especially in the articles about the blessed Trinity, Incarnation of Christ, and his mediation, about the Sacrament of Baptisme, and Predestination: *Continent enim doctrinam impiam, & blasphemias Arianas*, for that they conteyne impious doctrine, and Arians blasphemies and as concerning his corrupting of the very text of holy scripture, you shall heare what another sayth. *Caluinus in sua harmonia* (sayth he) *textum Euangelicum desultare facit sursum versum, vt res ipsa indicat; vim infert litteræ Euangelicæ, & illam in multis locus trãsponit, & insuper addit litteræ*. Caluin in his Cõmẽtary called the the Harmony maketh the text of the Ghospell, to leap vp and downe, as the thing it self sheweth; he offereth violence to the Text of Scripture, and moreouer addeth more of his owne, to the letter or Text. *Stancarus lib contra Caluin. n. 4*

13. Another famous Protestant writer of the *Lutheran* party, *Corandus Schlusselburgius* writeth thus: Albeit *saith he*, in the beginning, the controuersy of the Sacramen- *Conradus de Theol. Caluin. l. 1. art. 23.*

taries was only about one article, yet by their naughty disputations, the Caluinists are passed now so farre, as they haue brought into doubt, no small number of chiefe articles of Christian faith: for now is the contention betweene vs and them, of the *omnipotency of God, of the vnion personall of two natures in Christ*, de communicatione Idiomatum, *of the communication of names in the blessed Trinity, of the glorious body of Christ, of his Ascension into heauen, of the difference of Sacraments of the old and new Testament, of the force and efficacy of Baptisme, of the prerogatiue of infants borne of Infidels, of the supper of our Lord, of Predestination*, and such other, which no pious, & learned man skilfull in the points of Christian Religion will euer say that they are not great controuersies, and articles of Religion. And for my part, I do freely professe that I do condemne their doctrine in all the foresaid articles. Thus wrote *Doctor Conradus*. And it were tedious to relate all that I found in this kynd: for among other books I happened vpon one of *Samuel Huberinus*, whose tytle was, *Antitheſis Lutheranæ & Caluiniſticæ doctrinæ in præcipuis fidei articulis. The contradiction or contrariety between Lutheran and Caluinian doctrine in the principall Articles of faith*: and yet was he a zealous Protestant, and his booke being large, and in 4. was printed in the yeare 1591.

Idem in Præfat. Apolog. pro lib Concordiæ.

Differēce of doctrines betweene the followers of Luther & Caluin.

Samuel Huberinus in Antith.

13. This then did cause me to meruaile excedingly, for that the former protestant Authour *Conradus* hath written three whole bookes principally to proue this point, that *Lutherans* and *Sacramentaries*, but especially *Caluinists* (as he calleth them) are irreconciliable in the very chiefe Cōtrouersies of Religion. And in his second booke, and 13. article, he hath these words: *Nos negamus, inter nos & Caluinistas in doctrinæ fūdamēto esse cōsensū*: we deny that there is betwixt vs and Caluinists any consent or agreement in fundamētall pointes of doctrine. And he alledgeth to the same effect the words of *Beza* himselfe. And further in the very title of his booke, he affirmeth his chiefe purpose to be to demonstrate to the eye, as in a table, that the *Caluinists* (*de nulla ferè Christianæ fidei articulo rectè sentiunt*) haue no right faith almost in any one article of Christian religion.

Cōrad. l. 3 de Theol. Calu. an. 13

14. And another famous Doctor also writeth of this

this Sect of the Caluiniſtes, and their doctrine thus: *Sentina quædam eſt &c.* It is a certaine ſinke into which al other hereſies doe flow: it is the laſt rage of the diuell, which he in his fury doth excerciſe againſt Chriſt and his Church. And yet further, *Qui partes eorum ſequitur*, he that followeth that Sect is a manifeſt & ſworne enimy of God, and hath denied his faith which he promiſed to Chriſt in his baptiſme. Thus theſe principall & learned Proteſtants do euery where expreſſe their deadly hatred and deteſtation of Caluin, with all Caluiniſts that follow his doctrine, as being moſt damnable and pernicious: and therefore Martyn Luther in an Epiſtle to a deere frēd of his the ſame yeare he died wrote thus: *Mihi ſatis eſt omnium infeliciſſimo vnaiſta beatitudo. Beatus vir qui non abiit in concilio Sacramentariorum, nec ſtetit in via Zuinglianorum, nec in cathedra Tigurinorum. Habes quid ſentiam.* It is ſufficient for me, of all men moſt vnhappy, that I dye with this one bleſſing. Bleſſed is the mā that hath not gone in Councell of the Sacramentaries, nor ſtood in the way of *Zuinglians*, nor ſitten in the chaire of the *Tigurines* (to wit by teaching or approuing the Sacramētary doctrin) & thus you vnderſtand what my iudgment & opinion is:

Ioan. Schutz in lib. 50. cauſarum. in præfat.

Idem in eodem l. 9. 3

14. All which when I had read, and pondered with my ſelfe, and remēbred alſo the common ſaying of al our Engliſh Miniſters to be, that the doctrine of the Church of *England* doth not diſagree in ſubſtantiall & fundamentall poynres from that of the *Lutherans* and *Zuinglias* in *Germany*, it amazed me greatly to think, what certainty I might haue in pointes of Religion, for ſo much as theſe were great and learned Doctours alſo of the Proteſtant profeſſion, that write and defend theſe pointes contrary to ours of *England*, and do hold vs for Hereticks, and men out of the way, in moſt chiefe pointes of faith belonging to ſaluation, as now you haue heard. And therfore I found my ſelfe euery day in more perplexity then other, not knowing which way ſubſtantially to reſolue my ſelfe: but yet determined to proſecute this ſearch with hope to find afterward more light for my better choice

VVHAT I FOVND IN THE SAME PROTESTANT AVTHORS CONCERNING M. CALVIN AND M. BEZA,

And their manner of proceeding. And what I obserued of my ſelf in peruſing *M. Caluins* Wordes, cõcerning the point in hand of vntrue dealing, falſe accuſation &c.

CHAP. IIII.

AS one great part of my former doubts and difficulties did ariſe vpon that which the *Defence of the Cenſure* had cited out of ſundry authors, concerning the life, and manner of proceeding of *M. Caluin*, and *M. Beza*, the chiefe Authenticall Doctours of our preſent Engliſh Religion, wherein I had deſired to haue ſatisfaction from my Lord, and his Doctors, as before you haue heard: ſo now finding my ſelfe not to haue receiued the ſame, and falling into this commodity, which I haue ſignifyed (by occaſion of a reaſonable good Libraric) to view ſundry forraine Proteſtant writers, I thought beſt to ſeeke ſomewhat my owne ſatisfaction in that poynt, by peru-

perusing what they write, and say of both these men, which I found to be such, as in truth I am ashamed to relate the same. For as *Luther* himselfe doth write so opprobriously of *Zuinglius* (from whome *M. Caluin* tooke his doctrine of the Sacrament) as in the precedent Chapters hath byn seene: so other great and famous learned men of the Protestant profession do write as bad or worse both of *M. Caluin*, and *Beza*, whose names and persons heertofore I had greatly reuerenced. I haue alledged before somwhat out of the writings of *Doctor Giles Hunnins* Reader of Diuinity, concerning *M. Caluins* peruerse interpretation of Scripture.

Protestãt doctors writing against M. Caluin.

supra. c. 10.

2. And much more might I alledge of this kind, for that another famous Doctour of the same Religion writeth thus: *Quis diabolus, O Caluine, te seduxit contra Filium Dei cum Ario loqui?* VVhat Diuel, ô Caluin, did seduce thee to speak opprobriously with *Arius* (*the Hereticke*) against the sonne of God? And another Doctour and preacher no lesse famous then he, protesteth a in publicke Booke of his, that both *Caluin*, and his followers are *blasphema & sacrilega secta contra Testamentum Filij Dei*: *A blasphemous and sacrilegious sect against the Testament of the Sonne of God*. I let passe many books which I found to be written by Protestant Authours expresly against *M. Caluin*, *M. Beza*, and their doctrine, as the booke of *Doctor Holder*, intituled *Caluinianus Candor*, The Caluinian Sincerity, directly written against the vntruths of them both. Another also intituled, *Cuculus Caluinisticus*, The Caluiniã Cuckow: and the third *Prodromus Labyrinthi Sacramentarij &c. The guide for the Sacramentary Labyrinth.* The other also of Doctor *Ioannes Modestus*, intituled, *A demonstration out of the holy Scriptures, that Scramentaries are not Christians*. And finally to pretermit others, the booke of D. *Huberinus* printed at *VVittemberg*, vpon the yeare 1593. in 4. did trouble me much, whose title was, *Demonstratio fallaciarum Ioannis Caluini. A demonstration of the fallacies* (or decipts) *of Iohn Caluin*: which comming neere to the point that we haue in hand, yealded vnto me so many examples for proofe of his false dealing, as I needed not to seeke further; and to

Franciscus Stãcarus l. contra Caluinum num. 4.

Tilmãnus Heshusius in defens. contra Caluin.

D. Holder

D. Ioan. Modestus

D. Huberinus.

recite them in this place, were to make a new booke: yet shall I touch some few afterward, that did principally cõcerne the *Papists*, for that this is my purpose in this place.

3. I do pretermit what the said sort of Protestãt doctours do write further in reproach of the life, and actiõs of these two famous men: for concerning *Beza* his workes & writinges that principal Protestãt aboue named *Conradus* citing a booke of his about the Sacramẽt, writeth thus: *Beza in obscœna sua Creophagia, quã haud dubiè dictãte Diabolo, contra filij Dei Testamentum concinnauit, fol. 17. audacter pronunciat, Nos nihil amplius in Cœna Domini ponere posse, quàm Caluinistæ ponunt*: Beza in his filthy booke against flesh-eating (*in the Sacrament*) which no doubt but the Diuell did dictate vnto him against the Testament of the Sonne of God, doth audaciously pronounce in the 17. leafe therof, that wee (of the Lutheran sect) can put no more in the supper of our Lord, then Caluinists do put &c. And then againe afterward: *Has Sathanicas blasphemias, velut incarnatus Diabolus euomuit (horrescoreferens) Candidæ suæ quondam concubinæ sibi meretriculæ pudendis &c.* I am ashamed to recite it further, or to English it, and so let it passe. And another of the forenamed Doctors *Heshusius*, writing of the same *Beza*, saith thus: *Quis putasset hominem tam perfrictæ frontis &c.* Who would euer haue thought any man in the world to haue bene borne so impudent, as to set out to the world his owne filthy and sacrilegious adulteries, fornications, and worse sinnes, wherby so polluted a beast is made a shame to all honesty, and honest men. So he.

Conrad. Schlusselburgius l. 2. de Theolog. Calu.

Conrad. ib.

Tilmãnus Heshusius l. veræ & sanæ Confess. &c.

4. Wherfore being weary of going forward in this argument, I left of the reading of those bookes, and turned my selfe to make some reflection vpon certaine obseruations of my owne gathering, which I had made out of *M. Caluin* his *Institutions*, as they lye in order, concerning the matter now in hand of deceiptfull, & vntrue dealing: but yet first I must not let passe one example that I obserued in his *Harmony vpon the Ghospells*, where he writing vpon the 4. Chapter of *S. Matthew*, concerning the 40. dayes fast of our Sauiour Christ in the wildernes (vnto the imitation wherof

wherof the whole conſent of ancient Fathers do ſay commonly that the faſt of Lent was inſtituted, and obſerued generally in the Church frō the Apoſtles time downward) he firſt affirmeth, that, that faſt of Chriſt was not the exerciſe of any vertue of abſtinēce in him, for that Chriſt (as he ſaith) ſuffered no hūger at all: and ſecondly, that it was *mera ſtultitia*, meere folly (to vſe his words) for the ſaid Fathers theron to inſtitute the Lent-faſt: which ſpeach of his ſounded very harſhly in my eares. And thirdly (going yet further) he ſaith that it is *inſana audacia*, a mad and furious audacity in *Papiſts* to affect to do the ſame thing that Chriſt did, and that *propria virtute* by their owne vertue; wherin it ſeemed to me, that beſides the iniury offered to the humanity of Chriſt, (as though it could not ſuffer hunger) and the condemning of the whole ranke of ancient Fathers from the Apoſtles time, for obſeruing the Lēt-faſt, he vttered in his 3. point two things that can hardly be excuſed from manifeſt, and willfull vntruthes: firſt that Papiſts do affect to performe the ſame thing which Chriſt our Sauiour did in his faſt, which all men ſee to be falſe; for that Chriſts faſt was ſuch during thoſe 40. dayes, as he did not eat any thing at all: but the Papiſts (as I had heard) in their Lenten faſt do allow thēſelues euery day one good meale at the leaſt; and ſecondly, it is no leſſe notorious by the ſayd Catholiks doctrine before ſet downe, that they pretend not to performe this faſt *virtute ſua*, by their owne ſtrength and vertue, but by the ſtrength of Gods grace, as in the precedent Chapter you haue heard them to proteſt, teaching expreſly, out of the Councell of *Trent*, that no good worke, or thought can be performed by them, without the aſſiſtance of the ſaid Grace, both antecedent and concurrent. Wherupon it ſeemed to me impoſſible to cleare *M. Caluin* in this place of wilfull and witting vntrue dealing. But now I paſſe to ſome other obſeruations of mine out of *M. Caluins* 5. booke intituled *Of Chriſtians Inſtitutions*, which I ad as well in latin, as in Engliſh of *M. Nortons* tranſlation.

Calu. in Matth.

M. Calu. expoſitiō of Chriſts faſt much miſliked me.

Concil. Trident. ſeſſ. 6. c. 16.

Calu. lib. 3. Inſtitut. cap. 11.

5. And firſt of all I fell vpon a plaçe in his firſt booke of

of *Institutions*, where he writeth resolutly, that in the first *fiue hundred yeares after Christ, there were neuer any images in Christian Churches*, which for that I had often read, and as well my selfe, as other Ministers had often alleaged the same, as a certaine truth to such as know lesse then we: and on the other side, I had heard that the Papists laughed at vs for it, and pretended to alleadg many witnesses to the contrary, euen of those that liued within the said 500. yeares, I began to thinke earnestly with my selfe, whether the truth of this assertion of M. *Caluin* could substantially and really be mantained indeed, or no: and so going to such Catholike authors as had written purposely of that matters, as D. *Sanders*, *Gabriel Vasquez*, *Bellarmine*, and *Coccius*, I found them to alleadg many learned Fathers, that liued and wrote within that compasse of 500. yeares next after Christ, affirming & testifying the vse of Images in Christian Churches of those ages: and the last mentioned, to wit *Coccius*, citeth the wordes of one & twenty witnesses, which I going to examine, and finding them truly cited in such as I examined, I knew not what possibly to answere for M. *Caluin*. For to thinke that he was ignorant of all these authorities of ancient Fathers when he wrote his assertion, seemed too base a conceipt for me to haue of him: and on the contrary, to thinke, that he knew of them, and yet wrote as he did, were farre worse. Heere then I hanged in great doubtfulnes, and perplexity.

M. Calu. denyall of the vse of images of 500 yeares next after Christ.

6. The second place that in my passage ouer M. *Caluin* I made reflection vpon in his said Institutions, as somwhat notorious in this kind, was in the relating of certaine words of S. *Augustine*, about *Frewill*, wholy peruerting both the wordes and the sense (in my conceipt). The very true words of S. *Augustine* are these: *Prima libertas voluntatis erat posse non peccare, nouissima erit multò maior, non posse peccare. Prima immortalitas &c.* The first liberty (*of our first Parents in paradise*) was to be able not to sinne, but the last liberty (*of the blessed in heauen*) shal be much greater, to wit, not to be able to sinne at all. The first immortality was to be able not to die, but the last shalbe much greater, not to be able to die at all

Aug. l. de corr. & gratia ad Valent. cap. 12. & l. 22. de Ciuit. Dei c. 30.

al. The first power of perseuerãce was to be able not to forsake that which is good, but our last fecility shall be not to be able to loose our perseuerance at all. These are *S. Augustines* true wordes, which *Caluin*, though he say, *I will relate S. Augustine in his owne wordes*: yet doth he so relate the matter, as he seemeth to me to peruert both the words and sense of *S. Augustin.* For thus he maketh him to speake: *Primam fuisse libertatem posse non peccare, nostram multò maiorem non posse peccare.* The first Liberty (*of our parents in paradise*) was to be able not to sinne, but ours is much more, not to be able to sinne at all. In which words he maketh *S. Augustine* to say with the *Manichees*, that men in this lyfe cannot sinne at all (they meaning their owne elect:) which *S. Augustine* saith not, but rather expressly sheweth, that he meaneth of the life to come in heauen, and so do the wordes of *nouissima, immortalitas, felicitas. & erit*, import. And yet notwithstanding *M. Caluin* standeth so resolutly in this, as in the same place and next ensuing lines, he reprehendeth grieuously *Peter Lombard* the Maister of the *Sentences* for drawing peruersly (as he saith) *S. Augustines* wordes, sense, and meaning to the lyfe to come. This place did trouble me much, for after much beating of my wits, I could find no shift or euasion, how to excuse *M. Caluin* from voluntary wresting and corrupting *S. Augustine*: for so much as in place of *nouissima libertas*, he maketh *S. Augustine* to say *nostra libertas*, changeth (*erit*) into (*est*) leaueth out (*immortalitas*) and (*felicitas*) which do follow in *S. Augustine*, and make the matter plaine; & yet doth sharply reprehend *Peter Lombard* for vnderstanding *S. Augustine* in his true meaning of the life to come: all which seemed that it could hardly proceed from true and sincere mind, or from one that meant to deale plainly.

» *Calu. l. 2. Inst. c. 3. §. 13.*

Another egregious abuse offerred to S. Augustin by M Caluin.

7. And for that we haue heere mentioned *Peter Lombard*, I may not pretermit a place or two more in the same booke, where *M. Caluin* seemeth to me to vse but hard measure towards him. For first talking of the subiect, or seat of *Originall sinne* in man, he accuseth *Peter Lombard* of *crassa insciuia*, grosse ignorance, for that he placeth the same, as

M. *Caluin* saith, in the flesh, as in his proper subiect, and consequently not in our soule: which I going about to examine in *Peter Lombards* words and whole discourse about that matter, I found no such thing, but rather the quite contrary, and this throughout three or foure whole Paragraphes, which he writeth of this matter. For though he proue out of *S. Augustine* and *S. Ambrose*, that our corrupted flesh taken from our parents, is the cause of Originall sinne in vs, yet this is not *culpa sed pœna* in the flesh, as *Peter Lombards* words are, that is to say, this corruption of our flesh is not the sinne it selfe, but the punishmẽt of Original sinne, the fault or guilt of sinne it selfe being contracted in the soule by, or though the corruptiõ of the flesh: and the said *Peter Lombard* for more explication of himselfe, hath this generall conclusion: *Quia culpa non est in re irrationali*, because the fault or guilt of sinne is not in any vnreasonable thing: and then yet further he expoundeth himselfe thus: *Dicitur manere in carne, non quin in anima sit; sed quia per corruptionem carnis in anima sit.* Originall sinne is said to remaine in the flesh, not that it is not in the soule, but for that by the corruption of the flesh it is in the soule: which doctrine, for so much as *Peter Lombard* setteth downe out of the two Fathers before mẽtioned, to wit, *S. Augustine* & *S. Ambrose*, the ouersight of *M. Caluin* seemed the greater to me, both in that he would charge him falsely, affirming him to say that which indeed he saith not, *that Originall sinne is in the flesh*: as also condemning in him the doctrine of *S. Ambrose* & *S. Augustine*, receiued by the Church in their dayes.

Cal. l. 2. Instit. cap. 1. §. 9.

Pe. Lomb l. 2. dist. 31. §. B. C. D. E

Ambr. Coment. in c. 7 ad Rõ. tom. 4.

Aug. ser. de verbis Apostol. tom. 10.

P. Lomb. abuseda-bout ori-ginall sinne.

8. His second accusation of *Peter Lombard* is in these words: *Pronuntiat tandem Lombardus &c.* *Peter Lombard* doth at length pronounce, that wee haue not so free will, as that wee are equally able to do, or think good and euill, but only for that wee are free from coaction of inforcement. Wherby he would inferre that *Peter Lombard* doth graunt, that we are not free from necessity in doing good or euill but only from compulsion: that is to say, that though we be not compelled to do this or that: yet we do it necessarily, and can do no otherwise. But when I examined the place

Calu. l. 2. instit. c. 2. §. 6.

place in *Peter Lombard* himselfe, I found the quite contrary. For that he doth hold expresly, that man hath freedome not only from *coaction*, but also from necessity in his workes: yea treating also of the free-will of God himselfe, though he confesse that he cannot do but good, yet doth he hold him to be free in his actions both in the one and in the other freedome, for that he might choose not to do the good he doth: and generally he concludeth in these words: *Vnde si diligenter inspiciatur* &c. Wherfore if the matter be diligently considered, Freewill seemeth to be called free, for that without coaction, or necessity we may desire, or choose whatsoeuer by discourse of reason our sayd free-will shall determine: so as in this also I must needes say, that *Peter Lombard* is vniustely handled by *M. Caluin*: and I was greiued to see it.

P. Lomb l. 2. dist. 25 §. c. d. e

P. Lomb. abused againe about free-will.

9. Frō this, passing vnto the third booke of *M. Caluins* Institutions (for I purposed to go through them all) I found him in his treatise *about prayer for the dead*, to deale most perēptorily against the authority of anciēt holy Fathers, in granting thē to haue bin of a cōtrary opiniō vnto himselfe, for so many ages togeather, cōcerning their practise & deuotiō to pray for the dead, & yet doth so lightly cast thē of, & set so litle by thē, as if himselfe alone and his iudgemēt & opiniō were to be preferred & beleeued before the common consent & belief of them all. Which truly seemed vnto me to proceed from him out of an exceding great pride and excessiue arrogācy. For this he sayth. *VVhē the Aduersaries obiect against me, that Prayer for the dead hath bin vsed aboue a thousand three hundreth yeares; I aske them againe, by what word of God, reuelation, or example it hath bin so vsed? for heere they doe not only want testimony of Scripture, but also the examples of holy men, that there are read, do shew no such thinge &c.* which seemed to me a very strange and presumptuous manner of speach: for haue there bin no holy men (thought I) for the space of thirteen hundred yeares in Gods Church? or may we with any reason thinke that so many holy Fathers & learned Doctors, as haue bin in former ages, and by vs Protestants so acknowledged (to wit) both holy and learned,

M. Calu. boldnes in censuring and reprehending the anciēt Fathers.

lib. 3. instit c. 5. § . 10.

yea, and now saintes in heauen, as namely, *S. Gregory*, *S. Augustine*, *S. Hierome*, and *S. Ambrose*, with many others, of whose saluation I thinke neuer any man doubteth: may we in prudence and equity, I say, imagine, that so many holy men would haue practized this praying for the dead, if it had bin a doctrine so damnable, as we Protestants esteem it in it selfe, & moreouer for such in manner known vnto them, if they did see and perceiue (as *M. Caluin* saith) that they did hold the same without any warrant from Gods word. For so it followeth presently in him. *But the very ould Fathers themselues (saith he) that prayed for the dead, did se that herein they wanted both cõmandement of God, & lawfull example*, which words of his seeme to argue the said ancient Fathers of great temerity and superstitiõ, & want of true deuotiõ, albeit he afterward seemeth willing to excuse thẽ, saying that the ancient Fathers prayed for the dead, not with intent to help them, but to shew their owne pious affectiõ towards them, & by that meanes to comfort themselues. But this interpretation of the Fathers meaning, or manner of praying for the dead, seemed not to be consonãt or agreeable vnto their plaine words and profession, for that all the Papists bookes, which I had read in this matter (and some of them I repayred vnto vpon this occasion) do alledge store of Fathers plainly interpreting their owne meaning to the cõtrary, & especially *S. Augustine* in diuers of his workes, as in his *Euchird.* c. 110. and in his bookes of *Confessions*, l. 9. c. 13. in his booke *de cura pro mortuis agenda*, throughout the whole booke, and others too longe for me to rehearse.

Calu. ibid.

10. I will cite only one place out of his foresaid booke, written expressly concerning this matter *de cura pro mortuis agenda*, of the care which is to be had of the dead. *Non sunt prætermittẽdæ supplicationes pro spiritibus mortuorum &c.* Supplication and prayers for the soules departed (saith he) are not to be omitted, seing the Church alloweth thẽ to be made for all persõs, that dye in the society or vnity of the Christian and Catholike faith, albeit all their names be not allwayes mentioned, but only in that generall commemoration

Aug. lib. de cura pro mortuis c. 4.

tion of all (which the Priest maketh at the * Aultar) to the end, that such as haue no father, nor mother, nor childrē, nor kindred, nor any frends alive to pray for them, they might receiue this help and assistāce, and relefe from one that is the Church, who is the pious mother of all. So *S. Augustine*. Wherfore I could not chuse but be highly displeased at *M. Caluin*, when as he rehearsing, how *S. Augustine* recompteth the petition which his mother *S. Monica* made at her death, earnestly desiring to be remēbred in the Sacrifice of the Altar, he calleth this, but an *old wiues requeſt which her ſonne* (saith he) *neuer examined according to the Scriptures*, but after his own priuate affectiō would haue the same approued by others. This his Censure, I say, of that holy Doctor *S. Augustine* by name, togeather with other ancient Fathers, sounded very harsh in my eares: for how may we in equity thinke, that these fathers would presume to set forth this doctrine, of praying for the dead, vpon their owne priuate fances or affections, without all commandement or authority from Christ or his Apostles? whereas I found the generall consent of them all to agree in one about this point, and their Authorities alleadged in great number by the Papists, and namely by *Bellarmine*, some wherof also I examined in the authors themselues, as amongst the rest, that of *S. Chryſoſtome*, where he sayth: *Non temerè ab Apoſtolis hæc ſancita fuerunt &c.* *It was not without good reason ordayned by the Apostles, that in the dreadfull mysteries (to wit, of the Masse) there should commemoration be made of those that were departed, for they knew well the great benifite and vtility they were to receiue thereby.* So *S. Chryſoſtome*, who affirming so confidētly, as you see, that this doctrine was approued and cōmended by the Apostles themselues, I began to reflect seriously vpon the matter, and to thinke whether a man might with more security rely vpon the Authority of one *M. Caluin*, then vpon the iudgement, cōmon practise, and belief of *S. Chryſoſtome*, *S. Augustine*, and diuers other holy, ancient, learned Fathers, that florished in the Church of God so many hundred yeares ago. So that I remained heere in great perplexity what to thinke of this matter.

* *ibid. c. 2.*

M. Calu. scoffing at S. Augustine & his holy mother S. Monica.

S Chryſoſ. hom. 69. ad populum.

Whether a mā should belieu one Iohn Caluin or condēne so many Saintes and holy ancient Fathers.

11. In the very same third booke of *Institutions* I noted this absolute and vniuersall assertion of *M. Caluin*, resolutly set downe without exception against all Papists: *In omnibus Hymnis & litanijs Papistarum nullam vmquam fieri Christi mentionem &c.* That in all the Hymnes and Litanies of the Papists, there is neuer any mention of Christ; but wheras alwayes they pray to dead Saints, the name of Christ neuer occurreth. Which generall assertiue proposition when I considered, & pondered with my selfe, I thought whether it were possible to be true: but thē going to their Litanies, I found there at the first entrāce *Kirie Eleison, Christe Eleison*, Lord haue mercy vpon vs, Christ haue mercy vpon vs. And yet further *Fili Redemptor mundi Deus, miserere nobis*. And then: *Christe audi nos: Christe exaudi nos.* And frō thence passing to their *Hymnes*, which I sought out in their *Breuiaries*, I found them commonly made by *S. Ambrose, S. Gregory, Prudentius, Sedulius*, and other most ancient Fathers, and still to conclude with *Gloria tibi Domine &c.* & all their other prayers thoughout their whole Seruice-booke and Missals to end still with these words *Per Dominū nostrū Iesū Christū*. So as I was astonished to see so bold & generall assertions of *M. Caluin*, subiect to so euident and inexcusable controlement: and it grieued me much to see it, nor could I tell which way to turne me, for an excuse of a plaine calumniation.

lib. 3. Inst. c. 20. §. 21.

M. Calu. calumniations of the Papists Litanies.

12. In the very same booke and Chapter I noted that *M. Caluin* affirmeth, that in the third Councell of *Carthage*, wherin *S. Augustine* was present, it was forbibden that we should say *Sācte Petre ora pro nobis*, which I going to the Coūcell, found not to be so, but only that it was there decreed, *Quod cùm altari assistitur, semper ad Patrem dirigatur Oratio*, that when the Priest did stand at the Altar, he should direct his prayer (and offer his sacrifice) to God the Father, and not to any other person of the blessed Trinity; which is farre frō that which *M. Caluin* inferreth therof about *Sācte Petre ora pro nobis*, wherof I find no mētion in al that Cōncell.

Another calumniation.

Concil. Carth. 3. can. 23.

13. Furthermore in the same booke I noted, that *M. Caluin* talking of Pennance, writeth thus: *Turpiter ac impiè*

impiè

piè definiunt &c. The Papists do shamefully, & impiously defyne, that daylie Pennance must only be done for veniall sinne, as though they taught that for mortall no pennance were necessary, or at least wise not daylie pennance: which seeming to me a hard speach, I demaunded therof a learned man of that side, who exclaming against the lacke of shame, and conscience (to vse his words) of *M. Caluin* in this behalfe, shewed me diuers bookes of theirs, wherin they do euidently teach, that daylie sorrow, & pennance is to be vsed by whosoeuer hath the guilt of mortall sinne, and this much more then for veniall. Nor did I see how I might defend, or excuse *M. Caluin* in this point. *Cal. Instit. l. 3. c. 4. §. 1*

15. And yet further in the same place about the same matter he saith, that the Papists in treating of pennance talke only of the externall punishment, *de interiori verò mentis renouatione, quæ veram vitæ correctionem secum trahit, mirum silentium*: They speake not at all of the internall renouation of mind, which bringeth with it true amendement of life: which seemed to me contrary to all that which they write in their books. And *M. Caluin* himselfe within very few lines after hath these wordes: *De contritione quidem & attritione multus apud eos sermo*. They talke much, or haue long discourses of contrition and attrition: which seemeth quite contrary to the former, for that contrition and attrition in the Papists doctrine be inward sorrowes of mynd, the one greater, the other lesser: yet both in the Papists sense do draw with them amendement of life, whē in any man they are truly found. So as this seemed to me both a false Charge of *M. Caluin* against the Papists, as also a great ouersight in contradicting himselfe. Great rashnes & incōstancy in M Caluin.

16. And againe they hold, saith *M. Caluin*, that they are reconciled once only by the grace of God, when they are baptized, *Post baptismum resurgendum esse per satisfactiones*, but after baptisme a man must rise againe (*from sinne*) by satisfactions: which Doctrine also the Papists deny, and say that all rising from sinne, or reconciliation vnto God, whether before or after baptisme, must be by grace: & that satisfactions only are for temporall punishmēts after the guilt *Ibid. §. 29.*

of

of sinne is remitted by reconciliatiō: which very doctrine of the Catholikes, I foūd confessed within few lines after by M. *Caluin* himselfe, writing thus: The Papists confesse, « that the fault or guilt of sinne is remitted by the mercy of « God, but that guilt being remitted, they say, there remay- « neth a punishement, which the iustice of God requireth to « be satisfyed. Heere then againe I was so much grauelled, as I could not well tell how to go forward or backward.

17. But to leaue this part, and to passe to his 4. Booke of *Institutions*, many things occurred vnto me to be noted: as first a certayne liberty of speach in him to accuse more rashlie Popes and Papists, then it seemed to me could proceed, either out of a considerate iudgement, or sincere Conscience. For thus he writeth of certayne Popes of our age in the seauenth Chapter of this booke. *Iulius for sooth* (saith he) *and Leo, and Clement, & Paul shall be Pillars of the Christiā faith &c.* which neuer knew any other thing of Christ thē that which they had learned out of *Lucians* Schoole. But what if three or foure, since the whole Colledg of *Cardinals* seeme to haue gone astray? For these are the principall articles of that secret diuinity that raigneth amongst thē: first that there is no God: secondly that all things that are written, and taught concerning Christ, are lyes and deceipts: thirdly that the doctrine of the life to come, and of the last resurrectiō are meere fables &c. And all this he setteth downe resolutly, as yow see, without cyting any one Author, or authority in the text or margent, but only noting these wordes, *the Atheisme of Popes*: which accusation when I had read, and pondered once or twice ouer for the strangnesse therof, I began to thinke with my selfe: Can this be true? Or do our men speake out of conscience, and as they thinke? What may a man beleeue vpon their wordes, if they haue no care what they affirme or deny?

Calu. l. 4. Iustit. c 7. sect. 27.

A strange imporēcy in accusing.

Lucian was an Atheist.

18. Then I passed a litle further downe in the same Chapter, and found many things alleadged against Pope *Iohn* the 22 and in particuler, that he affirmed mens soules to be mortall, and to perish togeather with the body vntill the day of Resurrection: and in the margent there

M. Caluins accusation of Pope Iohn the 22.

was

was no other proofe cyted, but these words, *Gerſon that liued then*, ſignifiyng, as I tooke it, that both *Gerſon* lyued togeather with Pope *Iohn* the 22. and affirming him alſo to haue held that wicked opinion. But firſt I found by cõferring the tymes out of *Tritemius* and *Villanus*, that lyued indeed with him, and other Chroniclers, that *Gerſon* was borne aboue 30. yeares after the others death, and that the ſaid *Gerſon* in his *Paſchall Sermons*, which are only cyted by ſuch as aſcribe this doctrine to Pope *Iohn*, affirmeth not Pope *Iohn* to haue held the ſaid impious doctrine, but only that being firſt a Reader of Deuinity in *France*, when the queſtion was in controuerſie among learned men of that tyme about the viſion of God before the day of Iudgemẽt, to wit, Whether ſoules departing this life ſhould ſee him before the day of vniuerſall Iudgement, or not? fauoured the negatiue opinion, both then and afterward when he was Pope, though he neuer made any decree therof. And the ſame opinion is expreſly held by *M. Caluin* himſelfe in his third booke of *Inſtitutions*, where he defendeth, that only Chriſt is in heauen before the ſaid day of Iugement, and that all other Saints do expect *in atrio quodam*, in a certaine entrance, or outward place, or court, vntil the day of Iudgment. Wherupon I did wonder *M. Caluin* would both falſely charge Pope *Iohn* with the other foule doctrine of denying the morrality of the ſoule, which errour no man teſtifyeth him to haue held (no not *VVilliam Occham* himſelf, who was his profeſſed enemy in fauour of the Emperour *Ludouicus de Bauaria*:) and yet that *M. Caluin* himſelfe ſhould cõmunicate with him in that other opiniõ, which ſome Authours write (for all I find not agreeing in this point) that the ſaid Pope held indeed, denying the cleere viſion of God to be graunted to them that dye before the day of Iudgement.

Tritem. de viris illuſtribus. Ioan. Villan. l. 11. hiſt. c. 19.

Gerſon tom. 4. in ſerm. de Paſchate.

Lib. 3. Inſtit. c. 20.

19. Moreouer I found by reading the foreſaid Authors who treat of this matter, eſpecially the hiſtory of *Ioannes Villanus*, and the *Extrauagant* or Decretory Epiſtle of Pope *Benedictus* the 12 that ſucceded Pope *Iohn* the 22. that ſundry others pointes alſo touched by *M. Caluin* againſt Pope *Iohn*

See this handled againe afterward out of M. Iewell c. 9. n. 8

Iohn were not true, as that the King of *France* did threathen excommunication vnto him, except he recanted, and that he recanted publikely at the sound of a trumpet, & such other things which by the history of the said *Villanus* then liuing, and by the narration of Pope *Benedictus* in his *Extrauagāt*, are conuinced to be false; especially for so much as *Ioannes Villanus* setteth down this said Pope *Iohn* his manner of death and wordes vsed therat, cōcerning the opiniō of soules and their seing of God before the day of Iudgmēt which he remitted wholy to the determination of the Church: so as it misliked me greatly to see so many things obiected, wherof I found the contrary by my owne search of the Authors themselues that wrote therof.

20. In the 13. Chapter of the said booke of *Institutions* I find that *M. Caluin* talking of monasticall life and Euangelicall Counsels, writeth in this manner, *Nulli vnquam veterum hoc in mentem venit &c.* It neuer came into the cogitation of any of the ancient Fathers to affirme that Christ did counsell any thing, but rather they all do cry with one voyce, that there was neuer any one least word vttered by Christ, that is not of necessity to be obeied, and those things by name, which these good Interpreters fōdly imagine Christ to haue counselled, they without all doubt teach euery where necessarily to be obserued. Out of which words, he inferreth, that there is no state of perfection to be aspired vnto more one then other, nor any thing left vs by way of counsell, but that all is commanded vnder precept: which how it may stand with the Scripture it selfe, I confesse it seemed hard for me to defēd. For I remēber the Apostles words among other, talking of virginity. *I haue no precept* (saith he) *of our Lord, concerning Virgins, but I giue counsell &c.* but as for ancient Fathers which *M. Caluin* heere denieth euer to haue spoken or thought of such Coūsels, I found that the papists do alledg so many and so plaine Authorityes out of them, as I did wonder greatly at *M. Caluins* assertion. For *Bellarmine* alledgeth six different Fathers of the Greeke Church, *Origines Eusebius, Athanasius, Basil, Epiphanius*, and *Nazianzenus*, and of the

Calu. l. 4. c. 13. § .12.

M. Calu. speaches about Euangelical Counsels

3. Cor. 7.

Bellar l. 2. de mona. cap. 12.

the latin Church vpon the poynt of so many more, to wit, *Cyprian*, *Ambrose*, *Hierome*, *Gregory*, and *Augustine*. But another writer alledgeth seauen more of the Greeke Church and fiue more of the latin, and all seeming so cleare, as it is impossible to defend the truth of *M. Caluins* proposition against the impugnation of these three and twenty witnesses, being a matter of fact, whether they do affirme it or no. And the case is so cleare, as I was confounded to behold it. *Coccius tom. 2 thesauri l. 4.*

21. Lastly then to pretermit many other things that occured vnto me, I found in the same booke and 19. Chapther the words of *M. Caluin* against the Papists, for esteeming, as he saith, more their Chrisme, or holy oyle in baptisme, then water. *Præterita aqua* (saith he) *& nullo numero habita, vnum oleum in baptismo magni faciunt*. They letting passe and esteeming nothing at all the water in baptisme, do only magnifie their oyle or Chrisme: which after I had searched well the matter, I did not see how *M. Caluin* could eyther proue or defend: for so much as I found the Papists to hold in their doctrine that the vse of water is most absolutely necessary to the substance of baptisme, and is an essentiall part therof, which holy oyle is not, as by experience I also obserued, for that they accompt the baptisme of vs Protestants to be good, and auaylable now in *England* though we do not vse Chrisme or oyle therin: yea the Councell of *Trent* hath so expressly determined the matter, that none shalbe rebaptized, that are baptized by Protestants, wherby is euident that the Papists do farre more esteeme water then oyle in their baptisme, quite contrary to that which M. *Caluin* affirmeth of them, that they contemne water. And surely I can neuer meruayle inough, how in his conscience he could write such things so apparently vntrue, and of which it must needs de presumed that he knew them to be vntrue when he wrote them. *Calu. lib. Inst. 4. cap. 19. §. 11.*

A strange accusation about baptisme.

Concil. Trid. sess. 7. can. 2. & 4.

22. And albeit heertofore when I read and studyed M. *Caluins* workes of my self, I made not any such reflection vpon things, but beleiued all simply that he affir-

My resolution & preparation to read English Protestāt writers of Controuersies.

med, at leastwise in matters of fact, when he auouched any thing to be spoken, or not spoken, written or not written: yet now hauing my mynd more stirred to attention of matterr on both sides, and hauing found and felt a certayne sent or odour of vneuen dealing vsed in Protestant writers (which before I did only suspect to be in the Catholikes, if any were) I did with more care, and indifferency examine matters, leauing one eye to each part, to marke and behould what passed. And so by a little more examinatiō hauing found so much bad dealing as here hath byn touched in our chief and prime writers, *Luther*, *Caluin*, and other strangers befor mentioned, I began to imagin what I might find in our English writers, who either tooke out of these, or imitated them. Wherupon I resolued and prepared my selfe with more attention to go ouer some works of our chiefe English writers, and to obserue such points as might appertaine to this my purpose of seeking out the truth, especially in *M. Iewell*, & such others, as wrote in the beginning of *Q. Elizabeths* daies, and were accomted the chiefe pillars of our English Church, for their times.

VVHAT

WHAT VIEVV I MADE OF ENGLISH PROTESTANT AVTHORS,

ESPECIALLY OF

M. Iewell, for triall of this poynt of true, or vntrue dealingin their writings.

VVITH

A NOTE PREFIXED OF THE chiefe bookes which I found written on both sides, from the beginning of Queene Elizabeth *her raigne. And what matter they aaminiſtred to me of conſideration.*

CHAP. V.

AFTER the former contemplation of obſeruations taken out of *M. Luther*, & *M. Caluins* workes & writings, I tooke in hand to looke into the principall writers in like manner of our owne Nation, which being very many, and more then I had time, or commodity to peruſe with any great attention, or ſpeciall diligence, I thought beſt to helpe my ſelfe with the bookes and collections of Catholikes that were written againſt them, peruſing what was obiected by them in this kind of falſe

dealing, and examining the obiections by the Authors themselues, whether they were true, or false. And for that in this point also I was ouerloaden with multitude of obiected falsities, I resolued with my selfe to obserue rigorously my former determination, which was to note none but such as were more eminent, and had such euidency of apparant vntruth and fraud in them, as the writer himselfe could not but know them in his conscience to be such. And for better performance therof, I procured a certaine information of all, or the most part of the chiefest English bookes that I could learne to haue beene published from the said raigne of Queene *Elizabeth*, which commeth now very neere to the point of 50. yeares.

My purpose reserued of noting only voluntary falshoods.

2. First then I began with M. *Iewells* workes sometymes B. of *Salisburie*, who was the first, or with the first, as I was told (and the Editions of his bookes do shew it) that began the publicke warre of writing in Controuersies against the Papists in the beginning of the forenamed Queens raigne, about the yeare of Christ 1560. And the first onset was by certaine Challenges made by the said *M. Iewell*, partly in his Sermons at Paules Crosse, and at the Court, and partly by letters to D. *Cole*, wherin he challenged all men of the Roman Religion, without exception vpon more then 20. articles, or rather pieces of articles (for so indeed they seeme to be) then called into controuersie. To this Challenge D. *Harding*, that lately was gone ouer the seas made answere by writing: but while that was in doing, M. *Iewell* published another booke though without any name of author, intituled *The Apology of the Church of England*, wherunto presently the forsaid D. *Harding* answered, calling the said answere *A Confutatiō of the Apology of England*: so as now *M. Iewell* had two irons in the fire at once, and *M. Harding* in like manner. Wherupon the said *M. Iewell* within few yeares after, to wit in the yeare 1566. setth forth another great booke *in folio*, tearming it *The Reply to D. Hardings Answere of his Challenge, and articles*, which was esteemed to haue beene made by the ioynt labours of the most learned men in England, both in *London* and

The beginning of mutual opposite writing in cōtrouersies amōg Englishmen.

B. Iewell.

D. Hard.

and the Vniuersitis.

3. This was the cause as I vnderstood that those doctors also of the Roman Religion, that were in banishment, deuided their labours for cõfutatiõ of this Reply. For *D. Harding* himself made two Reioynders: first about one article only, which was the first: the second answere to three. *D. Sanders* also wrote diuers bookes against diuers of those articles, as *The rocke of the Church* against the 4. & another *of the Reall Presence* against the fifth, and a third booke *of Images* against the 14. *D. Stapleton* wrote *his Returne of vntruthes*, especially against the first 4. articles of *M. Iewells*. Others wrote other bookes of diuers subiects, as namely *D. Heskins* his *Parlament of ancient Fathers for the Reall Presence*. *D. Pointz* of the *Reall Presence* in like manner. *D. Allen* wrote one booke of *Purgatory*, and another of the *Authority of Priesthood*. *M. Rastall* diuers bookes, whereof one was intituled, *Beware of M. Iewell*: another, *The Confutation of M. Iewells Sermon at Paules Crosse*; & a third, whose title is, *A Reply against a false named defence of the Truth*: and a fourth, *A briefe shew of the false wares packt together in the named Apology of the Church of Englãd*. *M. Martiall* wrote a speciall booke *Of the Crosse, and honor due vnto it*, which was printed vpon the yeare 1564, & a defence of the same afterward against *M. Calfhill*.

D. Sand. D. Stapl. D. Hesk. D. Pointz. D. Allen. M. Mart. M. Calfh.

4. And now whiles this contention was in this heat, there comes forth vpon the yeare 1567. *M. Iewells defence of the forsaid Apology of the Church of Englãd*, acknowledging himselfe for the Author therof: vnto which *Defence* the said *D. Harding* the next yeare following published an answere called, *The detection of foule errors, lyes, corruptions, and other false dealings of M. Iewell in his defence of the Apology*, which detectiõ conteyning fiue seuerall bookes, was the last that passed betweene them two. But at the same time came forth *M. Hornes* booke B. of *VVinchester*, in answere to *D. Fecknam*, about the *Popes Authority*, and of *Princes Supremacy*, and *D. Stapletons* Reply therunto, intituled, *The Counter-blast to M. Hornes vaine blast*, and it was deuided into 4. seuerall bookes. Then came forth the seuerall bookes of *M. Nowell* Deane of *Paules*, and of *M. Dorman* in confutation therof. And before thi

M. Horne. D. Fecknã. M. Nowel and M. Dorman.

againe was publiſhed *M. Foxes* Story of Martyrs, afterward
M.I.Fox. intituled by him *Acts & Monumẽts*, for the viſible deduction of the Proteſtant Church; againſt whom wrote in part *D. Harpsfeild* in the *Latin Dialogues* ſet forth vnder the name of
D.Harpſ. or Alan' Copus. *Alanus Copus*, but others more aboundãtly afterward in Engliſh, as namely the Booke intituled, *Of three Conuerſiõs* by *F. Parſons*, & two Volumes more of the ſame Author about the
D.Fulke. *examine of the ſaid Foxes Calender-Saints*. *D. Fulke* alſo wrote againſt *D. Allens* booke of *Purgatory*, which was defẽded by *D.*
D. Briſt. *Briſtow*. The ſame Doctor wrote alſo a booke of *Motiues* to
M. Greg. Martin. Catholicke Religion: and M. *Gregory Martin* another of *Falſe translations, and voluntary corruptions* therin made by the Proteſtants.

5. And thus continued (as I was informed) this contention for the firſt 20. yeares after *Q. Elizabeths* entrance to the Crowne, vntill the yeare 1580. when they ſay the
M.Chark. Ieſuites firſt came into England: from which time the ſame cõbat of writing hath bene renewed againe & con-
M.Hanm. tinued. For preſently *M. Charke* and *M. Hanmer* wrote againſt *M. Campian*: and againſt them were written the *Cen-*
F. Perſõs. *ſure*, and *Defence of the Cenſure* (by Father *Perſons*, as my L. of *Canterbury* to me affirmed) vpon the yeares 1581. and
F. Camp. 1582. *D. VVhitaker* alſo writing againſt *M. Campians* Booke of *Ten Reaſons*, both *Dureus* the Ieſuit & *M. VVilliam Reynolds*
D.Whita. defended the ſame: and the later in the ſame worke defended the tranſlation, and Notes of the Engliſh Teſtament
F.Dureus. ſet forth at *Rhemes*. Then came forth *M. John Reynolds* his booke of his Conference with *M. Hart* anno 1584. And
M Will. within two yeares after another of *M. Thomas Eilſon* Wardẽ
Reinolds. of *VVincheſter* againſt *D. Allens* Apologie for Engliſh Semi-
D.Bilſon. naries, and Catholikes. And after that againe *M. Iohn d'*
Ioan. d' Albinez. *Albinez* his diſcourſe, which was anſwered by *M. Thomas*
T.Sparks. *Sparke* Paſtour of Blechly of *Buckingham-Shire*, and others.

6. From this tyme downward vnto ours, ſundry haue written different bookes, and Treatiſes, as namely *Syr Francis Haſtings* his *VVatchword* againſt the Catholikes in
Syr.Fran. generall: for anſwere wherof was written the *VVardword*
Haſtings. by *Father Perſons*, and then there comming forth both

Syr

Syr Francis his owne and M. *Sutcliffes* Reply for him, there appeared on the other syde, *A VVarn-word* against thē both, wherunto *D. Sutcliffe* wrote another Reply, calling it, *A full and round answere*: yet did it satisfy but few as farre as euer I could heare: for that he was thought to fly difficulties in question, and so not to answere to the purpose, as afterward I found out, though also for these and some other workes of his I find them to haue beene answered by N. D. E. O. & W. R. M. *VVillian Perkins* also hath written diuers Treatises, partely answered & partly not. M. *VVillets Synopsis*, & *Terrastilō* haue been likewise examined by E.O. as haue likewise some of *Thomas Bells* bookes, as well by the said E.O. as by S.R. And about the same tyme came forth the Surucy of the new Religion by *D. Matthew Kellison*; wherunto I haue heard that M. *Sutcliffe* answered (for I haue not seene it) and the other replyed. And to passe ouer the two-legged Fox of I.B. Minister, and some other like Pamphlets, lastly came forth *Syr Edward Cookes* combat with the *Catholike Deuine*, & that of M. *Morton* with P. R. about Rebellion and Equiuocation. And this shall suffice for a short view of such books of both sides, as by occasiō giuen vnto me by my L. of *Canterburies* Commission to read *Iewell* and *Harding*, I was induced to seeke out & peruse for the tryall of truth and falshood, though there be many other bookes appertayning to this matter also, which I haue not seene.

D. Sutcl. N D.E.O. W. R. M. Willet. M. Perk. T. Bell. S. R. D. Kellis. I.B. Syr Edw. Cooke.

7. And now if I should follow the veine of all these men in obiecting of fraudes and falsities the one to the other, I should neuer make an end: for that M. *Harding* in his Epistle to the Reader prefixed before his first Reioynder to M. *Iewells* Reply vpon the yeare 1566. hath these wordes: *The number of vntruthes vttered of* M. Iewells *part, noted, and confuted by* M.D. Sāders, *by the Author of the* Returne of vntruths, *& by me, amounteth to a thousand & odde: and yet of his six and twenty articles only fiue haue passed our examination. Imagin then what nū-ber is like to rise of the whole worke, whereas neither feare nor shame could with-hold him from vttering such a huge number &c.* So he. And many others do write the like of multitudes of vntruthes

About a 1000. vntruthes noted in M. Iewell in the examinatiō of fiue articles.

truthes found in M. *Iewells* writing which are to long to be examined by me, and all of them indeed are not such in my opinion as do conuince the poynt of wilfull fraud or false meaning, which here only we treate of, being some of them rather materiall then formall lyes, which therefore when they do occurre, I meane to pretermit wholy, and to alledge only such as are indeed presumed to be formall and essentiall lyes, differing from the mynd and iudgment of the vtterer, that is to say, that he knew them to be such when he wrote them, which as before hath bene touched cõprehendeth the true definition of an essentiall lye. Of which kynd for that a few may serue to conuince the euill mind and meaning of him that vttereth such lyes, as also the badnes of his cause, obliging him as it were therunto (for that no man needeth wilfully to lye in defece of a good cause) a few examples shall suffice of many obiected on both sides.

OF WITTING false tyes obiected to Maister Iewell *in particuler.*

§. I.

FIRST then the Catholikes do obiect for a great argument of false and fraudulent dealing, diuers sentences of M. *Iewells* Challeng before mentioned, which seemeth could not be simply & sincerely meant, as where he saith: *O Gregory! O Augustine! O Hierome! O Chrysostome! O Leo! O Dionyse! O Anaclete! O Xistus! O Paul! O Christ! if we be deceiued you haue deceaued vs &c.* & yet afterward he denyeth (say they) the Authority of most of these Fathers, when they are alledged against him. So againe, when he writeth thus: *They haue not one Father, one Doctor, one allowed example of the Primitiue Church. I speake not thus in vehemency of spirit, or heate of talke* (saith he) *but euen as before God by way of simplicity and truth*; whereas notwithstanding (say they) he must needes know

M. Iewell in his printed sermon f. 41. and in his first and second answere to D. Coleg.

know, euen at that tyme, being learned, that there were many Fathers, Doctors, and examples to be alleaged to the contrary which he himselfe afterward was forced to shift of by shamefull euasions, as they charge him. And yet further he said: *If all the learned men that be aliue be able to bring forth any one sufficient sentence out of any old Catholik Doctor &c. I am content to yeald and subscribe &c.* And againe saith he: *Now it standeth vpon them to proue but one example to the contrary.* And yet further: *Let them shew me but one only Father, one Doctor, one place, one sentence, two lines, and the feild is theirs*: which the other side say, must needes proceed of great hypocrisy and dissimulation of mind, with intention to deceiue; for so much as he being learned, could not be ignorant of all the great multitude of Fathers and Doctors which afterward such as wrote against him produced, and consequently, say they, he could not but know, that all these speaches of his, were but counterfait sayings, and different from his owne iudgment, and such formall and essetiall lyes, as here we treat of.

Hypocrisy and dissimulatiō obiected to M. Iewell.

9. And surely it is strang to me, neyther could I before this tyme haue imagined any such thing, that so vniuersall accusations should be made by all Catholike writers against *M. Iewells* fidelity, and sincerity of proceeding in those first beginnings of planting the Protestant Religion in *England*, to which effect do tend the seuerall bookes before mentioned of *M. Hardings detection of lyes, and false dealing*: *M. Stapletons returne of vntruthes*: M. Rastals *Beware of M. Iewell*, and his other *Treatise of false-pack-wares*, and other such bookes of that speciall argument concerning *M. Iewells* fraudulent manner of proceeding, wherof if the hundreth part be true which is obiected, he must needs be confessed to haue proceeded without any sincere conscience at all, but only to haue sought to maintayne his party by right or wrong.

10. And now euen at the instance whilest I write this there commeth to my hand the for-named booke writen against *M. Thomas Morton* Minister, and Chaplyn, as they say, to my L. of *Canterbury*, about Equiuocation, which booke

The treatise tēding to Mitig.

booke pretending to proue in the 12. Chapter therof this very poynt, that we haue in hand, to wit, that Proteſtãt Engliſh writers do not deale in truth and ſincerity, and out of conſcience in their writing, but do often lye both wittingly, aud willingly for helping their cauſe, he ſetteth downe diuers examples therof beginning with Biſhop *Iewell*, as the head and Patron in our Country after M. *Caluin*, of all that haue inſued, and therfore this ſaid Author ſtayeth himſelfe ſomewhat more largely vpon M. *Iewell*, then vpon the reſt, alledging diuers reaſons, and arguments to ſhew, that he muſt needs ſee, and know the falſhood wherwith he wrote in many things at the beginning of Proteſtant Religion vnder *Q. Elizabeth*: he alledgeth alſo the examples of diuers earneſt Proteſtants that haue beene conuerted, and made Catholicks by reading, and diſcouering the multiplicity of thoſe falſhoods in *M. Iewells* workes, eſpecially the learned Preacher *M. VVillam Reynolds* teſtified by his owne words at large, and finally he cyteth ſome ſeauen or eight particuler examples for ſome taſt (as he ſaith) of *M. Iewels* bad cõſcience in that behalfe; which for that I examining the places in *M. Iewell*, found them truly alleadged by the obiecter, they moued me verie much, and for that cauſe will I repeate them againe in this place.

M. Will. Reynolds

EXAMPLES OF FALSE dealing obiected againſt M. Iewell, *out of the Treatiſe of Equiuocation.*

§. II.

1. *Treat. of Equiuoc. cap. 12.*

THE firſt then is a manifeſt corruption of a place of S. *Auguſtine*, as though he had affirmed the marriages of all Votaries, that any way had vowed Continency, to be lawfull, which the Catholiks ſay, he did not. His words alleged by *M. Iewell* ſtand thus: *Quapropter non poſſum dicere*

dicere &c. VVherfore I cannot say, that women which are fallen from a better purpose (of continency) *if they marry, that their marriage is adultery, and no marriage.* So *S. Augustine*: who was of opinion as now also the Church of *Rome* holdeth, that a simple vow only, dissolueth not marriage, vntill it be publike or solēne, but then for the sinne and vnlawfulnes therof (which is the poynt in question) there ensue immediatly in *S. Augustine* these words, guylfully cut of and left out by *M. Iewell*, saith this Author: *but I do not doubt at all* (saith S. Augustine) *to affirme, that the ruynes, and fallings away from holier Chastity, which is vowed to God, are worse then adulteries*: so as albeit *S. Augustine* do not deny the marriages of such as after a simple vow and promise only, do marry, to be true marriages (for that solemne vowes only do make voyd marriage) yet he absolutly affirmeth, that such marriages are sinfull notwithstanding, and offend God more then adulteries themselues. And for that I examined this place my selfe very exactly in *S. Augustine*, I do alledge it more at large, for that it troubled me greatly, appearing playnly to be clearly against the marriages of all Votaries, in whose fauour notwithstanding it was alleadged by *M. Iewell*.

M. Iewell in a sermō at S. Peters in Oxford in the Lent

Aug. l. de bono viduitatis c. 11.

See this more largly handled before against M. Bell in the 1. p. c. 8. n. 12.

12. The second example is of the wilfull corruptiō and falsification, as the obiecter saith, of a history in fauour of the said Priests and Votaries marriages, taken out of *Cassiodorus*, *Zozomenus*, & *Nicephorus*, about the mariage of *Eupsychius* Bishop (saith M. Iewell) of *Cesarea*, that died in martyrdome, hauing married a wife a little before, wheras the said Authors haue no mention at all, that he was a Bishop or priest, but rather euidently do shew that he was a lay nobleman, *Patritius Cesareæ Cappadociæ*, a Senatour sonne of that Citty, highly cōmended, for that hauing newly married a wife, yet refused not to forgo her, & all things els of this world, for the loue of Christ. So as *M. Iewell* adding of his owne that he was a Bishop, and suppressing that he was *Patritius*, is accused to haue framed this example out of witting falshood, especially amplifying the same so much as he doth, that it proued clearly

2.

M. Iewel in his defence of the Apology of England pag. 176.

Cassiod. lib. 6. cap. 14. Niceph. lib 10. hist. c. 10. Zozom. l. 5. cap. 11.

the lawfullnes of Votaries marryages.

13 The third example is, for that he writeth of S. *Auguſtine* the Monke that firſt conuerted *England* thus: *He was a man (ſaith he) as it was iudged by them that ſaw and knew him, neyther of an Apoſtolick ſpirit, nor any way worthy to be called a Saint, but an hypocrite, and a ſuperſtitious man, cruell, bloudy, and proud out of meaſure:* which the author proueth not only to be a lye, but ſo alſo to haue beene knowne by the writer: for that there is no writing extant of any man, that ſaw him and knew him aliue, but only of *S. Gregory* that cõmendeth him exceedingly, and of *S. Bede*, that liued not very long after him, who writeth alſo highly of his cõmendation. Who then (ſaith this Author) are thoſe that liuing with him and knowing him, did iudge him to be ſo bad a man? *M. Iewell* citeth only in the margẽt *Geffrey of Monmouth*, who liued nere ſix hundred yeares after S. *Auguſtines* dayes, & conſequently could neither know him, nor ſee him, nor yet hath he left written any ſuch thing of him. Wherfore M. *Iewell* in this is noted both of malice, and deceipt, and I do not ſee how poſſibly he may be defended or excuſed heerin.

3 *Iewell in his reply p. 185.*

Greg. l. 7. Epiſt. 30. Indict. 1.

Bed. l. 2. c. 3. Hiſtor.

14. The fourth example is, that he cyteth one *Ioannes de Magiſtris* a Canoniſt, to haue written in his booke *de temperantia*, that *fornication is no ſinne*: wheras the true Author indeed is *Martinus*, not *Ioãnes de Magiſtris*, a ſchoole-Deuine, who propoſing the queſtion whether ſimple fornicatiõ be mortall ſinne or no, and diſputing the matter to and fro, as Schoole-Doctours are wont to do, alleaging argumẽts on both ſides, doth conclude finally that it is not only ſin, but mortal ſinne alſo: & this he proueth by 6. ſeueral cõcluſiõs, & ſolueth the obiectiõs made on the other ſide, prouing it alſo out of *S. Paul*, that it excludeth from the kingdome of heauen: but yet for that he ſaith in the beginning, *arguitur quod non*, it may be obiected to the contrary, that it is no ſinne, *M. Iewell* is affirmed to haue taken it for the others poſitiõ, which ſeemeth aſwell groſſe folly as wilfull fraud.

4. *M. Iewell in the Apol. of England par. 4. 1. Cor. 16.*

The like doth the L. Pleſſis Mornay. See part. 3. c. 9. §. 1.

15. The fift example is of falſifying the wordes & meaning of the third Councell of *Carthage*, wherin *S. Auguſtine* was preſent, citing it thus: *The old Councell of Carthage* (ſaith

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he) commendeth nothing to be read in Christs Congregation, but the Canonicall Scriptures. But he leaueth out the wordes immediatly following, *sub nomine diuinarum scripturarũ*, vnder the name of diuine Scriptures: as also the other explication that followeth in the same Councell, *Liceat etiam legi passiones Martyrum, cùm anniuersarij eorum dies celebrantur*: It is lawfull also to read in the Church (*besides Canonicall Scriptures*) the passions of Martyrs, when their yearly festiuall dayes are celebrated. All which *M. Iewell* leaueth out of purpose, and consequently, say they, he cannot be defended from witting fraud.

Concil. 3. Carthag. can. 27.

See. c. 9. n. 5. & 6.

16. The sixt example is of falsifying Pope *Leo* the first in these words, *Pope Leo holdeth, that vpon one day it is lawfull to haue but one Masse in one Church*, and cyteth him *Epist. 81. ad Dioscorum Episcopum Alexãdrinum cap. 2*. But he that shall read the place, shall find expresly that Pope *Leo* doth ordaine vnto the said *Dioscorus* Patriarcke of *Alexandria*, that sundry Masses be said in one Church vpon one day, when multitudes of people do cõcurre, one after the other in solemne festiuities: so as Pope *Leo* doth hold and decree the quite contrary to that which *M. Iewell* affirmeth him to hold. And like to this is the seauenth example, wherin *M. Iewell* affirmeth flatly Pope *Celestinus* to haue beene a *Nestorian* hereticke: wheras it is most cleare by all histories, that Pope *Celestinus* was he that condemned *Nestorius*, and all his heresies in confirming the third generall Councell of *Ephesus* that accursed him: in which Coũcell *Cyrillus* Archbishop of *Alexandria* sate as President and Legate of the said Pope *Celestinus*, against *Nestorius* and the *Nestorian* heresy.

6. Iewell in his Apol.

7. Iewell p. 131.

See Barõ. tom. 5. an. 431.

17. The eyght example is a notable abuse of a place of Scripture to deceyue the Reader. For wheras *M. Iewell* would make him beleeue, that the wordes of Christ to *S. Peter*, *Thou art a rocke, & vpõ this rocke will I build my Church*, and againe, *feede my lambes, feede my sheepe*, were spoken as well to all the Apostles as to S. *Peter*, he cyteth for proofe hereof another saying of our Sauiour: *quod vni dico omnibus dico*, that which I say to one, I say to all. Which sentence is not found in Scripture, but another like it, though to another

8. Iewell Apol. 108.

Matth. 16.

Ioan. 21.

another purpose, to wit, about the watchfulnes which our Sauiour would haue all men vse for the day of Iudgemẽt, *quod vobis dico, omnibus dico, vigilate:* that which I say to you (heere present) I speake to all (both absent & to come) be watchfull of this day. Wherin Christ speaketh not of authority giuen by him, but of the generall watchfulnes which he would haue to be in all: wherof *M. Iewell* not being ignorant, the abuse of the said place to the beguyling of his reader, must needs be thought both absurd & shamefull: and so much the more, for that he insulteth vpon *D. Harding* about the matter saying: *M. Harding affirmeth that to the rest of the Apostles it was not said at all, feed yee &c. to Peter and to none els was it said, feed my lambes, feed my sheepe: yet Christ himselfe saith*, quod vni dico, omnibus dico, *that I say to one I say to all:* and quoteth for it *Marke the* 13. which place I perusing and finding the fraud, could not but greatly meruayle therat, and the obseruation set downe by the Author of the foresaid Treatise of *Equiuocation*, who obiected all these places against *M. Iewell*, stucke much in my mynd, which was, that if Christes wordes had byn, as *M. Iewell* alledgeth them out of the 13. of *S. Marke*, *that which I say to one, I say to all, be watchfull*, and that the meaning had byn as he vrgeth, to wit, equality of authority in all ouer the Church, then seing the last word (*Vigilate*) be watchfull, appertayneth to all of all sexes and sortes, so must also the words *feed my sheepe, feed my lambes*, appertayne to all sorts of people, which were very absurd to affirme, for that herby women should haue as much authority in the Church, as men, for that their obligation to watch is no lesse, then in men.

Marc. 13. 37

Scriptures egregiously abused by M. Iewell.

OF

OF OTHER PLACES OBSERVED BY MY OWNE READING, OVT OF *MAISTER IEWELS* WORKES,

of like vnsincerity to the former, which greatly moued me to suspect his infidelity in writing.

CHAP. VI.

AND thus much for sauing of labour I thought best to note out of the sayd Treatise against *M. Morton*, notwithstanding that diuers of these points with a great number more I had obserued before by my owne reading of *M. Iewels* workes: of which I thought expedient to adioyne some few more in this place among many and almost infinite, which other men do obiect against him as committed by him in his only two bookes of *Reply* and *Defence*, and they are all of that sort and kind, which often we haue mentioned, that is to say, such as seeme cānot be excused or denyed to haue proceeded from witting error, and wilfull fraud of the writer. As for example, wheras *M. Iewell* in the 107. pag. of his defence of the Apologie of *England*, treating against the Supremacy of

of *S. Peter*, alledgeth S. *Hierome* in his booke against *Iouinian* the heretike (that equalled marriage with virginity) saying: *Dices, super Petrum fundatur Ecclesia &c.* You will say the Church is founded vpon *Peter*, notwithstanding in another place the same thing is done vpon all the Apostles, and all receyue the keyes of the kingdome of heauen, and the strength of the Church is founded equally vpon them all,

Heron. l. 1. contra Iouin.

« « «

S. Hierom misalledged about the Supremacie.

2. Thus *Saint Hierome* in the former part of his answere to *Iouinian*, which *M. Iewell* abstracting from the rest that ensueth immediatly (for so it is euident by the imperfect sense of the sentence) leaueth out, and cutteth off the words that most import for decision of the question which are these, (*tamen propterea inter duodecem vnus eligitur, vt capite constituto Schismatis tollatur occasio:*) yet among the twelue, there is one chosen out, to the end, that he being ordained head, the occasion of schisme might be taken away. Heere then we see, say the Papists, euident fraud to be vsed, and that of purpose, for that the very principall conclusion, and resolution of *S. Hierome* to *Iouinians* obiection is guilfully cut of. *Iouinians* obiection was, that if Virginity were of so great merit aboue marriage, why was not S. *Iohn* the Euangelist made head of the Church that was a Virgin, and why was *Peter* chosen that had byn a married man? so as in those dayes it was not vnknowne, nor vnconfessed (say they) that *S. Peter* was head of the Church which had beene more to *S. Hierome* his porpose to haue denied, if he might haue done it: but he only saith that S. *Peter* was not so head, nor so the foundation, but that the Church was also builded vpon all the Apostles, as *S. Paul* to the *Ephesians* doth testifie: yet saith S. *Hierome*, *for auoyding of schisme, Peter was chosen among the twelue, and constituted head*: which words saith *M. Harding*, for that they made against *M. Iewell*, he left them quite out, citing only a peece of the sentence with an imperfect sense, which my selfe also conferring found to be true.

Ephes. 2.

Hard. detect. f. 156.

2. 3. It followeth in the same page of *M. Iewells* Defence. *S. Chrysostome* (saith he) writeth thus of *Peter*: *Duplex cri-*

Def. p. 107.

men

men erat, tum quia repugnauit, tum quia cæteris seipsum præposuit, which M. Iewell translateth thus: *Peter was in double fault, both for that he withstood Christ, and also for that he set himselfe before the rest.* Wherof M. Iewell would inferre, that it was a fault in S. Peter to set himselfe before the rest, that is to say, to presume to be the chiefe, and head of the Apostles: which seemeth a plaine corruption of the meaning both of S. Chrysostome and of the Gospel it self. For in the first part that S. Peter repugned to the will of Christ, is meant, that he signifying his repugnance that our Sauiour should suffer, it was said vnto him: *Go after me Sathan, thou art a scandall to me.* And in the other part is meant the feruent and forward answere of S. Peter, when he said to our Sauiour, *That albeit all the rest shalbe scandalized, or offended in thee, I will not be offended*: both which speaches S. Chrysostome doth reprehend, the first of repugning to Christs will, the other of some rashnes in presuming of himselfe to be more firme and constant then the rest, which is farre from M. Iewells meaning, that he set himselfe before the rest in authority, or that S. Chrysostome had euer any such meaning, that, that was a crime in S. Peter. For that in the very same Homilie out of which the former wordes were taken (as by conference I found) S. Chrysostome speaking both of Christ and S. Peter, hath these wordes: *Etiam ipsum Apostolorum verticem negare permisit*, Christ permitted euen the top or head of the Apostles to deny him. And in another Homily he calleth him, *Principem Apostolorum*, Prince of the Apostles: and in a third, *to whom the charge, and gouernment of the whole world is committed*: in this then it seemed that M. Iewell had not dealt faithfully, but that wittingly and wilfully he had peruerted both the sense of S. Chrysostome, and of Christ himselfe.

Hom. 81. in Matt.

Matt. 16.

Matt. 26.

Hom. 21. in 1. Cor. 9

Hom. 55. in Matt.

4. In the same defence of the Apology pag. 108. M. Iewell alleadging a place of S. Hierome for the equality of Bishops gouernement and authority, cyteth these wordes: *Vbicumq; fuerit Episcopus, siue Romæ, siue Eugubij &c. eiusdem est meriti, eiusdem est & sacerdotij*, which he englisheth thus: Whersoeuer there by a Bishop, be it at Rome, be it at Eugubium

3.

Hier. in Epist. ad Euagrium.

gubium &c. they are all of one worthines, they are all of one Bishopricke: wherby he would proue that one Bishop is not aboue another in authority: wheras S. *Hieromes* meaning is, that a Bishop, whether he be of a great Cittie, or a litle, is equall to the rest in his dignity of Priesthood, and merit by the same: so as he should haue translated it, *wherſoeuer a Bishop is Bishop, whether at* Rome, *or at* Eugubium *&c. he is of the selfe-same merit, and of the selfe-same Priestood*: the word (*merit*) M. *Iewell* flying, translated it worthines, the word (*Priesthood*) he translateth Bishoprick: but that S. *Hierome* did not thinke all Bishops equall in authority (which M. *Iewell* would hence inferre) seemeth plaine by his wordes, and writing in diuers places of his workes, as in his 57. Epistle to Pope *Damasius*, where concerning the name of *Hypostasis*, hauing said, *Therfore I thought it behoued me to take counsell and direction at the Chaire of* S. Peter, *and the faith commended by the mouth of the Apostle*, a litle after he saith thus; *Quanquam tui me terreat magnitudo, inuitat tamen humanitas*, albeit your greatnes doth make me to feare, yet your courtesy & mildenes doth inuite me. And againe: *Ego nullū primum &c.* I following none chiefe but Christ, am vnited in cōmunion with your Happines, that is to say, with *Peters* Chaire: vpon that rocke I know the Church to be built. And a litle after, *non noui Vitalem &c.* I know not *Vitalis*, I reiect *Meletius*, I acknowledge not *Paulinus* (which was his owne Bishop, *S. Hierome* being a Priest of *Alexandria*) *Quicumq; tecum non colligit, spargit &c.* Whosoeuer gathereth nōt with you, he scattereth, that is to say, he that is not of Christ, is of antichrist. And in his 58. Epistle about the same matter, hauing shewed how he was pressed by authority of example of others to incline to the *Arian* heresie: *Ego interim clamito* (saith he) *Si quis Cathedræ Petri iungitur, meus est.* I in the meane while cry out & say, if any one be ioyned and agree with *S. Peters* Chaire, he is mine; with him I agree. And in another Epistle to the said *Damasus* he saith: *Cùm tu qui summus Sacerdos es, fieri iubes;* for so much as thou that art the higheſt Priest doest command me. The like he hath in diuers places of his works,

S. Hier. abused about the Supremacy.

Hieron. ep 57. ad Damasum.

Ibidem.

Epist. 58. ad Damasum.

Epist. 123. ad Dam. & in ep. ad Agen. de Monog. & l. 2. cōtra Ruffin.

and

and therfore herin seemed to be no plaine dealing of M. *Iewell*, but voluntary mistaking, and misconstruing *S. Hierome.*

5. Furthermore in the defence of the Apologie *pag.* 132. *M. Iewell* going about to weaken the authoritie of Traditions of Ancestours, alledgeth *S. Cyprian* in a certaine case, or obseruation of the Church in these words: *Si quis de antecessoribus meis &c.* If any of my predecessours haue not obserued, and kept the same that our Lord hath taught vs, both by his example, and also by his cõmandement, his simplicitie may be pardoned, but we if we do the like, can hope for no pardon, being now admonished and instructed of our Lord. And here *M. Iewell* breaketh off, as though the whole sentence were ended, which indeed is the very middest of S. *Cyprians* speach: for it followeth, concerning the particuler case wherof he speaketh: *But we can hope for no pardon, who are now admonished and instructed of our Lord, that we should offer our Lords Chalice mixed with wine, accordingly as our Lord offered the same.* So that here S. *Cyprian* doth rather confirme and proue the force of tradition, then infringe the same: for that he defendeth *the mixture of wine and water in the Chalice*, as a thing deliuered and obserued from Christ tyme downeward, by the imitation of Christs owne fact: which ordination notwithstanding is not expresly found in Scripture. Wherfore it seemeth great fraud purposely committed, that this part of the sentence so clearly declaring S. *Cyprians* mind, should so be cut off, and concealed by M. *Iewell*, as truly I could not tell how to go about to defend him therin, as neither in that he dissembled the particuler case of offering wine and water mixed in the Sacrifice, which being a generall receiued tradition, S. *Cyprian* saith, that if any of his ancestours should haue done the contrarie, vpon simplicity, he might be pardoned, but such as knew the tradition, could not so easily be pardoned, it seemeth (I say) a great fraud to me, that M. *Iewell* would apply this example against tradition, and following of our ancestours in generall which S. *Cyprian* speaketh only in a particuler case,

4 *Iewell in his defence pag.* 112. *Cypr. l.* 2 *epist.* 3.

S. Cypr. abused about traditions.

to wit, that he was not bound to follow any one of his anceſtours that ſhould vpon ſimplicity haue diſſented frō the generall obſeruation of the Church: So as euery way it appeareth that this authority of *S. Cyprian* was wrongly alleaged.

5. *Iewel in his defence pag. 164.*

6. Furthermore in the ſame booke *pag.* 164. *M. Iewell* being very earneſt for the marriage of Prieſts & Votaries, cyteth *Origen* in theſe wordes: *Origen ſaith, that S. Paul and his wife were called to the faith both at one time*: But when I wēt to *Origen* to examine the matter, I found only theſe words *Paulus (ſicut quidam tradunt) cum vxore vocatus eſt*: *Paul* (as ſome ſay) was called with a wife, that is to ſay, being married or hauing a wife before: and then he addeth *alijs videtur ſine vxore*, to others it ſeemeth that he was called to the Apoſtleſhip without a wife, or before he was married, which laſt wordes, as alſo the parentheſis of *Origen*, to wit (*as ſome ſay*) which make the matter doubtfull, M. *Iewell* cutteth quite off, but with what liberty or licence I know not: for ſo much as he alledgeth it to proue an article of Religion, wherin all ſincerity ought to be vſed. Likewiſe in the ſame place *Doctor Harding* accuſeth him to haue abuſed the teſtimony of *S. Ambroſe* and *Ignatius* concerning *Pauls* hauing of a wife. And as for *S. Ambroſe*, he is plaine to the contrary, for vpon theſe wordes of *S. Paul*, *Volo autem omnes homines eſſe ſicut meipſum*, I would all men to be as I my ſelfe am, he ſaith, *hoc nunquam dixiſſet niſi eſſet integer corpore*: This *S. Paul* would neuer haue ſaid (ſaith S. *Ambroſe*) vnleſſe he had been a Virgin, that is to ſay, neuer married. *D. Harding* further ſaith, that *M. Iewell* contradicteth himſelfe about this matter, for that *pag.* 184. of his *Defence*, he holdeth that *S. Paul* had a wife, and yet a little after *pag.* 412. he affirmeth expreſly, that *S. Paul* had no wife, but this may come of error or forgetfulnes, which the other about *Origen* well could not.

Orig. comment. in Epiſt. ad Rom. c. 1.

6. *Ambr. in 1. Cor. 7.*

7. This other example alſo that enſueth cannot be aſcribed to forgetfulnes, for that citing a conſtitution of the Emperour *Iuſtinian*, againſt the Supremacy of the Pope of *Rome*, he ſayth: *The Emperour his wordes ſtand thus: Sancimus &c.*

7.

mus &c. senioris Romæ Papam primum esse omnium Sacerdotum: beatissimum autem Archiepiscopum Constantinopolios nouæ Romæ secundum habere locum; which words *M. Iewell* Englisheth thus: We ordaine that the Pope of the elder Rome shall be the first of all Priests, and that the most holy Archb. of *Constantinople*, which is named new *Rome*, haue the secõd place: of which *M. Iewell* inferreth, that the Popes authority and prehemi-

Reply pag. 239.

Iust. de Sacrosan. Eccles. c. 1. t. 1.

nence in those dayes consisted only in sitting in the first place, and that this dignity also was giuen him by the secular power of the Emperour. But heere I found (to cõfesse the truth) sundry shifts and falshoodes no way excusable. For first whereas he saith in Latin, *Sancimus &c.* signifiing therby somwhat to be intermitted, he in his Englisʃh translation (which most Readers best vnderstãd & chiefly attend vnto) leauing out the word (*&c.*) saith *We ordayne that the Pope of the elder Rome*: and so forth. Secondly if a man demand what was left out by that (*&c.*) he shall find that they were only foure wordes, not very comberſome to haue beene set downe, if true dealing had beene intended, and yet on the other side are of great moment; the wordes then as they stand in the Constitution of *Iustinian*, are these, *Sancimus, secundum Canonum definitiones, sanctissimum senioris Romæ Papam primum esse omnium Sacerdotum &c.* We do ordaine according to the determination of the Canons, that the most holy Pope of elder Rome is the first or chiefe of all Priestes, and that the most happy Archbishop of *Constantinople* which is named new *Rome*, hath the second place: so as here the first fraud was to leaue out these three words, *secundum Canonum definitiones, according to the definition of holy Canons*, signifying therby that this ordination, or declaration proceeded not so much from himself as from the Authority of the holy Canons, that is to say, he did confirme and command the execution of Ecclesiasticall Canõs in that behalfe by his Imperiall authority.

Diuers fraudes of M. Iewel

1.

2.

The Supremacy according to the ancient Canons.

8. The third fraud, is that he left out the word (*sanctissimum*) the most holy Pope of elder *Rome*, which is vsed by the Emperour, and yet giues the same title in Englisʃh to the Patriarke of *Constantinople*, that was inferiour to him,

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wher-

wheras the true wordes of the Constitution are, *Sanctissimum senioris Romæ Papam*, the most holy Pope of elder *Rome*, *& Beatissimum Archiepiscopum Constantinopolios*, the most holy Archbishop of *Constantinople*, called new *Rome*. The fourth 4. fraud is that he trāslateth *primum esse omnium Sacerdotum* thus, that he shall be the first of all Priests, wheras the Emperour in Latin vseth the present tense, and not the future, wherin there is great difference in this case, for that by like reasons *Constantine* the first Christian Emperor might haue written; *We ordayne and declare according to the definitions of the canons of the Councell of* Nice, *that Christ is God equall to his Father*, and yet he could not say, that he shall be God for that importeth so much as that he was not God before: and the like is seene in this speach of *Iustinian*, where the Pope is declared to be *primum omnium Sacerdotum*, the chief of all Priests, not that he shall be, or should be from that time forward, as *M. Iewell* by translating (*shall be*) for (*is*) doth endeauour to perswade his reader. Here then vpon examination euery where I found fraud, and remayned much confused.

9. 9. But a greater fraud I found yet vsed in the very next wordes of this Constitution that immediatly do ensue, « which are these. We ordayne also that the most holy Arch- « bishop of *Iustiniana* the first, which is our Countrey, shall « haue for euer vnder his iurisdiction the Bishops of the « Prouince of *Dacia*, *Dania*, *Dardania*, *Mysia*, and *Pannonia*, and « that they shalbe inuested by him, and he only by his owne Counsell: and that he in the Prouinces subiect vnto him shall haue the place of the Apostolicke Sea of *Rome* &c. « Out of which wordes *M. Iewell* inferreth thus: Here we « see (*saith he*) the Bishop of *Iustiniana* set in as high authori- « tie and power within his owne iurisdiction, as the Bishop of *Rome*, within his. But here I saw indeed more thē I would, which was that the fraud was too manifest: for that the ensuing wordes that expound and declare all, are guilfully cut off, which are: *secundum ea quæ sanctus Papa Vigilius constituit*, we ordaine that these things shall be done and obserued, according to that which the holy Pope

Vigilius

Vigilius hath constituted: so that as in the former Decree the Emperour professeth himselfe to haue ordained according to the definition of the Canons, so heere in particuler he professed to haue confirmed the constitutions of holy Pope *Vigilius*, who had made the Archbishop of *Iustiniana* to be his Legate, and to hold the place of the Apostolike Sea of *Rome* in those Prouinces: not vnlike to that of *S. Gregory*, who according to Venerable *Bede* in his history, gaue the like authority to S. *Augustine* our first Archbishop of *Canterbury*, by which concessiō they haue alwayes byn called *Legati nati Sedis Apostolicæ*. And thus much for this shift, or falsification, which greatly greiued me to find it, so inexcusable as I did, by conferring the places themselues.

Bed. lib. 1. cap. 27.

10. The same *M. Iewell* in the foresaid booke of *Defence* of the Apology, writing many things to weaken the credit of succession of Bishops in the Church, and certainty of true faith and doctrine to be receiued therby, writeth thus among other things: By succession Christ saith, *that desolation shall sit in the holy place, and Antichrist shall presse into the roome of Christ*: and for proofe noteth in the margent *Matth.* 24. which when I had perused, I found plainly, that besides that our Sauiour saith no one such word, that desolation (or Antichrist) shall enter *by succession*, the nature of the thing it selfe me thought repugned euidently to the speach of *M. Iewell*, for that Antichrist entring by violence shall rather dissolue all lawfull succession of Priests & Bishops continued from the Apostles to his time, then enter himselfe by succession, which poynt seemeth to haue byn fortold expresly by *S. Paul* to the *Thessalonians*, when he saith, *that except defection* (or Apostacie) *go before* (which is an open breach from oderly succession, and subordination) *the man of sinne shall not be reuealed*. Wherfore *M. Iewell* is heere accused for falsifying the wordes, and meaning of our Sauiour, as also those of *S. Paul*, speaking of hereticks, which *M. Iewell* alledgeth against succession thus: Of succession *S. Paul* saith to the faithfull at *Ephesus*: I know, that after my departure hence, rauening wolues shall enter and succeed me, and out of your selues these shall (*by succession*)

9. *See defence pag. 132.*

Matt. 24.

1. *Thessal.* 2.

Defens. p. 127.

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ſpring vp men ſpeaking peruerſly. All which ſeemeth fraudulently alledged, for that *S. Paul* hath neuer a word *of ſucceſsion, or ſucceeding*, but rather manifeſtly ſignifieth the contrary by the words *intrabunt in vos*, they ſhall enter vpō you (without calling) *non parcentes gregi*, which *M. Iewell* omitted) *not ſparing the flocke*, which is a note of violent entrance, *& ex vobis ipſis exurgent, there ſhall riſe vp ſome ſuō among your ſelues*, all which words do import rather a violent entring, and a wilfull vſurping and riſing vp of themſelues, then an orderly ſucceſſion or calling by lawfull meanes. Wherfore to ſee *M. Iewell* put in the word (*ſucceſſion*) of his owne, and that ſuch heretikes ſhould ſucceed *S. Paul*, which he neither ſaid nor meant, miſliked me exceedingly, and the rather, for that he ſtriued by ſuch inforced texts and authorities to proue the Pope to be Antichriſt, which the moſt of the learned Deuines in England do altogether deny, as we haue touched before.

10. *Sup. p. 1. cap. 7.*

11. Moreouer, wheras *M. Iewell* in his Apolgie doth amplifie many things againſt Popes and their pride, as that he commanded the Emperour to go by him at his horſe bridle, and the French King to hold his ſtyrrop and the like, which his aduerſary *M. Harding* affirmeth to be only an odious amplification, and that neuer Pope can be proued to haue commanded any ſuch thing: *M. Iewell* goeth forward ſaying: *VVho hurled vnder his table Francis Dandalus, the Duke of Venice, King of Creta and Cyprus, faſt bound with chaines, to feed of bones among his dogges?* wherto the ſaid *M. Harding* anſwering, aſſeuereth fiue notable lyes, to vſe his words, to be cōteined in this litle ſentēce, for that neither *Francis Dandalus* was Duke of *Venice*, when he was ſēt to the Pope in this Embaſſage, for the Dukes of that State cannot go forth of the Citty, as all men know, neither was he King of *Creta*, nor *Cyprus*, that name (of King) not being tolerable in the free State of *Venice*: & as for the *Duke* at that time, his name was *Ioannes Superantius*, and *Dandalus* was but a priuate man ſent Embaſſador to *Clement the fifth* then Pope, to obteine the reuocatiō of an Interdict, which was layd vpon the ſaid Cittie; and finding the Pope ſom-

Fiue lyes vrged in one ſentence.

what

What hard to yeald to his supplication, he deuised of himselfe this stratagem, to cause an iron chaine to be put about his owne necke, and to creep in vpon his hands and knees while the Pope was at dinner, and there lay downe vnder the Table, and would not rise vntill he had obteined pardon and remission for his Country: and this *D. Harding* proueth out of diuers principal Authors and writers of the *Venetian* Common Wealth, as of *Petrus Iustinianus*, *Petrus Bembus*, *Sabellicus*, and others. So as neither was this the Popes fact or commandement, nor was *Dandalus* Duke of *Venice*, but a priuate man, when he did this, much lesse was he a King: neither was he hurled downe by the Pope, and much lesse fast bound with chaines, for he tooke them voluntarily: nor was he appointed to feed on bones among the Popes dogges (if he had any) but of his owne will layd himselfe there, for the end before specified. So as all these voluntary additions of *M. Iewell* do discredit much his fidelitie in relating matters, for that hereby is seene that truth is not sought, but exaggerations and amplifications to make things odious, which in writers of matters concerning Religion is neither commendable nor beseeming. But now harken what ensued hereof.

Iust. l. 4. Histor. Venet. Bēb. Hist. Venet. Sabel. Decad. 2. l. 10. & Ennead. 9. lib. 8. 260.

12. Not long after this againe M. *Iewell* preaching at *Paules* Crosse, and seeking to excuse or diuert the odiousnes of this falsification obiected vnto him by *M. Harding*, layeth hold vpon the allegation vsed by *D. Harding*, out of *Sabellicus* his *Decades*, declaring to the people with many Rhetoricall scosses, iests, and amplifications, that *Sabellicus* neuer wrote any *Decades*, but only *Enneades*, affirming that not only to learned men, but *ipsis etiam pueralis* (to vse his wordes) euen to little children themselues that go to Grammar schoole, and haue any least learning in the Latin tongue, it is ridiculous to say, that *Sabell* did euer write *Decades*; and this doth testify a learned Protestāt Minister and Preacher, that was present at that time at the sermon, whose wordes are these, in a learned booke written by him in Latin. *Ego quidem adfui concioni &c.* I was present my selfe at that sermon, and heard him iest, and delight

A great absurdity of M. Iewel in denying the Decads of Sabellicus

his hearers (wherin he was excellent) with this ouersight of his aduersary, but after the Sermon was ended, I knowing the man to be affable inough, although I had no great familiarity with him, went to him, and tooke him by the hand, and leading him a litle aside from the people, I did in honorable tearmes aduertise him of his error, and shewed forth the *Decads* of *Sabellicus*, that were to be sould in the very next booke-sellers shop. Thus writeth that learned man of his owne hearing, and experience, which verily gaue me great cause to wonder, that such a man would be taken so easily in such grosse errors, especially they being in points, not much concerning the cause it selfe, for that this allegation of *Sabellicus* did not seeme to me to be of any great moment: and rather me thought I would haue seene M. *Iewell* to haue veryfied the particulers, which are touched in the history of *Francis Dandalus*, & denyed by his aduersary, as apparant vntruthes.

Guil. Reginald. Caluino-turcis. l. 1. c. 5

11. 13. Another notorious vntruth seemeth to be set downe by my M. *Iewell* in the Defence of the Apology against the ãcient Councell of *Carthage* the second, that decreed that Bishops, Priests, and Deacons should abstaine, and liue continẽt: which decree M. *Iewell* forgetting with what cõfidence he had appealed before in his Chalenge to the ancient Councels, or to any one sentence therof, and particulerly by name to proue therby fraudulently that only Scriptures were to be read in the Church, forgetting, I say, all this, he doth now inueigh against this ancient second Councell of *Carthage*, affirming the same to be quite contrary to the cõmandement of God, & the Councell of *Nice*. His words be these: It decreeth (*saith he*) of set purpose, quite contrary to the Councell of *Nice*, for the Fathers in the *Nicen Councell* durst not forbid Priests the vse of mariages, but these without any sticking, or doubting at the matter, only with one word, vtterly remoued them, and so by force and violence, and contrary to the cõmandement of Christ sundred & deuided them whom God had ioyned: which thing holy *Paphnutius* saith, was not lawfull for a man to do. In which charge against so holy a Councell, sundry vn-

About the 2. Coũcell of Carthage discredited by M. Iewell.

defence of the Apol. f. 234. Con. Carth. 2. can. 9. ann. 396.

vntruthes are noted in *M. Iewell*: as namely that of *Paphnutius*, and the *Councell of Nice*, which hath beene sufficiently refuted before against *M. Bell*: & then for that he saith, that they decreed the same by force and violence, and contrary to the commandement of Christ, and against antiquity: wheras the reason of this decree is set down by thē, & by *S. Augustine* himselfe that was present, in the second Canon, and in all their names in these words: *Vt quod Apostoli docuerunt, & ipsa seruauit antiquitas, Nos quoq; custodiamus; & ab vniuersis Episcopis dictum est: Omnibus placet &c.* To the end that we may obserue that which the Apostles did teach, and antiquity it selfe hath obserued, wherunto all the Bishops answered, We do all agree, that Bishops, and Priests, and Deacons, which minister the Sacrament, shall obserue Chastity, and abstaine themselues euen from wiues: and by all it was said, *VVe agree that Chastity be obserued in all who serue at the Altar*. Hitherto are the words of the *Canon*, which seeme to cōdemne *M. Iewell* of much vntrue speaches in his inuectiue against so many holy, and ancient Fathers, who are found not to haue decreed any thing against Scripture, or the Councell of *Nice*: but conforme to that which the Apostles themselues did teach, & Christian antiquity after them. *Supra c. 9. part. 1.*

14. But of all other things that I haue read or seene alleaged against *M. Iewell* for vnconscionable dealing, this seemeth to me most singular, that in the fourth part of the Latin Apology of *England*, whereof he confesseth himselfe to be the Author, he layeth such a false charge of impietie against *Cardinall Hosius*, and by such falsemeanes, as wonderfully offended me to read the matter, as it passed, and is to be seene in the said Apologie, both in Latin and English, and in *D. Hard.* Confutation of the same. For wheras *M. Iewell* writing the said Apology in Latin, found belike among other notes gathered for his purpose, that *Cardinall Hosius* in his booke *de expresso verbo Dei*, as also in another *de hæresibus* against *Erentius*, complayned of the multitude of sects and heresies sprong vp in our dayes, all pretending Scripture for their ground (though misinterpreted) 12.

Luth. lib. quod verba Christi (Hoc est corpus meum) consistant &c.

so far forth, as that *Luther* himselfe seeing the euent therof, had writtē, that the Bible was now become *liber hæreticorū*, the booke of heretikes: and then further the same Card. shewing that there was a new later brood sprong vp of *Zuinkefeldian* heretikes (their Author being one *Gasper Zuinkefeldius* a German) who by pretence of Scripture did take away all authority of written Scriptures, perswading men only to attend to inspirations and inward reuelations, alleadging for that doctrine the wordes of the Psalme, *I will heare what the Lord speaketh in me*, & many other such texts of Scripture misconstrued; *M. Iewell*, I say, falling vpon this note gathered out of *Hosius*, would needs publish the same, as *Hosius* his owne wordes, sense and meaning, with great outcries & inuectiues against both him, the Pope, and all Catholiks, as though they had been of that mind and opinion, that all written Scriptures were to be reiected.

Extraordinary false dealing of M. Iewell against Hosius.

Psal. 84.

15. And albeit when the said Latin Apologie came to to the print, this error being discouered, was told vnto him, yet he would needs haue it passe, and when after the said Apologie being translated into English by a certaine Lady, and to be printed also, the said ouersight or malice being more detected by cōference of *Hosius* bookes, was againe more earnestly represented vnto him, to wit, that these wordes cited by him for contempt of the outward letter of Scripture, were not the wordes of *Hosius*, but of *Zuinckefeldius*, and for such are detected and confuted by *Hosius*: yet he would needs haue them printed againe, & sought by certaine additions in the English text, more then was in the Latin, to iustify the same, or at least wise to make it seeme probable, that albeit they were not *Hosius* his words, but rehearsed by him, as of those *Zuinkefeldian* heretiks, yet that in his hart he liked of them: nay he goeth further, saying, that *Hosius* not only holdeth the same in his owne priuate opinion, but as the common opinion of all those of his band. Harkē (*saith M. Iewell*) how holily, & how godlily one *Hosius* writeth of this matter, a Bishop in *Polonia*, as he testifyeth of himself, a man doubtlesse well spoken

A. B. *id est*, Anne Bacon.

Iewell Apol. cap. 19. diuis. 1. & in defens. fol. 517.

Hos. de expresso verbo Dei.

spoken, and not vnlearned, and a very sharp and stout maintainer of that side. Thou wilt maruell I suppose how any good man could either conceiue so wickedly or write so despitefully of those words, which he knew proceeded from Gods mouth, and specially in such sort, as he would not haue it seeme his owne priuate opinion alone, but the common opinion of all that band. This is *M. Iewells preludium* or preface to his reader, and then he addeth presently these wordes: He dissembleth I graunt you indeed, and hydeth what he is, and setteth forth the matter so, as though it were not he and his side, but the *Zuinkefeldian* heretikes, that so did speake. *VVe* (saith he) *will bid away with the Scriptures, whereof we see brought not only diuers, but also contrary interpretations; wee will heare God speake, rather then resort to the naked Elements, or bare wordes of the Scripture &c.*

Do not the ministers with like falshood cõtinually perswade ignorant people, that the Catholikes do cõtemne and set light by the holy Scriptures?

16. And hauing written this, and other such speaches as proceeding from *Hosius*, he concludeth thus: *This is Hosius saying, vttered altogeather with the same spirit, and the same mynd, wherwith in times past* Montanus *&* Marcion *were moued &c.* And then crieth out against all Papists in these words: *VVhat shall I say here, O ye principall posts of Religion! and ye Archgouernors of Christs Church! Is this your reuerence which you giue to Gods word, to bid them auant, away? &c. No meruaile if these men despise vs and all our doings which set so litle by God himselfe, & his infallible sayings.* Thus writeth and inucigheth M. *Iewell* against all of the Roman Religion, euen after the time he had been twise admonished that his whole ground was false, and forged: which truly so astonished me, when I went to read and conferre the places themselues both in the said Apology, and in *Hosius* himselfe in the two bookes before mentioned, as I could not tell what to say, or what to thinke of *M. Iewels* conscience, prudence, or ciuility in this matter, for it seemed to me to passe all madnes, so obstinatly and desperatly to set downe and vrge in such manner a thing so confutable by so many and irrefragable witnesses, and especially by *Hosius* his owne expresse words often repeated in the same booke *de expresso verbo Dei: Natum est nouum quoddam Prophetarum genus &c.* There is sprung vp

My admiration at this false dealing.

(saith

(saith *Hosius*) a certaine new kind of Prophets, who haue not beene afraid by the authority of Scriptures to take away all authority from the Scripture: Behold whither Sathan at length hath brought this matter &c. Againe to shew notwithstanding heretiks abusing of Scripture, how reuerently himselfe esteemed therof, he hath these wordes among many other: *Nihil Scriptura sanctius, nihil augustius, nihil secundum Deum veneratione dignius &c.* Nothing is more holy then the Scripture, nothing more noble or excellent, there is nothing next to God himselfe more worthy of all veneration and reuerence: but what thing can there be so holy, which the enemy of mākind may not abuse to mans destruction &c. Thus *Hosius*.

Hos. his venerable estimation of the holy Scripture.

17. And this were now sufficient to shew *M. Iewels* intollerable false dealing, and wilfull belying of his aduersaryes. But I will also admonish the Reader of that which yet further, by examination of things, I obserued to my greater astonishment cōcerning this matter, which is, that M. *Iewell* himselfe knew well inough both before and after his sundry admonitions of this error, that he wrote that which was euidently false, euen in his owne cōscience. For he had vndoubtedly read that other booke of *Hosius de hæresibus*, as may be presumed, it being set forth *Anno Dom.* 1557. fiue yeares before the other *de expresso verbo Dei*, which was printed *Anno Dom.* 1562. but especially the same booke *de hæresibus*, being translated into English and dedicated to the Q. Maiestie by *M. Shacklock*, and named by him, *The Hatchet of heresies*, printed *Anno Dom.* 1565. which was two yeares also before *M. Iewell* set forth his Defence of the Apologie, which was *Anno Dom.* 1567.

An obseruation of great wilfulnes in M. Iewell when he knew he wrote falsely.

18. And in this foresaid booke named *The Hatchet of heresies* are those wordes of *Zuinkeseldius*, which *M. Iewell* recited for *Hosius* his owne wordes, orderly set downe: all which are not to be found in the other forenamed booke *de expresso verbo Dei*, and therfore if *M. Iewell*, as is very probable, tooke those wordes out of this booke, namely *The Hatchet of heresies*, he could not but see & know, how that

The Hatchet of heresies.

Bi-

Bishop *Hosius* doth most eagerly inueigh against the *Zuinkfeldian* heretiks, for this their contempt of holy Scripture, and this in many places frō pag. 49. of that booke, where declaring the accusation of this *Zuinkefeldian* heresy to haue procedeed from a saying of *Luther*, that the Canonicall Scripture hath at length got this name, to be called the booke of hereticks because all hereticks do fly to the Scripture for succour, therfore (saith *Hosius*) *Zuinkefeldius* perceiuing this, & peraduenture hauing read it in *Luthers* books, he himselfe deuised a new heresy, and leaning to the ayd and help of Scripture, he went about to take away all authoritie from the Scripture: for this talke he was wont to haue among his disciples. It behoueth not a man to be cunning in the law, or in the Scripture, but to be taught and instructed of God &c. And then followeth the rest rehearsed by M. *Iewell*, which is not to be found at all in that other booke *de expresso verbo Dei*, which he citeth. But *Hosius* going forward and inueighing against this heresy, hath these words at length amongst others.

Luth. vbi supra.

Hatchet of heres. fol. 51 52.

19. Behold most godly Prince (*speaking to the King of Polonia to whom he dedicated his booke, as also the former De expresso verbo Dei:*) behold (*saith he*) to what issue they haue brought the matter, after that by the example of *Luther* euery man tooke it to be lawfull for him to go frō assent and consent of the whole Church, & expound the Scriptures after his owne braine &c. Men were taught to giue more credit to dreams & reuelations, then to the Scriptures &c. And a litle after. So now (*saith he*) the Ghospell which Sathan hath begun by *Luther*, he hath finished by *Zuinkefeldius*, that after priesthood is taken away, after the sacrifice is dispatched, after that all holy things be brought into vtter contempt, we may see also the outward ministery of the word to be taken from vs, the Canonicall Scriptures to be so stripped of all their dignity, as that we be charged not to beleeue them, that the Scripture is not the word of God, but only a dead letter &c.

Car. Hosius his words to the K. of Polonia

20. This and much more to this purpose is vttered by *Hosius* in the *Hatchet of Heresies*, which I my selfe haue seene.

But for that euery man perhaps cannot come easily to the sight therof, I thought good to recite somwhat also out of the sayd booke, which I presumed greatly (vpon the groundes before mentioned) *M. Iewell* to haue seene and read before he wrote the *Apologie*, wherin first he charged *Hosius* with the foresaid words in derogatiõ of holy Scripture, or at least before he wrote his Defence therof, to the end the discreet Reader may iudge, whether I had iust cause to be scandalized & offended at such manner of writing, & defending matters of Religiõ, or not. For hereby, I must confesse, I lost the greatest part of my former opinion of truth, and sincerity in this mans speaches, doings and writings, especially after I had heard and pondered somwhat vpon a certaine consideration laid before me by a certeine learned man of the Catholike side, which in effect was this that ensueth: That if in the beginning of Christian Religion there should haue beene some two or three of the chiefe Fathers and Doctors of those ages (as *M. Iewell* was of the English Protestant Church at the beginning of Queene *Elizabeths* raigne) that should haue beene taken, and conuinced of so many fraudes and falshoods in their writings, or halfe so many as this man is, for any thing that I can see to the contrary, what infinite hurt would it haue brought to the credit of Christian Religion? Or who would haue stayed himselfe with a setled conscience in matters taught by them?

How I lost my opinion of M. Iewels sincerity.

A weigh-consideration of a learned Catholik.

THE

THE CONCLVSION OF this Chapter, with certayne notes vpon M. Iewells *manner of writing.*

§. III.

NOVV then to passe no further in this search of *M. Iewells* ouersights, and escapes in this behalfe, if so they may be tearmed, I must aduise the Reader, that all this which I haue noted is not perhaps the fortie or fiftie part of all those vntruthes, which those of the Roman Religion in their Bookes do charge him with, as voluntary, and witting vntruthes and falshoods. For first as before we haue noted, wheras *M. Iewell* had proposed in his Chalenge at *Paules Crosse*, some 27. or 28. seuerall articles and *D. Harding* hauing answered briefly the same, *M. Iewell* came vpon him with this great and large reply, set forth in *folio* in approbation of all those articles, the said *D. Harding* made his first Reioynder about the first article only, and yet saith in the Preface of the said Reioynder (as before you haue heard) that the number of vntruthes vttered of *M. Iewells* part, noted & confuted by three only that wrote against him, to wit, *D. Sanders, D. Stapleton*, and himselfe amounted to aboue a thousand and odde, and this only in answering to fiue articles of *M. Iewells* Chalenge, besides the combat that was afterward about the Apology and *Defence*. And truly though vnto me, in the examination of many of his vntruthes (for all I could not) I do confesse, that all are not of like weight, nor of like voluntary falshood as these which for example sake I haue quoted: yet must I needes say, that I found not many obiected by the Catholiks, which wholy I could excuse, or that I found *M. Iewell* in his answere fully to haue cleared.

The multitude of vntruthes obiected against M. Iewell.

22. For the Reader must note, that *M. Iewell* in his *Defence* of the *Apology*, which was the last great booke that he

wrote vpon the yeare 1567. as hath beene ſaid, conſidering the huge multitude of vntruthes, obiected againſt him, and clamors made about the ſame, reſolued to make a certaine particuler defence of himſelfe concerning the ſaid obiected vntruthes, calling it, *A view of vntruthes obiected &c.* as well made againſt his Chalenge, and Reply for the ſame, as alſo againſt the *Apology* and defence therof: but yet as the ſaid *D. Harding* writeth, he did chooſe out but one and thirty to defend of all that were obiected, and fifteene by name (of thoſe one and thirty) out of the foreſaid thouſand and odde; yea and of theſe fifteene (ſaith *D. Harding*) the firſt nyne he is driuen to acknowledg, ſaying nothing in their defence. And as for the other ſixteene defended by him, they were ſelected out of another great number obiected againſt the *Apology* in *D. Hardings* confutation, and affirmed ſtill to be lyes, and truly obiected by him in his firſt booke of *Detection*, from the leafe fifty nine, vnto the end of that booke: which treatiſe being read by me, I found great difficulty how to cleare in all reſpects any of the ſaid obiected vntruthes againſt *M. Iewell*: and then remembing what the ſaid *D. Harding* often repeateth and vrgeth: that *M. Iewell* had choſen thoſe one & thirtie of the leaſt and eaſieſt to be defended, out of aboue a thouſand, it made me imagine, that if not all, yet moſt of the other muſt needes be held for indefenſible by himſelfe, which ſeemed to me a ſtrange matter, to ſee that a man of his ſort, ſtate, and calling, ſhould caſt himſelfe into ſuch ſtraites, if the neceſſity of his cauſe did not wholy inforce him.

M. Iewells *View of vntruthes.*

Great ſtraites of M. Iewell in clearing himſelfe.

23. And now hauing ſeene and conſidered all this, I could willingly haue giuen ouer, and haue paſſed no further in this Search, but that vpon the order, and recommendation of my Lord of *Canterburie* made vnto me, that I ſhould read *M. Iewell* and *M. Harding* togeather, I being now entred into peruſall of them both, and of diuers other before named Catholike bookes written againſt *M. Iewell*, I was drawne on to perſiſt a little longer, to behold what they ſaid; for ſo much as I perceiued that with vniuerſall

uerſal conſent and indeauour, they do not only lay open theſe particuler vntruthes before mentioned, but do giue certaine ſtrange notes, and aduertiſements of the ſinguler manner of writing of *M. Iewell* in thoſe dayes, accompanyed (as they ſay) with ſo many ſleights, diſſimulations, deceipts, and falſities, as is wonderfull to heare, and conſider, and ſuch perhaps as neuer of any other man was written the like. Wherupon I was greatly troubled, and therfore thought beſt to ſet downe ſome particularities therof in this place, confeſſing of my ſelfe that no one thing did euer moue me more to doubt of the truth, and ſincerity of proteſtants Religion, then this their manner of writing, and defending their cauſe, in ſo prime, and principall a man as *M. Iewell* was, and alwaies chiefly reuerenced both by me and others of my calling, that made profeſſion of the Goſpell in thoſe dayes. For vpon him, next after holy Scriptures, they are knowne principally to rely, and that moſt Proteſtant writers of our nation do take their manner and method of writing from him, as from the very Patriarke of Engliſh Proteſtans.

Singularity of falſe dealing obiected to M. Iewell.

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VVHAT STRANGE SHIFTS, SLEIGHTS, FRAVDES, DECEIPTS, AND OTHER SVCH cunning and artificiall conueyances, the Catholike writers do obiect, besides the former particuler vntruthes, out of *M. Iewells* bookes: AND what I found therof to be true or false.

CHAP. VII.

NEVER man (I weene) that euer preached, taught, or wrote bookes concerning Religion, was charged with so many falsities, subtilities, craftie, and vntrue dealings in his Sermons, Answers, and Replies, as *M. Iewell* by all the learneder sort of his aduersaries hath bene, which caused me to take this paine also to examine somewhat in that kind. And first of all about his Chalenge at *Paules Crosse*, which was the begining or first onset of combat betweene him and them, vpon the yeare 1560. letting passe all those points before mentioned of imputed dissimulation, when he cried

Ann. 1560

cried out at *Paules Croſſe*, and at the Court: *O Gregory! O Auguſtine! O Hierome! O Leo! O Dionyſe!* and the like, and yet afterward, as they ſay, denied them all, when they made againſt him. Pretermitting in like manner his Challenge, *that if they could bring but one Scripture, one Father, one ſentence, yea two lines in their behalfe, he would yield*, which (they ſay) he neuer meant. They do add moreouer, that in the very propoſing of his Articles which are 27. in ranke, that ſeeme to make a great muſter in ſhew, there are not ſeauen of diſtinct matter in controuerſie, no nor ſcarſe halfe ſeauen: for that the firſt being about the *Maſſe*, the third about cõmon prayer in a vulgar tongue, the fourth about the B. of *Rome*, the fourteenth about Images, all the other three and twentie be but peeces, and little pettie doubts about the firſt article concerning the *Maſſe*, name, and nature therof, Reall preſence, ſingle Communion, words of Conſecration, holding vp and adoring the Sacrament, reſeruation of the ſame, deuiding it into three parts by the Prieſt when he commumicateth, many Maſſes in one day, and other ſuch dependant poynts: ſo as this they hold to be the firſt and chiefe fraud vſed by him, to make the people belieue, that he chalenged the Catholiks vpon all, or the chiefe articles in controuerſy, when he ſaith: *Theſe be the higheſt myſteries, and greateſt keies of their Religion*, and yet leaueth out the far greater number of the ſaid controuerſies, which they call a cunning oſtẽtation of many wordes with litle ſubſtance.

See before in the 5. Chapter.

The firſt & chiefe fraud.

2. But afterward, when theſe articles of his Chalenge were opened and anſwered by D. *Harding*, & others, and *M. Iewell* had made his Reply in a very great volume with meruailous ſhew of all variety of learning, both in Scriptures, Fathers, Doctors, Hiſtories, Lawyers, Phyloſophers, Rhetoritians, Poets, and the like, the aboũdant view wherof in the margent with almoſt infinite quotations did aſtoniſh the Reader, and terrify at the firſt ſight the Papiſts, it ſeeming apparent (as they confeſſe) by the contexture of things there ſet downe, that all or the greateſt part of the learnedeſt Proteſtãts in *England*, had

their

their hands, heads, and labours therin: then the sayd Papists especially those that were banished in *Louaine* seing the greatnes of the booke, and exceeding store of authorities alledged, layd their heads also, and hands togeather to answere the same by parts, one taking one peece, and another another, amongst whom D. *Harding* wrote a bigge booke for answere of one Article only of the seaue and twenty proposed, intituling it, *his first Reioynder to M. Iewels Reply*, the which he did with such expedition, as he set forth and printed his booke the very same yeare that *M. Iewell* had published his large reply, to wit, *Anno* 1566. In the Preface of which booke vnto the reader are the wordes before recited of the said D. *Harding*, affirming that by himselfe, and others that had written against that Reply in that very yeare, there were a thousand and odd lyes collected, so wilfully made by M. *Iewell*, as he should neuer be able iustly to cleare himselfe, not only of all, but of any of them.

D. Hard. first Reioynder.

An. 1566. *See before cap.* 6.

3. D. *Stapleton* also vpon that yeare set forth a great booke, called *A Returne of vntruthes*, to the same effect, to shew M. *Iewels* deceiptfull and fraudulent dealing. In the Epistle of which booke to *M. Iewell* himselfe, he hath these wordes: In this your Reply (*saith he*) as you haue spared no Rhetorike, multiplied allegations, hunted after common places, entred into digressions, and the like &c. so haue you for the disgracing of your Aduersary vsed much art; now with scoffes, and taunts, now dissembling a great while his meaning, and reasoning sadly against that which no man said, comming in after with, *But M. Harding will say &c.* then altering quite his text in your Reply; and so confuting at pleasure your owne inuention &c. And as touching your Authors and allegations, so ambitiously multiplied throughout your Booke, and wherby the simple are much abused, beholding therin a countenance of learning, but not able to descry the couered falshood, I affirme, that you haue falsifyed, & misalleadged the Doctors and holy Fathers, the Decrees of Councells, the lawes of Emperors, the Ecclesiasticall Histories, the

Returne of vntruthes in the Epist. to M. Iewell.

« « « « « « « « « « « « « « « « « «

Scoole-

Schoole-men, and other good writers a number. You haue falsifyed, and mangled the very text of holy Scripture, namely *S. Paul* in one Chapter nine times, as the Reader may see in the third article of his booke *fol.* 107. &c. This writeth *D. Stapleton* in that place: and then giueth many examples of all these sorts of vnfaithfull dealing, as of ten ancient Fathers, seauen Historiographers, and seauen other good Authors wittingly misalledged, and wilfully corrupted, citing the article and leafe for euery one of the same, where they are handled by him. And the same, he doth for corruption of Councels and Lawes misalledged, of Schoole-men abused, quoting many places for the proofe of all he saith, wherof diuers I examined, and found them as he alleadged, which did greatly cause me to wonder.

Returne of vntruthes art. 3.

4. Then I tooke *M. Rastall* his booke in hand, named *Beware of M. Iewell*, who had gathered togeather into one volume, deuided into two bookes, the diuers sorts of *M. Iewels* sleightes in this his Reply, drawing them to different heads, wherof the first was his tergiuersation in setting downe and defending afterward the true state of the Question in all the fiue articles, wherin he spendeth his whole first booke, and giueth many examples, which were ouerlong here to rehearse, going about to proue therby that *M. Iewell* was as slippery as an Ele, now following one sense, now another in his proposed question. As for example, in his second article, the question is, saith *M. Rastall*, whether within the first six hundred yeares after Christ, *any communion were ministred vnto the people vnder one kind, or no*; which *M. Iewell* denyeth: against which M. *Harding* giueth an instance out of the Ecclesiasticall Histories, of one *Serapion*, that was communicated on his death-bed vnder one kynd only: *M. Iewell* replyeth, *that is not our question, we vnderstand not of priuate communion, but of publike in the Church*: & yet in the first proposing of this question, there was no mention of the *Church*, or *publike*, but whether without breach of Christs institution any man might cõmunicate vnder one kind only. Then *M. Iewell* is demanded,

M. Rastals *Beware of M. Iewell*

Sundrie slipperie shiftes.

1. *Euseb. in hist Eccles. lib. 6. c. 36.*

M. Iewell in the reply pag. 134.

2.

3.

ded, whether if it may be proued that ſicke perſons haue
Iewell pag. 232. receiued it vnder one kind in the Church, it will ſatisfie him? Wherto he anſwereth, no: ſaying, the only thing
« that I denied is, that ye are not able to bring any one ſuf-
« ficient example, or authority, that euer the whole people
« receiued the Communion in open Church in one kind
« within that time. Then he is further vrged, whether if
4. « it can be proued that in cloſe Chappels, and Oratories, in wildernesſes, and Caues, in time of perſecution the Communion was practized vnder one kind, this would ſatisfy him, for ſo much as this proueth Chriſts inſtitution, not to forbid communion vnder one kind? But M. *Iewell* leapeth alſo from this, ſaying: the queſtion that ſtandeth betweene vs, is moued thus, *whether the holy communion were euer miniſtred openly in the Church?* and yet (*ſaith M. Raſtall*) nether *openly* nor *Church* were ſpecified in the firſt queſtion, nor can the place or manner alter the lawfulnes of the thing.

5. But then he goeth further to vrge him about infants, that they receyued openly in the Church vnder one kind:
5. but M. *Iewell* replyeth thus, altering againe the ſtate of his queſtion: M. *Harding* (ſaith he) *maketh his whole plea vpon an infāt, and yet of infants, as he knoweth, I ſpake nothing.* And M. *Raſtall* anſwereth, that neyther did he ſpeake of *open Church, whole people, old men*, or others, but made an vniuerſall indefinite negatiue propoſition, *that none within the firſt 600. yeares did euer receiue the communion vnder one kind, nor could not without breach of Chriſts inſtitution*, which generall negatiue is ouerthrowne, ſaith M. *Raſtall*, by any one inſtance or example to the contrarie.

Luc. 24. Chryſ hom 27. in Mat. Aug. de conſenſu Euang. l. 3. c. 25. de ſerm. 140. de tempore Theophil. & alij.

6. Then procedeth D. *Harding* to vrge him with examples of the two diſciples, whom Chriſt our Sauiour did giue the cōmunion, vnder one kynd only, at *Emmaus*, as by the text of Scripture, and interpretation of ancient Fathers he affirmeth to be playne. He alleageth alſo the examples of S. *Ambroſe* & S. *Baſil*, who receiued the Sacrament vnder one kynd, though they were Preiſts: wherto M. *Iewell* anſwereth with changing againe the ſtate of his queſtion

stion saying: *This is not to the purpose, for the question is moued of lay people, M. Harding bringeth examples of Christ & two disciples who were of the number of seauenty two, and therfore it may well be thought they were ministers, and not of the lay sort. I demanded of the layty: M. Harding answereth of S. Ambrose, & S. Basil which were Bishops.* So *M. Iewell*: as though it Priests, and Bishops, and Christs owne disciples at his owne hands might receyue & communicate vnder one kynd, lay men might not *Iew. reply pag. 125. 6.*

7. He is vrged further, if an example can be brought where the laity, and whole people receiue openly *vnder one kind, and in the Church*, would this giue satisfaction? *M. Iewell* answereth no, for that he saith, that the point demanded by him is, *that the Sacrament was neuer ministred vnto the people vnder one kind only in any congregation, or in open order, and vsage of any Church*. And againe: *that it will not follow, that this was the common order of the Church:* by which new addition of *common order* and *vsage*, the state of the question saith *M. Rastall* is againe changed, and restrained from the first generall proposition therof at *Paules Crosse*, and afterwards in writing, which was, *or that there was then any communion ministred vnto the people vnder one kind*. But now (*any*) will not serue, as you see, but it must be (*the whole people*) and those not Priests, or Bishops, or infants, but lay people, and men and women of years, and this *not priuately*, but *in the Church* and *congregation*, and that not seldome, but in *common order, and vsage*. And lastly *M. Iewell* addeth for another restraint, being pressed therunto, *as it is now ministred in the Church of Rome*: so as if in any one thing, point, circumstance or Cerimony (saith *M. Rastall*) the administration of the Sacrament vnder one kind be found different now in our dayes in the Church of *Rome*, from that, which was vsed in the first six hundred yeares after Christ, *though it be* (saith he) *but the* difference of a girdle, stole, albe, or amice, the manner of praying, blessing, vse of the Crosse, eleuating, communicating, distributing, or the like, *M. Iewell* is safe from obligation to subscribe, according as he had promised, if his first proposition were proued: for he would still say, that it is not proued in the sense that he meant it, adding *Rast. f. 14.* *Iew. pag. 133. & 143. 7.* Shamefull turnings and windings.

adding ſtill a new ſenſe, when he is preſſed by his aduerſary. This then is the firſt notable ſhift which this writer goeth about to proue, that *M. Iewell* vſeth in all the foure articles here handled by him, changing the ſtate, ſenſe, and meaning of his queſtion, as often as it ſtandeth for his purpoſe. And of this he giueth many examples in all the ſaid firſt foure Articles of *M. Iewels* Challenge.

Second generall ſleight of M. Iewell.

8. His ſecond ſleight he ſheweth to be the vſe and ornation of cõmon places, when taking ſome propoſitiõ that is common to him, and to his aduerſarie, and granted by them both, and conſequently eaſy to proue, and not needfull to be proued, he notwithſtanding ſpendeth long diſcourſes, citeth many authors, reaſons, and arguments, to proue the ſame, making therby a great oſtentation of learning, filling vp his margent with multitude of authorities to proue that which is not denied, and deluding oftentimes his ſimple reader, by making him belieue, that *M. Iewels* aduerſary denyeth or doubteth of that which he ſo earneſtly proueth, or that his ſaid aduerſary holdeth and defendeth the thing, which the Biſhop ſo diligently impugned, wheras neither of them is true: but that this art is vſed out of fraud and want of more pertinent matter (ſaith *M. Raſtall*) and ſheweth it by many examples, affirming that in the firſt halfe only of M. *Iewels* large Reply for his chalenge, he had obſerued, and gathered out aboue one hundred ſuch common places handled largely by him without all purpoſe, but only to the fraudulent ends before mentioned.

Raſt. l. 2. fol. 95.

9. But for that he ſaith, that the number was to great to be handled all in particuler, he ſetteth down only eight and thirthy, *not the third part* (as he ſaith) *of thoſe he had collected*, remitting vs to the places themſelues where they are handled by *M. Iewell*: as for example this common place, *that Chriſts inſtitution is to be kept in adminiſtring Sacraments*, being not denied by vs, is proued at length by *M. Iewell*, out of *S. Paule* in diuers places, out of *S. Mathewes* Ghoſpell, out of *S. Hierome* in ſundry workes, out of *S. Chryſoſtome*, out of *S. Cyprian*, againe and agayne quoted out of *S. Hilarie*, out

out of *S. Augustine*, and of other proofes, which he doth with such vehemẽcy of spirit, as he addeth many indignations, inuectiues, & sharp speaches against Catholicks in this matter, as though they could not abide Christs institution: whereas that poynt was neuer called in controuersy.

10. Another cõmon place which *M. Iewell* handleth very largely, both out of Fathers, Doctors, Councells, Histories, & other proofes, is this, that the people of old times did communicate with the Priest, which Catholicks do grant, but not that the Priest could not communicate without them; for proofe wherof *M. Iewell* alledgeth no one word: so as all these proofes of this common place saith *M. Rastall* are in vayne, and onely to make vp a great booke: and he leaueth to our consideration how much paper two hundreth of those common places (for so he maketh his proportion of the whole Reply, by that which he had gathered out of the one halfe) would take vp, with matter wholy impertinent, guilfully and deceiptfully handled. *Rast. lib. 2 fol. 99.*

11. The third wilie sleight which he noteth in *M. Iewels* writings, is a frequent vse of excursions, or voluntary digressions, impertinent to the matter, and only brought in, and interrained, followed, and pursued to make his aduersary, and his cause odious, contemptible, or ridiculous, wherof *M. Rastall* out of 4. articles only noteth foure & thirtie examples, citing the pages where they are to be found at large: as namely against *Clergie-men*, *Confession*, *Schoole-men*, *Cerimonies*, *Bishop of Rome*, *Myracles*, *Cardinalls*, *Popes*, *Bishops*, *Priests*, against *S. Hierome*, *Tertullian*, *Origen* and the like, which occupieth vp another great part of his booke, and I leaue the reader to peruse *M. Rastals* examples more at large in this matter. The third generall sleight. *Rast. lib. 2 fol. 100.*

12. The fourth sleight noted in *M. Iewels* writings is, that he seemeth to haue brought Diuinity vnto a Rhetoricall art of amplification, and witty subtility, to dispute *pro* & *con* in all matters, wherby a man commeth at length to beleeue nothing certainly, but to stand vpon a cer- The 4 generall sleight.

taine Academicall probability in euery thing: and that M. *Iewell* practized this, not as a graue Deuine, but as a light *Declamator*, M. *Rastall* proueth it largely, not only by the former common places, and digressions, but by his ordinary opposite disputations on both sides, vpon different heades, as, for custome and against custome, for Fathers and against Fathers, for Councels and against Councels, for antiquity and against antiquity, for vnity and against vnity, for Cerimonies and against Cerimonies, for equality of Bishops and against equality, for succession and against succession, for miracles and against miracles, for following the externall letter of the Scripture & against following the same, setting downe many examples of M. *Iewels* Rhetoricke on both parts vpon all these seuerall heades: which how profitable an example it may yeald to all yong Deuines how to handle matters of Religion, & how litle these pointes went to his owne hart, M. *Rastall* pondereth much, and leaueth to the readers consideration.

Rast. f. 111.

OF FOVRE OTHER sleightes set downe by the same Author.

§. I.

AFTER this, M. *Rastall* setteth downe other foure seuerall sleightes, proceeding as it seemeth not so much of art like the former, as of lacke of Conscience, and true meaning: the first wherof is that he peruerteth wittingly, and wilfully his aduersaries words and true meaning. The second, that he endeauoreth when otherwise he cannot answere, to disgrace and shift of by scoffes, and iests, authorityes, and arguments alleadged by his said Aduersary. The third, that he dissembling to vnderstand his aduersaries meaning, after much tyme bestowed in refelling him in a contrary sense, commeth in with a (*but*) saying, *but perhaps he will say, that he meaneth &c*. The fourth is, when fraudulently by establishing one truth, he seeketh

keth malicioufly to deſtroy another, whereas both may, and ought to ſtand together.

14. Of the firſt ſleight in peruerting his aduerſaries wordes and meaning, *M. Raſtall* alleadgeth 29. examples collected out of the firſt foure articles only of 27. which in his booke may be ſeene. We ſhall be content with two or three. The queſtion being about ſingle communion to wit, whether one man might receaue the communion alone, *D. Harding* alleadged the example of holy *Serapion*, within the compaſſe of the yeares preſcribed by *M. Iewell*, and of that example inferred, that for ſo much, as by that example it was euidently lawfull in thoſe dayes to communicate alone, there was priuate, or ſingle communiõ at that time: but *M. Iewell* maketh his aduerſary to ſpeake in theſe wordes, *Serapion his boy, ſaith he, miniſtred the Sacrament to his Maiſter; ergo; Serapion his boy ſaid priuate Maſſe*. Whereas *M. Harding* reaſoneth not ſo, but only that there was priuate or ſingle communion vſed, as lawfull in thoſe dayes, whether it were at Maſſe, priuate, or publicke, or without Maſſe, as the vſe is alſo at this day, and conſequently M. *Iewell* abuſeth much *D. Hardings* argument.

Examples of the firſt ſleight, in peruerting his aduerſaries wordes & meaning.

1. *Raſt. f. 127.*

Iew. reply fol. 46.

2. *Raſt. f. 130.*

15. A litle after that againe is handled the matter of Chriſts communicating his two Diſciples at *Emmaus* vnder one kind, wherof *D. Hardings* words are theſe: *And aſſoon as they knew him in breaking of the bread he vanished away from their ſight, ere he tooke the Cuppe into his hands*, which words *M. Iewell* wilfully peruerting, cryeth out ſaying: *O what miſerable ſtraits theſe men be driuen vnto, to make vp their tale! they are glad to ſay that Chriſt lacked leaſure. But Chriſt* (ſaith D. Harding) *ſtraight way vanished from their ſight vpon the breaking of the bread, and therfore had no leaſure to deliuer the other portion*. So he: which is a great abuſe of *D. Hardings* wordes, as we ſee, for that he hath not, that Chriſt lacked leaſure, or was in haſt &c. but that this is odiouſly put in by *M. Iewell*.

Iew. f. 127.

16. In like manner *D. Harding* alledging an example out of the Eccleſiaſticall Hiſtory that one *Simeon* lying ſick and feeble, and demanding to be houſled, or to receiue the Communion, the Arch-prieſt *Baſſus* waſhed his mouth

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firſt, which had not beene needfull, ſaith *M. Harding*, if he ſhould haue receiued the holy Cup. This ſpeach *M. Iewell* drawеth to an argument in theſe wordes, *The ſicke mans mouth was dry, ergo, he could not receiue the Cup: who would make ſuch reaſons, but M. Harding?* Wherto *M. Raſtall* anſwereth, that any man may make them, if they be feigned and deuiſed, in his name, as theſe are by *M. Iewell* againſt *D. Harding*.

Iewell 134.

17. A long & grieuous complaint it made by *M. Iewell* againſt *D. Harding*, for that he hauing alledged many authorities of ancient Fathers, as *S. Hierome, S. Baſil, S. Chryſoſtome, Arnobius, Ambroſe, Auguſtine*, and others, all was anſwered only as he ſaith with theſe wordes: *VVhat then?* Wherupon he amplifieth greatly this matter ſaying: *Thinketh M. Harding that the authorities of ſo many holy Fathers is ſo light as that he is able to blow them all away with theſe two vayne ſillables, VVhat then?* But to this is anſwered, that immediatly after *what then?* enſue in *M. Harding* theſe wordes, *No man denieth you this* (which you proue out of the Fathers:) and if *M. Iewell* had not guilfully cut of theſe wordes, he had had no matter to expoſtulate or amplify vpon: for the cauſe was, that *M. Iewells* alledging many Fathers & authorities to proue that which *M. Harding* denieth not (according to the vſe of his former common places) *M. Harding* anſwered him, as *M. Raſtall* relateh, *VVhat then? no man denieth this*: that which you go about to proue.

4.

5. 18. Againe *M. Harding* writing of the Latin Seruice ſaith: « If our new maiſters will condemne the Latin ſeruice in the « Latin Church, for that the vnlearned people vnderſtand « it not, then they muſt alſo condemne for a great part, « the Engliſh ſeruice, which the common people, for the « greateſt part of the Scriptures read therin, do not vnder- « ſtand: But this argument of *M. Harding* is thus related by *M. Iewell*. *M. Harding ſaith, that the people is groſſe and ſimple, and cannot vnderſtand the Scriptures by hearing the ſame in the mother tongue, ergo, they muſt heare it pronounced in the Latin tongue: this ſeemeth to be a very ſimple argument*. So he. And ſo it is indeed by the fraud of the propounder. But if it had byn propounded ſim-

Iew. reply pag. 214. Raſt. f. 137.

simply as is lyeth in M. *Harding*, it would not haue appeared so simple, saith M. *Rastall*.

19. Againe, M. *Harding* writing of the necessity of one visible, and sensible head ouer the Church, which is one visible and sensible body, saith thus: That mankind dependeth most of sense, and receiueth all learning and instruction of sensible things, therfore, notwithstanding Christ be the chiefe head, yet because he liueth not visible among vs, the Church hath need of some man, to be his gouernour, whom she may perceaue by outward sense, whether it be the Bishop of *Rome*, or whosoeuer. This argument M. *Iewell* relateth thus: *M. Harding saith, that mankind dependeth most of sense, ergo, the Pope is head of the vniuersall Church; heere is a very vnsensible argument* (saith M. *Iewell*) *nor sense, nor reason can make it good*. Wherto is replied by M. *Rastall*, that a little truth and honesty in the Relator would haue made it good inough, if it had bene related as M. *Harding* left it. And these examples shall be sufficient for this sleight of willfully peruerting his aduersaries wordes and meaning. 6. *Iew. p. 257 Rast. f. 159.*

20. The other that followeth of shifting off by scoffes the allegations, or authorities, that otherwise he cannot answere, haue many examples also alleadged by M. *Rastall*, as namely for example *fol.* 142. of his booke, intituled, *Beware of M. Iewell*. First, wheras D. *Harding* had alledged the authority of *Amphilochius* Bishop of *Iconium*, concerning the life and miracles of S. *Basil*, and M. *Iewell* would seeme to call the same in doubt, M. *Harding* comming to proue the same, alledgeth among other things that this treatise is to be seene in the Library of S. *Nazarius* in the Cittie of *Verona* in *Italy*, written in Vellam (or parchment) for three hundred yeares past, bearing the name of *Amphilochius* Bishop of *Iconium*. To this M. *Iewell* answereth in these wordes. *A calfes skinne is no sufficient warrant of truth*. Examples of the 2. cõd sleight in scoffing 1. *Iew. p. 36.*

21. Againe M. *Harding* reciting an exãple out of *Venerable Bede*, of one *Cedmon* a deuout man, that made songes (saith *Bede*) conteyning matter of the holy Scripture, with such exceeding sweetnes, and with such a grace, that many The 2. example.

feeling their harts cõpunct, & prickt with hearing & reading of them, *withdrew themselues from the loue of the world*: which words of *Venerable Bede* being alledged by D. *Harding*, M. *Iewell* answereth thus: *I little thought M. Harding would not so much haue bewraied his want, as to proue this matter by Pipers & Poets.*

Iew. p.189. Rast. f. 149

The 3. example.

22. Moreouer, D. *Harding* treating of sole communion, and that it was not against Christs institution to receiue alone, when there is no company, he putteth the case, if in time of some great sicknes, 4. or 5. in their bedds should desire to receaue, and that neyther the Priest were able, or others willing to communicate with them, may not these (saith he) receyue seuerally? To which demand M. *Iewell* answereth thus: *Alas must M. Harding leaue all the old Doctors and holy Fathers, and beg at deaths dore to get somwhat to helpe his Masse?* Wherto is replied, that besides the scoffe, there is a manifest falshood, for that this example is not brought in to proue the Masse, but single communion sometimes to be lawfull and necessary. And wheras M. *Harding* alledgeth the ancient holy Father S. *Basil*, reporting that they which liued in mountaines, wildernesses, and in *Aegipt*, had the communion at home, and kept it with themselues, and receiued it priuately &c. M. *Iewell* answereth thus: *Verily if M. Harding could find any thing in the Church, he would not thus hunt the montaines, neyther would he fly for ayde into Aegipt, if he could find any neerer at home.*

The 4. example.

Iew. p.138. Rast. f. 143.

23. Againe M. *Harding* hauing proued out of the testimonie of *Leontius* Bishop of *Cyprus*, *that Iohn the holy Patriarke of Alexandria said Masse, and receyued alone*; M. *Iewell* answereth thus: *A strait case for M. Harding to runne to Alexandria a thousand miles beyond all Christendome to seeke his Masse, and that not in open Church neither, but in priuate Oratories.* Wherto is replied, that *Alexandria* at that time was also Christian, and the Patriarke therof being a famous holy man, his saying Masse and receyuing alone in his Oratorie which is here granted, proueth that the thing was not held vnlawfull, or contrary to Christ his institution in those dayes: so as the *straite case* seemeth to fall out on *M. Iewells* side, not being able otherwise to solue the argument, then by this

The 5 example.

scoffe

ſcoffe of *running beyond all Chriſtendome*.

24. For the other ſleight of diſſembling to vnderſtand his aduerſaries meaning, and comming in afterward with a (*but you will ſay &c.*) one or two examples ſhall ſuffice. *D. Harding* hauing to treat of priuate Maſſe, and ſole receiuing, for impugning the firſt article of *M. Iewels* Chalenge, thought beſt firſt to eſtabliſh by manifold teſtimonies of the Fathers, that there was a maſſe, and externall ſacrifice of the new Teſtament to be beleeued of Chriſtians, meaning afterward to paſſe to the proper queſtion of priuate Maſſe, and ſole receiuing, and therfere alleadged almoſt all the ranke of ancient Fathers, to proue that there is an externall ſacrifice, appointed by Chriſt to be vſed in the Church; which *M. Iewell* ſeeing, he guilfully beſtoweth three whole leaues of his booke, to ſhew that theſe authorities did not directly proue the queſtion of priuate Maſſe, and ſole receyuing, and after thoſe three leaues ſo ſpent in triumphing againſt him, he commeth in with his (*but*) ſaying: *But M. Hard will ſay, he alleadgeth all theſe Doctors to another purpoſe, that is to proue the ſacrifice &c.* which he knew well inough before, but that he diſſembled the matter to giue himſelfe ſomwhat to ſpeak of ſaith *M. Raſtall*, for that he had heard *D. Harding* affirme expreſly, that he alleadged thoſe Fathers only for proofe of the dayly ſacrifice of the Church in generall, and not for ſingle communion, which *M. Iewell* calleth priuate Maſſe: for which alſo he addeth this reaſon, *for that albeit M. Iewell pretended emnity againſt priuate Maſſe in word, yet indeed he extended his whole wit, to abolish the vnbloudy and holy ſacrifice of the Church*: and then further after his authorities aleadged for proofe of ſacrifice, he concludeth in theſe wordes: *Now this preſuppoſed, that the Maſſe ſtandeth vpon good and ſufficient grounds, let vs come to our ſpeciall purpoſe, and ſay ſomwhat of priuate Maſſe*. How then could *M. Iewell* ſo miſtake him, and come in with his (*but he will ſay*) for ſo much as he had ſaid it, and repeated it ſo plainly before? Is not this a playne ſhift?

Examples of the 3. ſleight in diſſembling his aduerſaries meaning.

1.

Hard pag. 24.

Iew. p. 12.

25. Many like examples may be alleadged of this diſſimulation, as wheras *D. Harding* citing a plaine place out of *S. Irenæus* for the principality of the Church of *Rome* in

The 2. example.

Irenæus l. 3. *cap.* 5. his time, saying: *that it is necessary that all Churches do repayre, and resort to this, for the greater principality therof*: and then another authority out of S. *Ambrose*, affirming to be in that *Ambros. l.* 2. *cap.* 6. Citty, *Apostolici Sacerdotij Principatum*, the principality of the Apostolike priesthood, M. *Iewell* to the first authority, as though it had made nothing to the purpose, frameth a long excursion, to shew against what heresie S. *Irenæus* did write, and why he commended so much *Rome*, and that he meaneth nothing of *Supremacy*. And after much a do about this, the force of the obiection being as it were forgotten, and his Readers mind diuerted from the matter, he commeth in with his ordinary (*but*) in these words *But they will reply, that* Irenæus *saith, propter maiorem principalitatem*, all Christian Churches must repayre to *Rome* for the greater principality therof, which he shifteth of as a matter of small moment, knowing well inough, that therin stood the principall force of the argument, and that it was brought not by way of Reply to a former answere, but as the first, and chiefe proofe of the principall question. And is not this a deluding of the Reader?

The 3. example. 26. And in like manner to the other places of S. *Ambrose*, after M. *Iewell* had for a shew discoursed at large of the ancient dignitie, worthines, and renowne of the Church of *Rome*, confirming also the same by the testimonies of S. *Augustine*, and S. *Chrysostome*, concerning her zeale and ancient purity, but not for her principality of Apostolike Priestood, he commeth in with his accustomed (*but*) saying: *But* S. *Ambrose saith, Apostolici Sacerdotij principatum*, that *Rome* hath the principality of the Apostolike Priesthood, as though he had forgotten before, that the chiefe strength of the authority standeth in these words, which now by way of a sleight obiection he would slenderly shift of: but euery man seeth the deceipt, and therfore I will say no more therof.

Iewell. pag 248.

27. There remaineth then to giue an example or two of the last shift, or refelling one truth by another, wherof M. *Rastall* alledgeth 12. examples, but all are too many for this place, these few that follow shall suffice. M. *Harding* for proofe of communicating vnder one kynd alled-

Rast. f. 156.

geth

geth the authority of *S. Irenæus*, which sayth the custome to haue beene in his dayes, that when Bishops came to *Rome*, the Eucharist was sent vnto them in token of their vnion in Religion: whereunto *M. Iewell* answering sayth, that *S. Paulinus* sent also a loate of bread to *S. Augustine*, and with this thinketh that he hath answered the matter. But saith M. *Rastall* both may be true, and one not ouerthrow the other, for that the bread sent by *S. Paulinus* to *S. Augustine* in token of mutuall friendship, being common bread, and not the Eucharist, answereth not the force of *M. Hardings* argumẽt, that speaketh of the Eucharist & Sacramẽnt.

Examples of the 4. sleight in refelling one truth by another.

1. *Iew. p. 40.*

28. Againe, *M. Harding* treating of the Popes supremacy alleadged these wordes of our Sauiour to *S. Peter*: *Thou art a rocke, and vpon this rocke will I build my Church*: Wherto M. *Iewell* answering, saith: *Christ is the rocke, and vpon Christ is built the Church*: which is not denyed, but rather both are true: neither the establishing of the one ought to ouerthrow the other. So in like manner *D. Harding* alleading an authority of *S. Augustine* to Pope *Bonifacius*, where he sayth, that the Church of *Rome* had *Principatum Sedis Apostolicæ*, the principality of the Apostolike Sea: and againe these wordes, *Who is he that knoweth not*, saith S. Augustine, *that principality of Apostleship is to be preferred before any other Bishoprik?* M. *Iewell* answereth by this sleight: *Socrates is called Prince of Philosophers, and Plato Prince of Orators, and Pompeius Prince of the world, and Elias head of the Prophets*; *in which place* Princeps *is taken not for a head, or gouernour, but only for a man that for his qualities is to be esteemed aboue the rest, and in this sense* S. Augustine *calleth the Sea of* Rome, *as it was in his time*, Principatum Sedis Apostolicæ, *the principality of the Sea Apostolik*. So *M. Iewell*: purposing to ouerthrow one truth by affirming the other, as *M. Rastall* noteth, for that no man denyeth, but that somtimes the word *Princeps* & *Principatus* may be so taken, but not alwayes, nor in the sense of *S. Augustine*, who speaketh of the eminency, and principality of the Sea Apostolick of *Rome*, aboue other Bishops Seas: and so it will appeare to him that shall read the place, and that this answere of *M. Iewell* indeed is but meere euasion.

2. *Matt. 16.*

3. *Aug. de bapt. cõtr. Donatist. lib. 2.*

Iew. p. 149

HOW BESIDES THESE ESCAPES OF MAISTER IEWELL OBSERVED AND OBIECTED BY OTHERS,

I had noted alſo diuers my ſelfe, by reading his workes, which I could not well anſwere or excuſe: As neyther ſome other alleaged by *M. Raſtall*, who obiecteth thirteene ſeuerall Chapters of diuers ſorts of falſities.

CHAP. VIII.

THESE forſaid eight heades then of ſleightes, and ſlippery conueyances are noted by the foreſaid Authors concerning *M. Iewels* vnſincere dealing both in word and writing, which I conferring with the bookes themſelues, tooke meruailous great diſlike therof, and of my ſelfe did note three other heades not ſo diſtinctly obſerued by *M. Raſtall*, though ſet downe by another of that

that Religion, and very familiar ſometimes both in acquaintance with *M. Raſtall*, and in diligent reading of his Bookes, whom preſently we ſhall cite. The firſt of theſe two heads is the ordinary falſe citing of his Aduerſaries wordes and text, cutting off, and adding, leauing out, skipping ouer, peecing and tying togeather, as it beſt made to his purpoſe; yet pretending to the Reader, as though he ſet downe his wordes wholy, where I confeſſe that I found my ſelfe alſo deceiued when I came to examine *D. Hardings* true text. And for that it would be ouer long to alleadge particuler examples of this, the Reader may be referred to *D. Hardings* laſt book called the *Detection*. But yet I cānot pretermit to ſet down the words of the other foreſaid witnes, which was at that time an earneſt Proteſtant preacher, and (as before you haue heard) of ſome familiarity alſo with *M. Raſtall* himſelfe, who hauing read with much attention, and iudgment *M. Iewells* bookes, amongſt all other ſleightes, obſerued principally this, which he teſtifyed afterward in print, writing as followeth.

A pernicious ſleight in M. Iewell.

2. *M. Iewell* among many falſe practiſes vſed this as one, very apt to beguile the ſimple, and wherby I thinke at this preſent, very many learned men are deceiued, that is from the diſcourſe of his aduerſary, he would cut out and remoue frō the ſight of the Reader, the principall ſtrēgth, were it Scripture, Councels, Fathers, or reaſon, wherby the aduerſary iuſtifyed his cauſe, and after ſhuffle vp ſome odde talke and impertinent allegations againſt the reſt. For example, let the *Defence* of the *Apology* of the Engliſh Church ſerue, where is no matter ſeriouſly handled from the firſt beginning, to the laſt lyne of the booke, but the very pith and moſt forcible partes, as it were the ioyntes and ſinewes, are thus taken away, and left out of the booke, ſometime whole and many pages togeather, ſometime halfe pages, ſometimes 4. or 5. lynes in a ſide ſometimes whole ſentences or peeces of ſentences according as he thought requiſite for the bettering of his cauſe, and diſgracing of his aduerſary; and yet notwith-

M. Will. Reynolds in his refut. of M. Whitaker in the pref. pag. 75.

» » » » » » » » » » » » » » » » » » » »

withstanding he peeceth & patcheth vp the rest, as though « it were the full and perfect discourse of *D. Harding*. This is « as much as if some bragging *Thraso* appointed to combat « with his enemie, should at the time of fight cause his ene- « mie to be tyed vp in prison, and shew his chiualry vpon » a man made of cloutes. This is insteed of a body to fight « with a shaddow. I will not exmplify this by any par- « ticularity, because I can assure the Reader by certaine ex- « perience, let him in that booke fall vpon what place he « list, he shall hardly misse an example. Thus *M. VVillam Reynoldes* of his owne experience, which did not a little moue & induce me to seek further.

The secõd sort of sleights by disgracing ancient Fathers,

3. The other head of sleightes obserued, is concerning the disgracing or shifting off the ancient Fathers when they make against him, wherin though great multitude of examples may be giuen, for that not only *M. Rastall*, *D. Harding*, *D. Stapleton*, *D. Sanders*, and others haue collected many: yet shall I touch one or two more, setting downe the wordes collected and noted by my selfe, out of *M. Iewells* owne booke: and they are these, treating of the marriages of Priests and Votaries, in which matter finding the said Fathers, and namely *S. Chrysostome* and *S. Augustine* to speake somewhat sharply against him therin, finally he concludeth thus: *Diuers of the holy Fathers* (saith he) *haue written ouer basely, I will not say vildely and slaunderously of the state of matrimony in generall, calling it in all kind of men, fornication, and an euill thing, and like to aduoutry: therfore I say they may much lesse be taken as indifferent Iudges in Priests marriages.* And a litle before that againe: *Good Reader* (saith he) *these wordes that the Fathers haue vsed against marriage of Votaries, calling it worse then adultery, incest, sacriledge, and the like, haue proceeded more of a zeale and heat of mind, then of profound consideration and iudgment of the cause: Neyther must we alwayes straine such sayings to the vtmost. For wheras* S. Augustine *saith, such marriage is worse then aduoutry, he saith neuertheless immediatly after in the same place: It is true, and very marriage indeed before God and man, and no aduoutry.*

Iew. def. of the Apol. fol. 222.

Iew. ibid. fol. 215.

4. Thus he: and his answere or shifting of in this man-

ner

ner ſeemed to me vpon the examination of the places thẽſelues, to be very iniurious and opprobrious to the ſaid Fathers, both in that he maketh them to ſay, that which they do not (to wit, *that matrimony is in all kind of men, fornication, and an euill thing, and like to aduoutry*) which I could neuer find in them, as alſo that they write baſely & vilely therof, which is moſt falſe. For firſt I found that S. *Auguſtine* wrote a whole booke purpoſely *de bono coniugij*, of the goodnes, or good eſtate of marriage, where he accounteth of it, as good and goodly, chaſt and honeſt; oppoſing it to all fornication and vncleaneſſe, as among wellnigh infinite places in the ſaid booke, and in other of his workes, theſe his wordes do euidently declare: *Non igitur duo mala ſunt connubium & fornicatio, quorum alterum peius: ſed duo bona ſunt connubium & continentia, quorum alterum melius.* Marriage then and fornication (*ſaith* S. *Auguſtine*) are not two euill things, wherof the one is worſe then the other, but married and continencie (or ſingle life) are two good things, wherof the one is the better (to wit continencie.) And againe in the ſame place he ſaith: *We praiſe and commend the goodnes of Suſanna, in coniugali chaſtitate, in her chaſtitie of marriage eſtate, but yet we preferre before the ſame the goodnes of the widdow Anna, and much more of the Virgin Mary.* So that I could not but conceiue a very ſtrange opinion both of *M. Iewell*, and his workes, after I had deſcried in him this drift, and ſiniſter intention among many others to leaue this imprinted in the mind of his Reader, that the Fathers were but men and ſubiect to their paſſions, wherwith they were ſometimes ſo far ouerruled, and miſled according to the current of their times, to ſpeake ſo much in the commendation of Virginity, as at laſt to contemne and deſpiſe, and ſpeake vilely and ſlaunderouſly of honeſt matrimonie, being the holy ordinance of God himſelfe. For by this generall rule or anſwering in this ſort, all authoritie of the Fathers, and of the Church of Chriſt in their dayes (wherof they were chiefe pillars) may be cut off, or diſcredited in any thing whatſoeuer,

Aug. de bono coniugij.

How continency & virginity are preferred before marriage by S. Auguſtine.

5. And ſurely this did ſo much the more miſlike me, in

that I considered with my selfe, how this his strang, and opprobrious report of diuers holy Fathers (as he also calleth them) could not with any colour of truth be verified of any one, for ought that euer I could read or find. And as for *S. Hierome* at whom *M. Iewell* (as I ghesse) did chiefly ayme in this matter of Votaries marriages (for I remēber *M. Caluin* also saith, *that diuers holy Fathers (except Hierome) did not with so great spitefulnes deface the honestie of marriage*) albeit writing against the heretike *Iouinian*, he is sometimes sharpe in condemning all marriage of Votaries, and vowed Priests, and religious women: yet speaketh he not a word in derogation of marriage it selfe, nor reprehendeth, but well alloweth, not only single or once marrying, but the often marriages also of those that haue not vowed single life, nor made any promise to God to the contrary. His wordes be these: *Non damno bigamos, imo nec trigamos, & si dici potest octogamos &c.* I do not condemne those that marry twice, nor those that marry thrice, no no nor those that marry eight times, if there may be found any such.

Calu. inst. lib. 4. c. 12. §. 18.

Hier. lib. 1. contra Iouinian.

6. I seeing this then, and yet remembring how confidently *M. Iewell* did appeale to the ancient Fathers in his foresaid Chalenge, prouoking the Papists to bring forth but one Father, one Doctor, one sentence against any one of his articles, I did greatly meruaile at this māner of proceeding, especially reading in another place those wordes generally spoken by him: *As for their Religion if it be of so long continuance as they would haue men weene it is, why do they not proue it so by the examples of the primitiue Church, and by the Fathers and Councels of old times? why lyeth so ancient a cause thus long in the dust destitute of an aduocate?* So he, very confidently as you see. But whether his hart did thinke, as he speaketh, it seemed now to me very doubtfull.

Iew. par. 5.

7. Another head of vnsincere dealing, which shalbe the last I meane to touch in this place, seemed to me in reading ouer his bookes to be the small, or no scruple at all, that he had in speaking and writing opprobriously of his aduersaries, and this in such things oftentimes, as either he must be presumed to be very ignorant (which easily

The 3. sort of sleights in defacing his aduersaries.

easily cannot be granted) or that he did without respect of conscience rush into diuers and sundry calumniations, which he knew to be false, especially against the Popes, & Bishops of *Rome*, who though in the cause of Religion, were his aduersaries: yet could not they be belyed in my iudgment without greiuous sinne. For if detraction, and iniurious infamnation wilfully intended euen towards priuate and poore men, is held for damnable without repentance, and detested by all good men of vpright conscience; how much more towards so great a personage, as the Pope is among those of his Religion? Whereas the Diuel himselfe is not wilfully to be belyed, as our English prouerbe saith, but much lesse by a Bishop in open auditory, and vpon mature deliberation in print. As for example in his Apology, where he protesteth to deale sincerely, and to iniury no man: out of which notwithstanding I noted so many passionate speaches, both rash and violent, as they seemed to me, that I wondred how he could vtter them, and much more suffer them to go forth to the sight, and hearing of others, especially for so much as *D. Harding* in his answere to that part of the Apology, doth conuince them all by good and substantiall witnesses to be false, feigned, or exaggerated.

8. As for example, the hurling vnder his table by the Pope, of *Francis Dandalus* Duke of *Venice*, King of *Creet* & *Cyprus*, fast bound with chaines &c. wherin *D. Harding* noteth fiue manifest lyes, as before hath beene shewed. That Pope *Celestinus* did with his foote put on the Emperial Crowne vpõ the head of the Emperour *Henry* the sixth, and with the same foote cast it of againe. That Pope *Innocentius* the third did monstrously put the necke of the Emperor *Fredericke* vnder his feet, with the verse of the psalme *Super aspidem & basiliscum &c.* That Pope *Liberius* did fauour the *Arians* in his dayes. That Pope *Zozimus* corrupted the Councell of *Nice* in his time. That Pope *Iohn* the 22. denied the immortality of the soule, and many other such personall things against the Popes, affirmed by *M. Iewell* with great assceueration, and yet reproued by *M. Harding* for manifest

Hard. confut. f. 186.
Ibid. f. 187.
Ibid. f. 188.
Ibid. f. 284.

nifeſt vntruthes: all which, after I had examined them, and found them as was obiected, made ſuch an impreſſion in me, as I could not tell what to thinke, or whether any conſcience were reſpected in theſe things or no, ſeeing theſe aſſertions of *M. Iewell*, ſo clearly proued to be falſe.

9. And now all theſe ſleights or the greater part therof (excepting ſuch as I noted my ſelfe) were obſerued, and collected (as hath byn ſhewed) by *M. Raſtall* and others, out of the only Sermon or Chalenge made by *M. Iewell*, and his Reply for the ſame vnto *M. Hardings* anſwere therof, which anſwere while it was in making, *M. Iewell* penned and publiſhed *the Apology of the Church of England*, both in Latin and Engliſh, wherof *M. Harding* hauing made a confutation, *M. Iewell* returned his defence therof in a great volume, as hath beene ſaid: againſt which *M. Harding* directed his *Detection*, wherin beſides the thouſand and odd vntruthes, wherwith *M. Iewell* was charged before by *D. Harding*, *D. Stapleton*, *D. Sanders*, and others, as the ſaid *D. Harding* ſetteth downe in his Epiſtle to the firſt reioynder, gathered only out of the Chalenge and Reply; a huge nũber of others are obiected alſo out of his other two bookes, to wit, the Apology, and Defence therof. In ſo much as out of the Apology only the forſaid *M. Raſtall* hath gathered thirteene Chapters of diuers ſorts of lyes, which I will ſet downe in his owne wordes, out of his Treatiſe, intituled, *Falſe wares packed vp by M. Iewell in his Apology*.

Thirteene other chapters of M. Iewels lyes gathered by M. Raſtall.

10. *The firſt Chapter* (ſaith he) *conteineth the falſe and naughty arguments of the English Apology. The ſecond the abſurdities therof. The third, the lyes in telling of ſtories. The fourth, the lyes vpon the ancient Fathers. The fifth, the lyes vpon Councels. The ſixth, the lyes vpon the Scriptures. The ſeauenth, the flat lyes. The eight, the Rhetoricall lies. The ninth, the examples of facing a lye. The tenth, the problematicall lyes. The eleuenth, a blaſpemous lye. The twelfth, contradictions. The thirteenth, falſe interpretations.*

11. Theſe are the arguments of *M. Raſtals* Chapters in that Treatiſe, which are full of many examples, ouer long to be related here. And theſe were gathered, as hath beene

beene ſaid, before *M. Iewels* booke *of Defence* came forth. But after the ſaid defence, or rather ſome ſmal part therof had bene ouerlooked by *M. D. Harding* in his *Detection*, there came forth another new Catalogue of *M. Iewels* falſe dealing contayning 16. places of *M. Hardings* text wilfully left out, & cut of purpoſely by *M. Iewell* where moſt it made againſt him in his ſaid *Defence*, as alſo of 152. ſhameleſſe, and notorious lyes as M. *Harding* calleth them, citing both the leafe and line where they are to be found.

D. Hard. Detect. fol. 415. 26. new lies 152. other lyes.

12. And with this ſhall I end this Chapter growing now to be wcary. But heere I noted by the way, that the Catholikes in this conflict had the laſt act or action: for that *M. Iewell* (for ought I can learne) neuer anſwered M. *Hardings* two Reioynders to his Reply, the one to the firſt article, the other to the fourth following of the 27. of his Chalenge: nor did euer anſwer to the ſame doctors booke of *Detection* againſt the *Defence of the Apology*, nor yet to *the Returne of vntruthes* of *D. Stapleton*, nor to the two workes of *D. Sanders* in the ſame conflict: ſo as the Catholikes remayning with the laſt parts in both thoſe combats of that tyme, do perſwade themſelues that they had alſo the victory: adding further, that according to thoſe proofes which heere haue bene mentioned, the Proteſtants firſt and chiefe Engliſh Captaine M. *Iewell* (for ſo they hold him) hath beene proued, and demonſtrated to haue beene the falſeſt man, and of moſt deceipfull ſleights, and vnconſcionable ſhiftes of any man that euer tooke pen in hand concerning matters of conſcience and religion: which point I confeſſe ſtrooke much feare into me, and made me reflect vpon diuers matters, that I had neuer thought of before, imagining with my ſelfe, that if ſo principall a man by whoſe chiefe helpe, labours, learning, and credit, the Proteſtant Religion in England was firſt planted, ſpread, defended and mainteined in the beginning of Q. Elizabeths raigne, and is continued yet in many mens harts & affections, by the credit & opinion they hold of that man & his writings (among whom I confeſſe my ſelfe alſo to haue beene one) and that now examining the ſame mans

The Catholicks had the laſt hand of M. Iew.

What cogitations I had vpon M. Iewels māner of falſe writing diſcouered.

writings, it be found, that he wrote with so much passion, lightnesse, and small substance of truth, yea with wilfull rashnes, and witting vnsincerity, as by so many examples before mentioned, it seemeth to appeare; what shall become of my soule, thought I, that so long hath followed this mans direction; and yet there came another cogitation presently (I being loath to yeald to this) perhaps he hath answered, or was able to answere these falsities laid against him. Wherupon I resolued to discusse this point in like manner, as farre as I could find any thing alledged for excuse therof: and for that cause did I take a new labour in hand, for his better iustification, if it might be, which the Reader shall see in the next ensuing Chapter.

THE

THE IVSTIFICATION WHICH M. IEWELL ENDEAVOVRETH TO MAKE OF

diuers of the forsaid falsities, deceipts, and corruptiõs obiected against him. And how I examined the same for my better satisfaction, but could little or nothing be satisfied therin.

AND

consequently I remayned more doubtfull and perplexed then before.

CHAP. IX.

WHERAS after the consideration of so many obiected vntruthes, and false manners of proceeding, as before I had seene and perused, my only refuge remayned to see how *M. Iewell* in his last booke at least had gone about to discharge himselfe therof, & to yeald some satisfaction to the Readers conscience, concerning his truth and fidelity in proceeding; I tooke greedily this matter in hand, and repaired to a certaine small Treatise or table set downe by him in the end of his defence of the *Apology*, intituled, *A view of vntruthes obiected by the Papists* against *M. Iewell*, and there breifly answered

red by him: which view when I had looked ouer, I found only therin one and thirty obiected vntruthes pretended to be answered. The first 15. (as before also hath byn noted) taken out of his Reply to *D. Hard.* against which *Reply* (as oftentimes I haue had occasion to touch) there were by diuers Authors, aboue 1000. vntruthes obiected, & *D Hard.* in his first reioynder to the said Reply, & to the first article only of 27. setteth downe 224. distinct vntruths which he defendeth to be wilfull and witting, & proueth the same by so many reasons & authorities, as I found not my selfe able fully to answere, or excuse any one of them. As for the second Reioynder to the other 4. articles (for only 5. were handled in all this combat) I could not get to peruse, but instead of him I found *D. Stapleton* in his *Returne of vntruthes* to obiect 561. lyes out of the said Reply, of the same equality, with like aboundance of proofes: out of all which number, now I found M. *Iewell* to make profession of answering only to fifteene, and that in such manner and order, as now we shall declare.

2. And first I thought with my selfe that to answere 15. for a thousand, was a small proportion, especially his Aduersary *D. Hard.* obiecting that he had chosen out the least, and most easie to be defended, adding further that to nine also of these fifteene, he answered nothing at all, thinking them belike to be small as they were not worthy to be answered: The other six he answereth, but so, as *D. Harding* returneth them vpon him againe, as may appeare in the first booke of his *Detection*, as for example, where *Gregory* the 7. is said by *M. Iewell.* to haue wrought *Necromancy* and *Sorcery*, and that this is reported by graue and indifferent writers, *M. Harding* noted it for an vntruth. *M. Iewell* defendeth it with the testimony of *Benno Cardinalis* & *Vspergensis*. *M. Harding* sheweth they were partiall and in schisme against him with the Emperour, and proueth the contrary by a great multitude of the most ancient writers that either liued in that time with him, or soone after, as, *Marianus Scotus*, *Lambertus Schasnaburgensis*, *Leo Ostiensis*, *Otho Frisingensis*, *Platina*, and others.

3. The

3. The like controuerſy is about the death of the Emperor *Henry* of *Luxemburge*, whom *M. Iewell* affirming to haue bene poyſoned in the communion bread, and Pope *Victor* in the Chalice: which as *M. Iewell* ſeeketh to defend by ſome Authors, ſo his aduerſary *M. Harding* reproueth it by more, and yet confeſſeth that only in theſe three vntruths, he hath ſome pretence of defence by the variable relation of diuers authors: but in two or three other that do enſue about the teſtimony of *Lyra* falſely cited by *M. Iewell*, about feigned miracles to be wrought by Prieſts in the Church, he can no wayes defend himſelfe from wilfull corruptiō. And in truth when I read the place it ſelfe in *Lyra*, and cōſidered the purpoſe, and circumſtances of his intention & whole diſcourſe, I could not find how to excuſe *M. Iewell* from manifeſt peruerting him indeed, for he doth not ſay, that which *M Iewell* affirmeth him to ſay, either in words or ſenſe.

The cōbat betweene M. Iewell & M. Harding about vntruthes.

4. And this being all that *M. Iewell* taketh vpon him to ſatisfie out of all that great and huge number of vntruthes obiected, and theſe few being anſwered ſo ſlenderly as now you haue heard, I began to bleſſe my ſelfe, and ſo paſſed ouer to the other ſixteene which were of the number of thoſe obiected out of the Apologie, & defence therof, about which we haue heard now 13. whole Chapters of vntruths, and falſe dealing to haue beene collected by M. *Raſtall*, and an hundred fiftie two ſeuerall vntruthes ſet downe by M. *Harding* in his detection. But now caſting myne eyes ouer theſe ſaid 16. which M. *Iewell* taketh vpon him to defend, I found none of all thoſe 18. which before in the fifth and ſixt Chapter I haue ſet downe, as ſeriouſly obiected againſt M. *Iewell*, eyther named or anſwered, except one only which is the fifth in ranke about the third Councell of *Carthage* falſified, wherat I marueyled wonderfully, for it ſeemed to me an euident ſigne that he could not anſwere the reſt.

See before p. 2. c. 5. & 6.

The third Councell of Carthage falſified.

5. The ſolution alſo ginen to this, I found to be ſuch, as it much confirmed me in my opinion, that both this and all the reſt of vntruthes obiected before were vnanſwerable

swerable, for M. *Iewels* words are these in his Apologie, as before hath byn set downe: *The old Councell of Carthage commanded nothing to be read in Christs Congregation but the Canonicall Scriptures*, which words, when I went to read and examine in the Councell it selfe, I found diuers thinges fraudulently left out: as first these words *sub nomine diuinarum Scripturarū*, nothing must be read in the Church vnder the name of diuine Scripture, but that which is Canonicall: then also is left out the expresse exceptiō of the Councell it selfe, *that it is lawfull also to read the passions of martyrs in the Church vpon their festiuall dayes*: thirdly also is dissembled that the bookes of *Machabees*, *Eccles.* *Iudith*, and others refused by the Protestants are there set downe by the Councell to be Canonicall Scripture. Now thē I expected what M. *Iewell* would answere to all these points.

Iew. Apol. part. 5. c. 3. diuis. 11.

6. To these points M. *Iewell* comming to answere findeth no other refuge or excuse, but to say, that he cited his text according to the abbreuiation of the Councell of *Hippo*, which hath this tytle of the 30. Canon: *VVhat are the Canonicall Scriptures that are to be read, and besides which, none are to be read*: which wordes do help nothing M. *Iewell*, for this is but the title of a Canon of the Councell of *Hippo* (whereof *S. Augustine* was Bishop) collected, and ordered in the foresaid third Councell of *Carthage*, wherin *S. Augustine* was also present. And for so much as the said Councell of *Hippo* is not now extant, the forsaid titles or heads of the Chapters or Canons therof, to the nūber of 141. are set downe in the booke of Councells immediatly after the Councell of *Carthage*: so as this title alledged by M. *Iewell* relateth only briefly, or by abbreuiation as the wordes are, what was handled in the said 30. Canon of *Hippo*: which was the same that we haue cited before out of the 47. Canon of the Councell of *Carthage*: so as this in my opinion releeueth the cause of M. *Iew.* nothing at all, but rather aggrauateth the same. For whereas the forsaid title sheweth which are the Canonicall Scriptures, that are to be read, and besides which, none are to be read; it is euident that it meaneth as the Councell of *Carthage* it selfe expoundeth, *sub nomine*

M. Iewels weake excuse.

mine Diuinarū Scripturarum, vnder the name of diuine Scriptures: so as M. Iewell being conuinced to haue dealt guilfully in three different points of this one allegation, it made me imagine how impossible it were vnto him to satisfy al the rest. And moreouer I noted, how he hauing produced against M. Harding the *old* Councell of *Carthage*, now he flyeth from the said *old* Councell & runneth to a title only, or abbreuiatiō of the other Councell of *Hippo*, not mentioned by him before, & abandoneth altogether his *old* Councell of *Carth.*, which before he cited against the Papists, which mānor of dealing did wonderfully much mislike me.

M. Iewell flyeth the authority of the Coūcel of Carthage which himselfe had alledged.

7. But to let this passe, & to returne to the view of the other fifteene vntruths here pretended to be answered by M. *Iewell*; first to four or fiue of thē litle or nothing is said, to wit the 11. 12. 13. 15. & 16. for that perhaps they seemed to him matters of smaller importance: albeit M. *Harding* vrgeth, that a falsity may be as well committed in a small matter as in a great, for that the euill mynd and purpose of the falsifier is to be respected more then the matter it selfe. And he addeth, that these small matters were picked out of purpose by *M. Iewell*, amōg so mayne a multitude, therby to flye the greater, which he proueth, for that no one of the greater here touched by M. *Iewel* is or can be truly or probably defended in all respects, as we haue seene now in the vntruth vttered about the Councell of *Carthage*, which was the 14. instance or example in order of these sixteene pretended here to be satisfied by him. Wherfore now we shall passe to examine some other.

The examination of 15. obiected falsities.

8. The 6. obiected vntruth, as they lye in M. *Iewels* view, is about Pope *Iohn* the 22. and set downe in his Apology in these words, to wit, *That he held a wicked, and detestable opinion of the life to come and immortality of the soule*, which accusation M. *Iewell* had out of M. *Caluin* in substāce, whose words were: *that Pope Iohn affirmed mans soule to be mortall*. And as there we shewed M. *Caluins* report to be false, so here doth D. *Hard.* shew the same of M. *Iewels* assertion by testimony of many witnesses: wherunto M. *Iewell* going about to reply & excuse himself in defence of the said Apology, D. *Hard.* she-

Iew. Apol. part. 6. c. 5.

See before c. 4. p. 2.

weth that he intangleth himselfe more & more, & addeth lie vpon lie, for that he now cõming to defend the same in his defence, doth not only affirme the same againe, but addeth moreouer many other vntruths, not answerable as to me it seemed in perusing the testimonies by him alledged. His words of defence do consist in citing some Authority for his first accusation, which before he did not, and they are these: *Gerson wrteth in sermone Paschali* (saith he) *Pope Iohn the 22. to haue decreed, that the soules of the wicked should not be punished before the day of the last iudgment:* where you see a new accusation different both from that himself said before, & *Caluin* also of the mortality of the soule. For here he accuseth him for holding that the soules of the wicked, should not be punished before the day of iudgment: so as insteed of clearing one false accusation against Pope *Iohn* the 22. he bringeth in another not heard of before, wherin also he falsifieth his Author *Gerson*, who hath no such word: but the true controuersy was indeed, whether the soules of the iust (not of the wicked) should see God face to face before the day of Iudgment or not: wherin Pope *Iohn* being Reader of diuinity in *France* before he was Pope, inclined to the negatiue part, as before hath beene said: which negatiue also *M. Caluin* himself defended, as is declared in the same place.

Whether Po. Iohn the 22 denyed the immortality of the soule, or no.

Iew. p. 617.

Sup. c. 4. §. 18. 19.

9. Heere then many things came to my mind of Wonder. First that M. *Iewell* would reiterate and goe about to defend this matter, being before so cleerly confuted in *M. Hardings* Confutation, as is to be seene. Secondly that he would change the whole question from the soules of the iust, to the soules of the wicked, and in both dissent from *M. Caluin* whose words were in his accusation of Pope Iohn, *Asseruit animas esse mortales, vnàque cum corporibus interire, vsque ad diem resurrectionis:* Pope Iohn did affirme soules to be mortall, and that they dye togeather with their bodies, vntill the day of resurrection: which as it is found to be a false accusation, as appeareth both by the Authors before cyted, and by the very words themselues of the controuersy set downe in the extrauagant of Pope *Benedictus*, that determined the question after Pope *Iohn* was

Confut. f. 185.

Instit. l. 4. c. 7. §. 28.

was dead: so are they quite different, as you see from the charge of M. *Iewell* heere set downe, & besides do conteine a certaine fond contradiction in themselues, *for soules to dy vntill the day of resurrection.* And thirdly that this was decreed by Pope *Iohn*, appeareth so false an assertion, as that *M. Caluin* seemeth to haue beene ashamed to auerre it, as *M. Iewell* doth the plaine contrary therof, being set downe expresly in the said Extrauagant: so as *M. Ieuell* out goeth *M. Caluin* in his accusation.

M. Caluout-gone by M. Iewell in calumniation.

10. But that which is worst of all the rest, *M. Iewell* vseth one sleight more here, which I was ashamed to consider, for he adioyneth to the former accusation of Pope *Iohn* 22. for proofe as it were and confirmation of his former charge these words, out of the Councell of *Constance*: *Quinimo Ioannes Papa 22. &c. Yea Pope Iohn the two and twentith held and belieued obstinatly that the soule of man did die with his body, and was extinguished as the soules of brute beasts. And moreouer he said that a man once dead is not to rise againe, no not at the last day*: which testimonies were a very great and direct proofe indeed, if truth were vsed in alleaging the same. But the fraud being such and so manifest as *M. Iewell* could not possibly but know that he deceiued his Reader egregiously in this point, it put me in a great confusion what to thinke of his conscience and manner of proceeding, for that this testimony of the Councell of *Constance* doth not touch Pope *Iohn* the 22. at all, but another Antipope *Iohn* vsurping the Popedome that ensued an hundred yeares after, they being words of accusation vsed by a certain man that did accuse him in the Councell of *Constance* vnder the name of *Baltazar de Cossa*, calling himselfe *Iohn* the 23. where laying against him 53. articles concerning his wicked life, before he tooke vpon him the said name of *Pope*, and afterward, they added also in the second part of their accusation some pointes touching heresy or suspition therof, as namely these wordes obiected by M. *Iewell*, but proued not the same, as they did the other part of yll lyfe, which appeareth by their owne wordes that he was *diffamatus apud Clerum & populum*, defamed therof both with the Cler-

In appendice Conc. Constant. §. Inprimis p. 292.

A notable abuse about Pope Iohn the 22. for the 23.

gy and people, which was no meruaile, considering his ill mãners, that men suspected him also not to beliue the life to come, which notwithstanding if it had byn proued so substantially as his bad manners were, this of heresy must haue byn the first part of his accusation, & not the second, and the Councell deposing him, would haue set downe this as first and chiefe for his deposition, for so much as heresy is the proper cause, as *D. Harding* sheweth for which euen true Popes may be depriued of their dignity, which this man not being, but rather an vsurper as hath bene said, and the proofes for the second part fayling, as it seemeth, the Councell mentioneth only crimes of bad life in the sentence of his depriuation.

Singular fraud indeed.

11. But howsoeuer this be, and whether this point of heresy were proued against him or no, the thing that is most to be noted by me, is the strange dealing of M. *Iewell*, that did not blush to accuse the true Pope *Iohn* 22. of the things that were laid against *Iohn* the false Pope named the 23. indeauouring to deceiue his Reader, making him beleeue that of the one which was obiected to the other: nor can he excuse himselfe by the neernes of the names or numbers of 22. & 23. for that they liued an hundred years (as had beene said) distãt one frõ the other, the one dying vpõ the yeare 1308. the other 1205. This vntruth thẽ obiected by *M. Harding* seemeth not so much excused, answered, or satisfied by *M. Iewell*, as increased & greatly aggrauated by adding diuers other notorious & euidẽt vntruths, not defẽsible by any meanes for ought that I could see, or find out by my best diligẽce vsed therin, as now before you haue heard.

Fol. p. 6. c. 5. diuis. 2.

12. Another voluntary vntruth obiected to M. *Iewell* is, where he saith in his Apology & repeateth the same in diuers places, *that Pope Liberius was a fauourer of the Arrian hereticks*: which M. *Harding* noting in his cõfutatiõ for an vntruth, *M. Iewell* replyeth in his defence, that S. *Hierome* is his witnes: wherupon *S. Hierome* being examined, I found that he saith only, that *Pope Liberius* subscribed for feare, *victus exilij tædio*, ouercome with the wearisomnes of his banishment. And againe in another place; *Fortunatianus* (saith he) *Bishop of*

Hier. in Chron.

Aquileia

Aquileia was the first that did sollicite him as he was going into banishment for his faith, and at length ouercame him, compelled him to the subscription of heresy. Now saith D. *Harding* these testimonies do not iustifie M. *Iewels* accusation, that Pope *Liberius* was a fauourer of the *Arrians*, for that it is one thing to fauour hereticks or heresies, and another to subscribe vnto them vpon feare and compulsion, for that the one is of infirmity, the other of malice, the one of compulsion, the other of free will & choice: & so to giue an example or two (saith he) *S. Peter* may not truly be said to haue fauoured the *Iewes* in their actions against Christ, when he denyed him, through feare & fraitlty, nor would M. *Iewell* take it otherwise, but that himselfe were greatly iniured, if for that he subscribed publickly in *Q. Maries* dayes in S. *Maries* Church in *Oxford* to the principall articles of the Roman Religion, therfore he should haue beene held to be a fauourer of Papists, and their Religion in those dayes: so as still it seemeth that this vntruth remayneth vncleared on M. *Iewels* side.

Hier. in Catal. scrip. Eccl.

How M. Iew. subscribed publikly to Roman Religion in Q. Maries time.

Apol. p. 2. cap. 8.

13. There followeth another about *S. Gregory Nazianzen*, of whom M. *Iewell* in his *Apol.* writeth thus: *Gregory Nazianzen saith, speaking of his owne Father, that a good and diligent Bishop doth serue in the Ministery neuer the worse, for that he is marryed, but rather the better.* This M. *Harding* returneth for a lye, saying, that it is impossible, that *Nazianzen* should write thus, for that it should be contrary to the sense, not only of all the ancient Fathers, and himselfe in diuers other places, but euen of holy Scripture it selfe, for S. *Paul* expresly to the Gorinthiās saith, that he that is without a wife *careth for the things of our Lord, & he that is marryed for the things of the world &c.* and that the Authors cyted in the margent for this saying of *Nazianzen* heere, to wit *Zozom. Eusebius* and *Nazianzenus* himselfe, are all belyed in this behalf, not hauing any such thing. Wherunto M. *Iewell* now repliēth in his defence in these words, *Nazianzens words be verie playne, Patri meo mater mea &c.* My mother *being giuen to my Father of God, became not only his helper, for that had beene no great wonder, but also was his leader and captaine, both by word and by deed,*

A great falsity about S. Naziāzens mother.

1. Cor. 7.

Zoz. in hist. Nazian. in Monad. & orat. funeb. Patris

Euseb. l. 10. hist. c. 5.

Nazian. in Epitaph. Patris.

trai-

trayning him vnto the beſt in religion and godlineſſe, she doubted not to become his Miſtreſſe. But heere *M. Harding* accuſeth *M. Iewell* of more art and falſhood then before, as ſuppreſſing the true meaning of theſe wordes, which himſelfe well knew to be, that *Nazianzen* his mother being a good Chriſtian, and deuout womā did help greatly to the cōuerſion of his Father from infidelity, euen as *Monica* the mother of *S. Auguſt.* did help much to the conuerſion of his Father *Patritius* frō Gentility, as himſelfe teſtifyeth: but that *Nazianzen* his mother did help his Father in the miniſtery of his Biſhops office and function, which heere is affirmed by *M. Iewell*, (ſaith *M. Harding*) he neuer ſaid or thought: and ſo by conference I alſo found it to be playne and euident and did admire *M. Iewels* cunning and fraudulent dealing therin.

Detect. f. 63

Aug. in Confeſſ.

14. The laſt example that I meane to treat in this place, is about the ſitting and ſubſcribing of ſecular men, Ciuill magiſtrats, as Iudges in Councels and Synodes, about Religiō, which M. *Iewell* to proue in his apology, hath theſe wordes. *In the Councell of Calcedon (ſaith he) the Ciuill magiſtrate condēned for hereticks by the ſentēce of his owne mouth the Biſhops, Dioſcorus, Iuuenall, and Thalaſſius, and gaue iudgement to put them downe from that promotion in the Church.* Out of which words *D. Hard.* in his confutatiō of the *Apology* obiecteth two or three manifeſt vntruthes, and proueth them to be ſuch out of the Councell it ſelfe, firſt that none of theſe three named hereticall Biſhops were condemned indeed in the Councell of *Calcedon* by the ciuil Magiſtrate, but by the Councell it ſelfe & by ſentence pronoūced by the Legat of Pope *Leo* the firſt, who ſate there as Preſident. Secondly that not only theſe three, but other three alſo are named as worthy condēnation by that Magiſtrate, which *M. Iewell* meaneth, that is to ſay, certaine Senators or Noble men that ſate there, with authority of the Emperor *Marcianus*, not as Iudges but as Aſſiſtents for honour and help of the ſaid Councell, as is expreſſely there ſaid. Thirdly, that only *Dioſcorus* and none of the other fiue had ſentence of condemnation pronoūced againſt him. All which he proueth out of the acts of the Councell it ſelfe, which was held againſt *Eutiches* and *Dioſ-*

Apol. p. 6. c. 14. diuiſ. 2.

Confut. fol. 350.

Concil. Calced. act. 3.

corus

corus his fauourer, vpon the 3 care of Christ 455. there being present therat 630. *Fathers*, that gaue voices for their condemnation.

15. Let vs then see now how *M. Iewell* defendeth him selfe against this Charge. He alleageth first for his iustification, the testimony of the Councell it selfe in the first action, where these words are spoken by the foresaid Noble lay men: *Videtur nobis iustum esse &c.* It seemeth iust to vs, that the reuerend Bishop of *Alexandria Dioscorus*, and the Reuerend Bish. of *Hierusalem Iuuenall*, & the Reuerend Bishop of *Cesaræa* in *Cappadocia Thalassius*, be subiect vnto the same punishement, & that they be depriued by the holy Councell from their Episcopall dignity according to the Canons. Which very last words saith *D. Hard.* do ouerthrow all the defence which M. *Iewell* pretendeth to make for auoyding the vntruth obiected. For that these Noble men, Captaines & Senatours whose names are set downe in the first action of the Councell (and are very many) being sent thither by the Emperour to defend and assist the said Councell: and hauing heard all the disorders passed a litle before in fauour of *Eutiches* in a certayne vnlawfull Synod gathered togeather at *Ephesus*, gaue their opinion to the Councell, *Videtur nobis iustum &c.* It seemeth iust vnto vs, say they, that for so much as *Flauianus* of holy memorie, and the reuerend *B. Eusebius* are found vniustly to haue bene deposed (by *Discorus* and his fellowes in the Synod aforsaid) that the said *Dioscorus B.* of *Alexandria*, *Iuuenall B. of Hierusalem*, *Thalassius B.* of *Cesaræa*, *Eusebius B.* of *Ancyra*, *Eustachius B.* of *Berythus*, and *Basilius B.* of *Seleucia*, should suffer the same punishment (*of deposition*) and be remoued from their Episcopall dignity by the holy Councell according to the Canons.

M. Iewell defence pag. 683.

Conc. Calced. pa. 226

16. Here then we see not three, but six Bishops (saith *D. Harding*) esteemed worthy of Deposition by the Noble men: but yet for that fiue of them did afterward repent, they were pardoned, & receiued into vnion againe by the said Councell, as is set downe at large in the 4. Action, where congratulation being made for their returne,

Action. 4.

it is sayd: *Ipsi quinque Episcopi fidei subscripserunt, sicut Leo sic sapiunt.* The fiue Bishops themselues (besides *Dioscorus*) haue subscribed, and as Leo (the Pope of *Rome*) thinketh and holdeth, so they thinke and hold: which was admitted for a sufficient argument of their Catholike mynd and opinion, that they subscribed to the faith of Pope Leo, though absent. But as for *Dioscorus*, who perseuered in the heresy of *Eutiches*, he was condemned by the Councell and sentence pronounced against him by the two Bishops, *Paschasinus*, and *Lucentius*, & by *Bonifacius* a Priest, Legates for Pope *Leo* in that Councell, and the sentence was giuen in these wordes, as is extant in the third Action. *Paschasinus* hauing asked the consent of the Fathers present in the Councell, to the condēnation of *Dioscor*⁹, after his fault rehearsed, with his two fellows *Lucen.* & *Bonifacius*, said: The most holy & blessed Archb. of the great & elder Rome *Leo*, by vs, & by this present holy Synod, with the thrice most blessed and worthy of all prayse Peter the Apostle, who is the rocke and highest top of the Catholike Church, & who is the foundation of the right faith, hath depriued *Dioscorus* aswell of the dignity of his Bishopricke, as also of his Priestly ministery.

Conc. Calced. act. 3.

The sentence giuē against Dioscorus by Pope Leo his Legates.

17. This was the sentence pronounced, not by laymen, as wee see, but by Priests, as Legates of the B. of *Rome*, though this Councell were held in *Greece*. And one only is condemned, not three (as *M. Iewell* said) and this *according to the rule of the Canons, and by consent of the Councells*, which the words of the Noblemen themselues before mentioned do sufficiently proue (saith *M. Harding*) for that the proper vsuall words of giuing sentence in such Ecclesiasticall causes are, *I pronounce, I condemne, I absolue &c.* and not, *Videtur nobis iustum esse &c.* It seemed to vs iust &c. that such a thing be done, as their speach was. And moreouer he sheweth that albeit ordinarily in Coūcels, when such great Princes Magistrats, or Embassadors of the Laity are present, their subscriptions also are required for allowing of the said Councell, and better execution therof: yet do they in different manner subscribe from the Bishops, to wit, after them

D. Hard. Confut. pag. 316. Detect. p. 72.

them, and not among them, and in another manner of subscription, to wit, *Consentiens subscripsi*, I haue subscribed, as giuing consent. But the B. subscriptiō is *Definiens subscripsi*, I haue defined, & subscribed. So as by all this, after examination by me made, I found not, that *M. Iewell* had any way cleared the former charge laid against him of vntrue alleaging this example of the Councell of *Calcedon*.

18. Wherefore being now weary I thought good to passe no further in this matter, assuring the Reader, that the other vntruths obiected are no better cleared or satisfied in my Iudgmēt thē these which I haue recited. And hereupō I thought with my selfe, what an endles labour it would be, if a man would or could wade through and examine all these thousand and od hundreths which are obiected out of all his writings: which truly now the more that I did read with attention making reflection and some pōderation vpon euery thing as in former tymes I did not, I grew to be so weary therof, and soe full of admiration of my former simplicity and credulity in beleeuing, & admitting the same, as I could not tell what to thinke or say. For it seemed to me now, that his manner of writing was nothing els, but a pleasing veine of sweet wordes, phrases and sentences couched togeather very cunningly, or rather craftily infarced euery where with scosses, irronies, interrogations, reiections, amplifications, exaggerations against his aduersaries, affirming & denying boldly without scruple whatsoeuer seemed fit to his purpose, and alledging examples, testimonies, and authorities with so many corruptions, additions, diminutions, and other sleight conueyances, to draw them to his designments, as I could now beleeue nothing with confidence, but fell into suspition of euery thing, vntill I had examined the same. And commonly the examine discouered more shifts, then I could suspect. Wherupon I remenber I had this cogitation in what case many of my condition in England are, that do found all their doctrine, sermons, & writings commonly vpon the sermons and writings of *M. Iewell*, as their chiefe Father, Prelate, Patriarke, and Doctor, in that

My contēplation vpon M. Iewels writings.

behalfe. So as if any man haue his two great bookes of *Reply* and *Defence*, they perſwade themſelues to haue a competent library for matters of Controuerſy, and ſo did I alſo, eſpecially if they haue in like manner the Acts and Monuments of *M. Fox* for matter of Eccleſiaſticall hiſtory. And if any do further add vnto theſe M. *Caluins* Inſtitutions, he thinketh his furniture very complete for proteſtant Doctours. Wherfore hauing examined the truth of two of theſe, to wit *M. Calu.* & *M. Iewell*, I paſſed to the third which was M. *Fox*, whom I found to haue ſo far ſurpaſſed in all māner of vntrue dealing as that in my opinion he cōmeth litle ſhort of another Proteſtāt Hiſtoriographer in *Germany* called *Iohn Sleidan*, who being diuerſly confuted by ſundry learned men of that Nation, was accuſed to haue cōmitted an eleuen thouſand lyes in his Story: ſo that the Emperor himſelf *Charles* the fifth commanding his booke once to be read in his owne hearing, ofte interrupted the Reader ſaying, *there the knaue lieth*, and, *there the knaue lieth*. Wherfore preſuming that M. *Fox* his fidelity is found out by moſt iudicious Proteſtants themſelues, hauing ſometimes hard a wiſe Gentleman of the ſame Religion affirme, he meruailed that the Counſell would permit ſuch a lying booke to be ſould; and eſpecially for that the whole forreſt of his falſhoods is ſo plainly diſcouered and largely cōfuted in that excellent Treatiſe of *The three Conuerſions of England*, written by N. D. I ſhall requeſt the Reader to repaire to the ſaid Treatiſe for his full ſatisfaction herin. And ſo frō M. *Fox* I proceeded to ſome others of the more learned ſort that enſued after him: wherof I ſhall giue relation ſomwhat more particularly in the enſuing Chapters.

Defenſ. of the Cenſ. pag. 70.

HOW

HOVV AFTER THIS I PROCEEDED TO EXAMINE THE IMPVTATIONS

of other vntruthes layd agaynſt ſundry Proteſtant VVriters, to the number of ſome nyne or ten. And what I found, in the peruſall therof, eſpecially in imputations laid againſt *M. Willet*.

CHAP. X.

ALBEIT the experience I had made in the former Chapters of vntruths vttered by Proteſtāt writers, which I could not excuſe from wilfull fraud, & witting falſity, had ſo greatly now cloyed my mind, as I had no great deſire to paſſe on in examining of others: yet for that I had purpoſed and promiſed the ſame, I reſolued to continue ſomwhat further in the courſe now begun. And firſt for more facility and breuities ſake, I thought beſt to examine ſuch vntruthes, as I found obiected againſt our writers by thoſe of the Roman Religion, to ſee whether they were true or no, as they were obiected. And of this ſort I would wiſh the reader to peruſe the Treatiſe of *Equi-*

uocation lately publiſhed by *P. R.* wherin he ſhall find foure or fiue Proteſtant writers (all Miniſters) charged one after the other for euident falſe dealing: as namely *M. Iohn Fox, M. D. Calfehill*, M. *Meredith Hanmer*, M. *VVilliam Charke*, and *M. VVilliam Perkins*: whoſe ſeuerall vntruthes are there ſet downe: as alſo thoſe of three other laymen and Knights accuſed of the like vntrue dealing, to wit, *Syr Francis Haſtings*, *Syr Philip Mornay*, and *Syr Edward Cooke*, now Chiefe Iuſtice of the Common Pleas.

Mitig. cap. 12. §. 4.

2. All which accuſations when I had examined in the Authours themſelues, conferring place with place, and matter with matter, I muſt confeſſe, that I foũd the things as they were obiected, and hardly could I imagine which way they might be anſwered. To which effect alſo I thought with my ſelfe, that if it had byn eaſy to anſwere them, *M. Mort.* himſelfe againſt whom they were alleadged would not haue prętermitted to haue ſaid ſõwhat to ſome of them in his laſt **Reply*. But yet I ſee he did not, and this increaſed much more my ſuſpition and iealoſie in that behalfe: eſpecially for ſo much as in a late † *Reioynder* made by the ſaid P. R. to the foreſaid *Reply*, I ſee *M. Morton* recharged, (and indeed much ouercharged if I be not deceiued) with an addition of almoſt 100. new vntruthes, to an exceſſiue number obiected vnto him before in the *Mitigation*: all which I do not ſee in my poore iudgment how he can cleare.

**In his Preamb. againſt P. R.*

† *Intitu. A quiet & ſober Reck. with M. Morton.*

3. But I had ſeene alſo before this and peruſed many things in this kind obiected againſt *M. Matthew Sutcliffe* by ſundry of the Roman Religion, that had written againſt him vnder diuers names, as *VV. R.* which he interpreteth to be *F. Richard VValpole*, that wrote a Confutation of his Chalenge. *E. O.* alſo, or M. *Philip VVoodward*, whome euery where he calleth *Owleglaſſe*, gathered ſundry vntruthes out of the ſame Chalenge of his: *M. D. Kelliſon* in like manner hath written, as I vnderſtand againſt the ſame man; but more then any *N. D.* in ſundry bookes, whome he interpreteth to be *F. Perſons*: all which do charge deeply *M. Sutcliffe* for vntrue dealing: and I muſt needes

ſay,

say, that after some time bestowed in perusall of that which both sides do alleadge, I remained exceeding ill satisfied of M. *Sutcliffes* truth in his writing; wherof I shall haue occasion to speake more largely in the third part of this my Search, where I meane to bestow diuers and seuerall Chapters about that argument; for that I must needes confesse, that no one Authors writing did more settle me in the opinion that Protestants dealt not sincerly in defending their cause, then those of *M. Sutcliffe*: and the multitude of examples, that after I am to alleage out of him, must excuse my breuity and silence in this place. For afterward I feare the Reader will rather be cloyed with my prolixity in that affaire.

M. Sutcl, bad dealing much moued me.

4. VVherefore from this I passed to another examination, that had bin made some few yeares agone between one *M. VVillet* a Protestant Minister, and his aduersary of the Roman Religion, whose name he setteth not downe: which aduersary of his had charged him both with slaūders, contradictions, falsifications, and corruptions in two books published by the said *VVillet*, intituled *Synopsis Papismi*, and *Tetrastylon Papisticum*: which very titles, though they seemed to me to sauour of some extrauagant humour (he writing in English) yet I thought with my selfe, I would behold a little this combat, and consider how he defendeth himselfe, which I found to be indeed, as I had donne in others before, only impertinent shifts, and no substantiall satisfaction: wherof I meane to giue some few examples only of many, that might be alleaged.

M. A. Willet, & falsities obiected against him.

5. *Pag.* 29. his aduersary doth obiect against him these words of his, taken out of his *Synopsis* pag 609. *The Masse promiseth sufficient redemption to the wicked that haue spent their life in drunkennes, adultery &c. if they come to the Church and heare Masse, and take holy bread, and holy water &c. though they neuer pray, nor repent, nor heare the VVord preached.* VVhich words being confessed by *M. VVillet* to be his, his aduersary doth inferre vpon him wilfull lying, or intollerable ignorance in setting downe this charge: for that in no writer of theirs in the world, shall he find this proposition, or the parts ther-

The first false charg about the Masse.

of

of ſet downe, to wit, *that drunkenneſſe, adultery, and other ſuch mortall ſinnes may by forgiuen by hearing of Maſſe, taking holy bread, or holy water*, and much leſſe, *without repentance*, wherin only ſtanderh the meanes to remit ſuch ſinnes, according to their doctrine. The which when I had conſidered and looked vpon diuers bookes of theirs, that do clearly teſtifie the ſame, I did wonder how he would defend himſelfe in this charge: for he ſetteth downe a defence after euery one of the ſaid Charges made againſt him. Heere then I expected what he would ſay for proofe or defence of this his aſſertion: but I found right nothing at all to the purpoſe it ſelfe. For that after a ieſt or ſcoffe (for this is his manner of anſwering) ſet downe out of *Plato*, who bidding *Xenocrates*, a ſowre and auſtere fellow, to ſacrifice to the *Graces*, he taketh occaſion for more then a dozen pages togeather to proue that the Roman Doctrine doth not fauour vertue of good manners, more then the Proteſtant, nor yet ſo much: alleadging for his proofe, that, *to hold the commandements to be impoſſible*, and, *that the firſt motions of concupiſcence be ſinne without conſent*, and, *that a man is ſure of his predeſtination by fayth*, and the like doctrines, which Proteſtants do hold, are cauſes of much vertue among them, as the contrary doctrine held by Papiſts are cauſes of wicked life on their part.

6. But all this I ſaw to be wholy frō the purpoſe, & now ſee to be moſt falſe; neither did I find in his whole diſcours any one thing tēding to proove the chiefe & only point in cōtrouerſie, whether the Roman doctrine doth teach, that by *hearing a Maſſe, taking holy bread, or holy water*, without prayer or repentance, *drunkenneſſe*, *adultery*, and other like ſinnes might de redeemed. So as heere M. *VVillet* ſetting downe with his owne penne the charge made againſt himſelf, and profeſſing to make a cleare defence therof, and yet to make no word of mention therein of the chief and principall point, ſeemed to me a ſtrange kind of defence: but yet beſides this I did note, that in proſecuting his accuſations againſt the ſaid Roman religion for looſe

and

and wicked life both in Popes and Prelates & other men, which he ascribed to the corruption of their doctrine, he touched diuers particulers very ridiculous, as this for one.

7. *Your doctrine* (saith he) *in prohibiting and restrayning marriage to your Cleargy, how it helpeth to holines of life, Bernard well sheweth saying: Tolle de Ecclesia honorabile coniugium & thorum immaculatum, nonne reples eam concubinarijs, incestuosis &c?* Take out of the Church honorable marriage, and the bed vndefiled, shall you not fill the same with fornicatours, incestuous persons, and the like? Where truly I could not but laugh, for that *S. Bernard* speaking in defence of marriage against certaine hereticks of his tyme in *France* that impugned the same, saith, that if mariage should be wholy taken away from the Church of God, there would follow these inconueniences, not for that he meant, that euery man of the Church or in the Church should be maried, for that then himselfe should haue byn but in a bad case that neuer was married, nor for that these filthie vices, which are heere mentioned did follow vpon all them that liued vnmarried, for that then he had byn bound in conscience to haue made all his Monkes to haue married, and himselfe also: which M. *VVillet* could not but see, or else his vnderstanding must be presumed to be very grosse. And if he did see it, and yet would set it downe in print, to deceiue the Reader, it must needes be wilfull and malicious fraud.

The second false charg about marriage of Priests. *Bernard. serm. 66. in Cant.*

S. Bern. ridiculously alleadged.

8. Another like charge to this followeth presently in the next Page in these wordes: *They hold* (saith *M. VVillet*) *that the Sacraments do giue grace* ex opere operato, *by the worke wrought, & that the faith of the receauer giueth no efficacy to the Sacrament*. For which he citeth *Bellarmin. lib. 2. de Sacram. cap. 1.* But when I went to *Bellarmine* to behold the matter, I could not but be hartily angry with M. *VVillet* for such peruerse dealing with him. For *Bellarmine* doth declare most clearely what is meant by this, that Sacraments do worke their effects or grace *ex opere operato*, that is to say, by the force of the externall action, appointed and instituted by Christ, not depending of the worthinesse or

The third charge about *Opus operatum*

merit, either of the giuer, or receauer. As for example in baptiſme, though he that adminiſtreth the Sacrament ſhould be a wicked man, yet that doth not fruſtrate the effect of the ſaid Sacrament: and on the other ſide, though ſomtimes the receauer ſhould want the diſpoſitions of faith, repentance, and the like, as in infants: yet doth not that let the remiſſion of their ſinns, though all thoſe that be of yeares and diſcretion muſt haue the ſaid diſpoſitions of faith and repentance, without which they cannot obtaine the ſaid grace of remiſſion of ſinnes. In ſomuch as *Bellarmine* his expreſſe words are: *Falsò & mera calumnia & mendacium eſt &c.* It is a falſe and meere calumniation, & a very lie *(that we do exclude the neceſſity of faith and pennance to obtaine the effect and efficacy of the Sacraments)* for that the « Councell of *Trent* it ſelfe in the 6. Chapter of the 6. Seſſion, « doth expreſly teach, that the beginning of our iuſtification is from faith and pennance, and all our Deuines do « hold the ſame, as we haue ſhewed before in refuting the « lies of our Aduerſaries. So he. So as I found *Bellarmine* not « only not to haue the ſentence or ſenſe heere ſet downe by *M. VVillet*, but the very quite contrary, that no man which is of yeares of diſcretion can obtaine the effect or efficacy of the Sacraments, which is grace and remiſſion of ſinne, without faith and repentance. And ſo much for this firſt charge made vpon M. *VVillet* by his aduerſary, wherin we ſee three to be conteyned, and each of them to be decided and ſatisfied by him a like, that is, nothing at all. Wherof I could alleage many and ſundry examples, but it would be ouerlong. I ſhall therefore paſſe to the falſifications obiected againſt him, and ſee what iuſtification he maketh therof.

Bellarmin much abuſed.

The 4. charge about Antichriſts chaire

9. The firſt is, page 142. of his Defence, where he is charged to haue vſed theſe words in his Synopſis pag. 219. *Bernard ſaith, that the beaſt of the Apocalyps, to which a mouth was giuen ſpeaking blaſphemies, doth ſit in Peters chaire.* So M. *VVillet.* But his aduerſary accuſing him here of a notable deceipt, ſheweth that S. *Bernard* ſpeaketh not at all of the true Pope but of an Antipope called *Petrus Leonis*, that by violence had

Bern. ep. 226.

had made himſelfe an Antichriſt, I was very deſyrous to ſee, how M. *VVillet* would anſwere it: and ſo much the more, for that I had ſeene in the foreſaid booke of *Mitigation* the ſame notorious fraud obiected to M. *Perkins*, ſeeking to deceaue his Reader with the wordes of *S. Bernard*, as though he had ſayd, that the true Pope ſitting in *S. Peters* Chayre was Antichriſt, or the beaſt in the *Apocalyps*: but I found that both of them vſed the ſame fraud to abuſe their reader. Nor doth M. *VVillet* alleadge any thing in his owne iuſtification, that may probably iuſtify him, though he write a whole Paragraph to that purpoſe, but intangleth himſelfe more in his pretended iuſtification, then he did before in the obiected falſification. *The queſtion is* (ſaith he) *whether Peters Chaire ſhould be the ſeat of Antichriſt or noe? which whether theſe words* (now cited out of *S. Bernard*) *do ſhew or not, any poore Grammarian, that can but tranſlate a ſentence of Latin, can eaſily iudge*. So he.

Mitig. pag. 526.

Ibidem.

10. And is not this a goodly iuſtification? But heare another as wiſe as this. He alledgeth *S. Bernard* for ſaying in his Sermon vpon the Canticles, of certaine looſe Prelates, *Miniſtri ſunt Chriſti, & ſeruiunt Antichriſto*: They are Miniſters of Chriſt (*by profeſſion*) but do ſerue Antichriſt, or Chriſts enemie (*by their naughty liues and behauiour*.) Out of which ſentence M. *VVillet* doth reaſon ſadly thus: That for ſo much as theſe Prelates were ſubiect to the Pope, and ſerued Antichriſt, therfore *S. Bernard* did hold the Pope for Antichriſt. Haue you heard ſuch reaſoning? Surely I was aſhamed therof; for it is the ſame, as if a man ſhould ſay: a Chaplaine of my L. of *Canterbury* profeſſing himſelf to be a Miniſter of Chriſt, yet by wicked life ſerueth Antichriſt; ergo my L. of *Canterbury* is Antichriſt, for that this man is ſubiect to him alſo.

The fifth charge about ſeruing of Antichriſt

Bern. ſerm. 33. in cant. prope fin.

11. A third argument he maketh likewiſe for his iuſtification ſaying, that *Bernard* in a certaine Epiſtle of his, doth report of one *Norbertus* a good man, that he was of opinion, that Antichriſt ſhould be reuealed in that very age wherin he and *Bernard* did liue. And albeit S.

Bern. ep. 56 ad Gaufridum.

Bernard ſayth: *Non me illud pro certo credere debere putaui*: I did not thinke that I ought to beliue it for certaine: yet *M. VVillet* maketh this inference vpon it, and vpon the other two ſentences of S. *Bernard*: *VVe haue then* (ſaith he) *by Bernards wordes both the time of Antichriſtes comming, the perſons among the Clergy, and the place deſcribed, the Chaire of Peter. I report me now to any indifferent Iudge, whether* Bernard *either in word or ſenſe be miſreported*. So he. Who thinketh, as you ſee, to haue prooued by S. *Bernard*, that the Pope is Antichriſt, and that his comming was in his owne dayes; and that the Chaire of *Peter* was the Chaire of Antichriſt, and the whore of *Babylon*. And will any man thinke this to be probable? Surely I ſee the proofes ſo weake and childiſh, as it cannot ſerue but for laughter to haue repeated them.

A ridiculous inference.

12. Furthermore, *pag.* 147. *M. VVillet* is accuſed to haue written in diſgrace of the Vow of voluntary pouerty in his *Synopſis pag.* 297. *That it was the hereſie of the Pelagians and Manichies, to perſwade men to caſt away their riches.* VVhich his aduerſary turneth vpon him, for a witting lye, telling him that the ſaid *Pelagians* and *Manichies*, were not condemned of hereſy for perſwading men to giue away their riches, but for that they maynteyned, that all rich men were bound to forſake all their riches, and that otherwiſe they could not go to heauen. And this his aſſertion, that the hereſy of the ſaid heretiks conſiſted in this later point, and not in the former, he proueth out of *S. Auguſtine* at large both *Epiſt.* 106. *& lib.* 5. *contra Fauſtum cap.* 10. and M. *VVillet* confeſſeth the ſame to be true, but in his iuſtification goeth about to defend himſelfe in theſe wordes: *Doth not he, I pray you, that ſayth, None but they which caſt away their riches ſhall enter into heauen, conſequently perſwade men to caſt them away? If a man ſhould heare one of the Seminary Prieſts auouch, that none can be ſaued vnleſſe he be a member of the Roman Church, doth he not in effect perſwade him to be reconciled vnto it? This then was their hereſie, becauſe it was an effect and conſequent of their hereſie.* So he.

The ſixth charge about voluntary pouerty.

Ibidem.

13. Which defence truly when I had conſidered, I could

could not but take pitty on M. *VVillet*, that was driuen to such poore shifts for some shadow of defence: for this is somewhat lesse then a shadow. For neither doth this effect here named, or consequent follow, as M. *VVillet* would haue it, that, because the *Manichies* & *Pelagians* did teach that no man could be saued with his riches, therfore they did perswade them to cast them away: for a man might haue said, that he would giue them in almes, and so they were not cast away, but laid vp in heauen as they pretend to do, that make vow of voluntary pouerty. So as this misalleaging and misunderstanding of the *Pelagians* & *Manichean* heresy in this behalfe, therby to disgrace the vow of voluntary pouerty, seemeth not defensible from a voluntary fraud,

The confutation of M. Willets shift.

14. In the 154. *pag.* of his *Defence* two corruptions of a Councell of *Cullen* are obiected to M. *VVillet*: the first, where he translateth this sentence of the Councell *ad audiendum Sacrum & communicandum*, that the people is to be called togeather to heare and receaue Sacraments, wheras his aduersary saith, he should haue translated it, *to heare Masse and communicate*: for that the word *Sacrum* signifieth not *Sacraments*, neither is there any Sacrament receaued by hearing, that I know: neither could M. *VVillet* be so ignorant or grosse in vnderstanding, as not to know, that among Catholikes and Catholike writers *Sacrum* doth signifie *Sacrifice* or *Masse*. But it made me laugh to see, how M. *VVillet* endeauoureth to defend himselfe: For these are the words of his iustification. *Heere is no one word* (*saith he*) *of the Masse, but only Sacrum, which is the neuter gender; but Missa in the Latin is the feminine gender, and cannot be the substantiue to it: Now iudge good Reader* (*saith he*) *which of vs doth translate more truly, either he in construing* Sacrum, *Masse, or we in Englishing it Sacrament?* So he: And me thought it was substantially answered, and like a good Grammarian; and hereof let the Reader iudge.

Conc. Collon. par. 9. c. 6. an. 1536.

The 7. charge about the word Sacrum in Catholike writers.

15. The other falsification also obiected out of the same Councell is, where M. *VVillet pag.* 623. of his *Synopsis*, talking of the word, Pennance, saith, *that this Councell*

The eight charge about contrition.

of Cullen doth therby vnderſtand rather the change of the mynd, and inward contrition and ſorrow, then any outward ſatisfactorie worke. But his aduerſary comming ſharply vpon him, & ſhewing at large out of the Councell it ſelf, that the ſaid Councell numbreth three parts of Pennance, *Contrition*, *Confeſſion*, and *Satisfaction*, M. *VVillet* confeſſing the ſame, ſeemed to me to be in an inextricable labyrinth: the ſumme of his defence ſtanding only in theſe words: *In this place (ſaith he) no mention is made of ſatisfaction, and yet is this inward ſorrow and contrition called Pennance*. Wherto his aduerſary will reply, that ſo is Satisfaction alſo called *Pennance* and *Confeſſion*, as ſeuerall parts of the ſame. And albeit the Councell in that place, and theſe very lines did ſpeake only of the firſt part which is Contrition: yet preſently after they adioyne the other two parts, as appeareth in the Councell. And what iuſtification then is this from falſifiyng the meaning of the Councell, that by Pennance they did vnderſtand only inward ſorrow?

Concil. Colon. par. 7. c. 303. & ſequ.

16. There followeth another falſification obiected out of *S. Auguſtine*, whome M. *VVillet pag.* 957. of his *Synopſis* affirmeth to haue taught: *That no ſuch ſtrict neceſsity of faſting was vſed in his time, as now among the Papiſts*: Which his aduerſary ſaith, was a witting vntruth. For that amõg other points he could not but know, that *S. Auguſtine*, among the hereſies of *Aërius* accompted one to be this, *That he held the preſcript faſts of the Church not to be obſerued, and that it was a ſinne not to keepe the faſts of the Lent*. And heere now I looked attentiuely, what M. *VVillet* would ſay for his defence in this. But I found it to be very ſimple in my opinion. For firſt concerning *Aërius* he ſaith, that he was not accompted an hereticke by *S. Auguſtine*, for that he held againſt the ſet faſt of the Church, but for that he was an *Arian* heriticke. But *S. Auguſtine* ſaith both: and ſo doth *Epiphanius*, out of whome *S. Auguſtine* tooke it; namely that falling into the *Arian* hereſy, he added moreouer certaine doctrines of his owne: as *that men ſhould not pray nor ſacrifice for the dead*, nor yet *obſerue the preſcript faſts of the Church*: but rather that each man ſhould faſt when he would, leaſt

9. *Aug. ſermon. 64. de tem. & hæreſ. 53.* The charg about faſting.

Aug. ibid.

Epiph. l. 3. hæreſ. 75.

leaſt he should ſeeme to be vnder the Law. Both which doctrines the ſaid two Fathers do condemne, as hereticall and reiected by the Church in their dayes. So as in this *M. VVillet* ſeemed to me to be wholy ouerborne, and not to be able to defend himſelfe at all.

17. But for the *Lent-faſt*, which *S. Auguſtine* ſaith was a ſinne to breake, M. *VVillet* anſwereth thus: *VVe alſo graunt that he which of a greedie appetite and gluttonous mind shall breake the ſet faſts of the Church (or Lent) inſtituted for that exerciſe of prayer, and learning the word, doth ſinne*. Thus ſaith *M. VVillet*, and thinketh he hath ſatisfied the matter very well. He adioyneth alſo certaine differences, betweene the faſts of S. *Auguſtines* time and ours now. Firſt becauſe the Lords dayes, to wit *Sundaies*, ſaith he, where exempted from faſting in old time. Secondly, for that men for infirmity, when they could not faſt, were diſpenſed withall. Thirdly, for that *S. Auguſtine* ſaith, that where a man could not faſt, almes might ſuffice without faſting &c. *All which things* (ſaith he) *are not now in the Papiſts faſts*. To whome, notwithſtanding this his aſſertion ſeemeth moſt ridiculous, for that the ſame poynts are now alſo in vſe in their Church, as euery man knoweth.

Pag. 159.

The faſt of the Lēt in S. Auguſt. time.

Ridiculous differēces deuiſed.

18. *Pag.* 163. there is obiected to *M. VVillet* another falſification of *S. Auguſtine*; for that *pag.* 97. of his *Tetraſtylon* he alleadgeth certaine wordes of *S. Auguſtine* that may ſeeme to ſound ſomewhat againſt prayer for the dead: for that he writeth, *That the pompe of funerall rites and ſolemnyties of buryall, are comforts of the liuing, no helps of the dead*. But in the very next enſuing wordes *S. Auguſtine* hauing ſayd, *Impleant hæc homines ergo ſuos*: let men performe theſe things to their friendes, as comfortes &c. he addeth preſently: *But let them performe much more abundantly, inſtantly, and earneſtly thoſe things that do help the ſpirits of the dead indeed, which are oblations, prayers, and almes-deedes for them*. VVhich wordes *M. VVillet* did cut quite off: as alſo in like manner with the ſaid fraud, the wordes that went before: *Non omnino*

The 10. charge about praier for the dead.

Auguſt. ſerm. de verb. Apoſt. 32.

nino ambigendum eſt iſta prodeſſe defunctis. VVe muſt not doubt at all, but that theſe things doe profit the dead: which being ſo, M. *VVillet* is charged with witting and wilfull fraud in this behalfe. VVhereunto he anſwereth now in this his iuſtification: firſt that he granteth that *Auguſtine* ſeemeth ſometimes to be infected with the errour of praying for the dead: yet ſomtimes, but when or where you know not, his ſpeach ſoundeth to the contrary. Secondly, that the opinion of *Aërius* condemned by *S. Auguſtine* and *S. Epiphanius*, as hath beene ſaid, againſt prayer for the dead, was no hereſie, but an opinion: Thirdly, that in the pure tyme of the primitiue Church, *Prayer for the dead* was not generally beleiued: for that *Bellarmine* doth cite no ancienter Canon of any Councell for the ſame, then the third of *Carthage*, which was about foure hundred and twenty yeares after Chriſt; *but ſo long we hold not* (ſaith he) *the pure tyme of the Primitiue Church to haue continued, which extended not much beyond the age of the Apoſtles.*

M. Willets triple euaſion.

19. VVhich anſwere much miſliked me, for that it is fiue hundred yeares ſhort of the preſcription of M. *Iewell* in his Challenge, which admitted the firſt ſix hundred yeares for pure times: and M. *Fox* doth euery where hold the ſame in his Acts and Monuments, affirming the Chriſtian Brittans vntill the comming of *S. Auguſtine* the Monke (which was ſix hundred yeares after Chriſt) to haue had the pure Ghoſpell, and true Catholike Church amongſt them. VVherefore this audacious ſhift of M. *VVillet* to condemne S. *Auguſtine* of infection with the errour, as he calleth it, *of praying for the dead*, and all the Chriſtian Church of his tyme, and calling into queſtion all the former ages alſo, euen vnto the Apoſtles tyme, ſeemed very abſurd and intollerable pride.

The confutation.

20. I am forced for breuities ſake to pretermit many ſuch examples as theſe be, ſet downe by M. *VVillet* himſelfe, who deuiding his booke of Anſwere and ſatisfaction into foure ſeuerall parts, ſetteth downe in the firſt

part

part therof thirteene vntruthes obiected by his aduersary, as notoriously wilfull, and then in the second as many obiected contradictions, and in the third the like number of falsifications of authors, and in the fourth and last, thirteene corruptions of Scripture. So as all goeth by thirteens, which maketh vp fiftie two imputations of lies against himselfe, equall to the number of weekes in the yeare, as you see: and they are put of by *M. VVillet* so faintly, as now in part you haue beheld: yet one or two will I touch more.

The parts of M. Willets defence.

21. He imputeth in his booke of *Tetrastylon, page* 113. to the Translators of the Rhemish Testament this absurditie, *that they hold, that the Gentils did beleeue in Christ by their owne free-will.* But cyteth not the place where we shall read it: which I find to be a tricke ordinary, when fraud is sought to be couered; but at length we find the wordes to be conteined in a certaine marginall annotation in the Rhemish Testament vpon the words of S. *Paul* and *S. Barnabas* to the Iewes in the Actes of the Apostles: *To you it behoueth vs first to speake the word of God, but because you repell it &c.* where in the margent the annotation saith thus: *The Iewes of their owne free will repelling the truth, are vnworthie of Christ, and worthily forsaken: and the Gentils though they beleeued especially by Gods grace and preordination, yet they beleeued also by their owne fre-will, which standeth well with Gods prouidēce.* Out of all which sentence M. *VVillet* is conuinced to haue chosen out only the foresayd peece, concealing the rest, to make the *Rhemists* odious, as though they said, *the Gentils beleeued by their owne fre-will without grace.* And how can this be excused, say they, from malicious and vntrue dealing? *M. VVillets* iustification in this place seemeth to be very miserable and ridiculous, forsomuch as in effect he confesseth the fact and cannot deny it, to wit, of leauing out the one part and setting downe the other, though he seeke to glose the matter somewhat about his meaning therin, but little to the purpose of any iust defence.

The 11. charge of corruptiō.

VVillets Defence pag. 204.

Act. 13. 45.

22. There followeth another, and this shal be the

laſt, which we meane to handle in this place, but it is notable, and worthie more the laughter perhaps then any of the reſt, if not rather diſdaine, for the folly and malice therof: and the point is, that in his booke of *Tetraſtylon pag.* 142. talking of the *Donatiſts* that pretended from *Carthage* (where they firſt begun) to haue ſet forth into the world the true light of the ghoſpell, he bringeth in *Bellarmine* writing thus of *S. Auguſtine: Auguſtinus abſurdiſſimum cenſuit, quòd hæreſis Donatiſtarum*: &c. Auguſtine did thinke it a moſt abſurd thing, that the hereſy of the *Donatiſts* (300. yeares after Chriſt) ſhould out of *Carthage* be propagated into all the earth. Which words of *Bellarmine* without naming any place where we ſhould find them, M. *VVillet* tranſlateth thus: *Auguſtine did thinke moſt abſurdly, that the hereſie of the Donatiſts three hundreth yeares after Chriſt ſhould be propagated out of Carthage &c.* VVheras you ſee he maketh *Bellarmine* to accuſe S. *Auguſtine* firſt of abſurdity, and then taxeth *Bellarmine* himſelfe of lacke of skill in Latin, in that he ſetteth downe an adiectiue for an aduerbe, *abſurdiſſimum* for *abſurdiſſimè*: which truly ſeemed to me to be ſuch a charge, as I expected that M. *VVillet* would excuſe it by ſome errour of print; but I found him to ſtand vnto the defence therof, holding that thoſe wordes, *Auguſtinus abſurdiſſimum cenſuit*, were truly and properly to be tranſlated: *Auguſtine* did moſt abſurdly thinke &c. And for proofe that *Bellarmine is ſomewhat bold ſometymes*, as he ſaith, *with* S. *Auguſtine*, he produceth another place of *Bellarmine lib.* 1 *de verbo Dei cap.* 5. where he affirmed that S. *Auguſtine* vpon the 129. Pſalme, and els where doth oftentimes write that *Salomon* was reprobate of God, *Salomonem à Deo reprobatum fuiſſe*: *but* (ſaith M. Willet) *in that place cited by Bellarmine there is no ſuch thing affirmed by Auguſtin*. VVhich if it were true, yet doth not *Bellarmine* by this lay any lye vpon S. *Auguſtine*: but ſhould rather erre himſelfe in miſreporting S. *Auguſtine*.

The 13. Charge about conſtruing abſurdiſſimum.

Defenſ. p. 299.

23. But ſurely the behauiour of M. *VVillet* is ſuch in this, as I was aſhamed to haue examined the caſe; for thus

thus he writeth. *I find not so much as Salomons name to be mentioned by S. Augustine in the exposition of the psalme: but in the Enarration therof he only saith: Quid mirum, si in populo Dei cecidit Salomon? In paradiso non cecidit Adam? &c. VVhat meruaile if Salomon fell among the people of God? Did not Adam fall in paradise? VVhere S. Augustine speaketh of the fall of Salomon, not of his reprobation: for if Salomon fell no otherwise then Adam, he is no reprobate.* So M. *VVillet* to shew that *Bellarmine* misalleageth S. *Augustine*: but what if *Bellarmine* had missed in his citation of the number of the psalme, or that the thing by him affirmed were not to be found in the very place of *S. Augustine* by him cited, but in some other; were this sufficient to note *Bellarmine*, that he is bold with S. *Augustine* to ascribe absurd speaches vnto him, as here M. *VVillet* would defend? Nay more, what if S *Augustine* haue these very words by *Bellarmine* affirmed, and that in the very same place by him cited in S. *Augustins* Enarration vpon the 126. *psalme*? and that this could not be but knowne to M. *VVillet*, and were of purpose left out of him, to make a quarrall against *Bellarmine*? VVhat shall we thinke then of this man? Let the Reader then go to *S. Augustine*, and see his Enarration vpon the forsaid Psalme, and read the words by M. *VVillet* himselfe now cited, *Quid mirum si in populo Dei cecidit Salomon*? and iust eight lines before that are these words of S. Augustine: *Nam ipse Salomon mulierum amator fuit, & reprobatus à Deo*: For *Salomon* himselfe was a louer of womē, & reprobate of God. And what shall we say of M. *VVillet* now? Had it not beene better for him to haue confessed his errour, then thus absurdly to go about to defend it? But you shall heare yet another defence, which he calleth Grammaticall, the most sollemne foolery, if I be not deceaued, that euer Grammarian or other professing learning tooke vpon him: it is set downe thus in his owne wordes.

Defen. p. 200.

A perspicuous cōfutation of M. Willets wilfull falsity.

Aug. in psal. 126.

A solēne foolery in M. Willets grammaticall defence.

24. *The Grammaticall construction* (saith he) *of this sentence of Bellarmine* (Augustinus absurdissimum censuit, quod hæresis Donatistarum &c.) *may seeme rather to yield this sense* (of myne) *that Augustine thought most absurdly, then that he thought it an*

A ſollemē fooleryin M. Willets grammaticall defence.

abſurd thing: For in this later tranſlation two things muſt be vnderſtood; both the verbe eſſe (*to be*) *and* hoc, *or* id (*this*) *ſo that to make a full ſenſe the words muſt be ſupplied thus*: Auguſtinus abſurdiſſimum hoc eſſe cenſuit: *Auguſtine thought this to a moſt abſurd thing, that &c. But in the other conſtruction* (which is mine) *there is a full ſenſe in the words expreſſed without any ſupply. Now any ſimple Grammarian knoweth this, that the words expreſſed do rather make the ſenſe, yf they be perfect, then words ſupplied or vnderſtood, and if euer the Libeller* (my aduerſary) *taught Grammar boyes, he might haue remembred, that they are not in conſtruction to ſay* Supple, *or* Subaudi, *to ſupply ſuch, or ſuch a word, where the ſentence of it ſelfe maketh a full ſenſe,*

25. Thus farre diſcourſeth *M. VVillet* out of Grammar: but why had he not ſhewed that the wordes *abſurdiſſimum* and *abſurdiſſime*, doe ſignifie all one thing? VVill any Schoolemaiſter defend that for him? Or that any *Supple* or *ſubaudi* is neceſſary for interpreting *Auguſtinus abſurdiſſimum cenſuit*, *Auguſtine* did thinke it a moſt abſurd thing? Or is it not moſt abſurd and ridiculous to ſtand vpon the ſupplying of *hoc*, *id*, and *eſſe* (as *M. VVillet* doth) where no ſuch ſupplement is needfull at all, to him, that hath any knowledg or vnderſtanding in the Latin tongue. Are not the Proteſtants well holpen vp to haue ſuch defenders of their cauſe, to publiſh ſuch bookes in print, as *M. VVillet* is, who ſeemeth to be only ſome poore Grammarian Schoolmaiſter indeed; for that in the end of euery one of his defences or iuſtifications he hath for the concluſion and vpſhot thereof ſome ſētence or two gathered out of Greeke Authors with the Greeke text ſet downe in the Margent for oſtentation: which ſentēces being reduced to common places doe ſerue him for one purpoſe or other at euery turne: and with this he thinketh to haue ſupplyed and ſatisfyed for all the defectes committed in the defence it ſelfe. So as the Reader, for Diuinity muſt take Grammar ſentences of Poetrie and Humanity. And this is the ſubſtance I found in that Booke

26. And hauing dwelt longer vpon the examination of the particulers, then I had thought or purpoſed in the

the beginning, hauing meant to discusse but an instance or two, I shall passe no further in the view of these kind of vntruthes, as haue beene noted and obiected by others, but rather shall lay forth some of mine owne obseruation in reading dispersedly Protestant bookes, heere and there as they came to my hands. For that now hauing no small experience by that which before we haue examined, and learned therby to doubt of fraud & vneuen dealing in such bookes as I tooke into my handes, I found such store of matter, as would serue for volumes, if I should prosecute the whole. But some I shall touch in the ensuing Chapters.

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HOW

HOVV NEXT AFTER THIS I LIGHT VPON A BOOKE OF M. DOCTOR DOVE.

VVHERIN

He perſwadeth Engliſh Recuſantes to leaue their Recuſancie, and to ioyne with him, and the Engliſh Church in points of Proteſtant Religion: the reaſons which he vſeth, and the ſmall ſubſtance and bad manner of dealing that I found therin.

CHAP. XI.

HAVING made then this determination, and caſting my eyes vpon diuers Proteſtant Bookes, I chanced to lay my hands vpon a Treatiſe of *M. D. Doue*, publiſhed in the yeare one thouſand ſix hundred and foure, with this title: *A perſwaſiō to the English Recuſants, to reconcile themſelues to the Church of England: and written* as he

he sayth) *for the better satisfaction of those which be ignorant*, the worke being dedicated to the Kings Maiestie himselfe.

2. In this worke after he hath shewed in his first Chapter, that whereas it was wont to be reputed a punishment in old time to be interdicted, suspended, and shut out of the Church or Congregation; Papists now did shut out themselues, *in such sort* (saith he) *as we haue as much need now to whip them into the Temple, as our Sauiour had to whip them out.* After this, I say, he entreth to consider the causes of this Recusancie, confessing that the Catholikes doe alleadge for the same the repugnance of their Conscience: and then addeth further: I *confesse* (quoth he) *that whatsoeuer is done without testimony and warrant of conscience, is sinne to them which doe it, be the thing in it selfe neuer so lawfull; because the Apostle sayth: He that doubteth is condemned, if he eate, because he eateth not of faith; and whatsoeuer is not of faith, is sinne.* So M. Doue. Perswasio cap. 2. Rom. 14. VVherein he seemed to me substantially to iustify out of these wordes of S. *Paul*, the Recusancy of Catholiks, if they can proue that they haue a good ground, or motiue of their conscience. And further it followeth, that if they could not, and that their conscience were erroneous, and founded vpon false principles, yet so long as that perswasion endureth, it seemeth that they may not be inforced to do the contrary act, which is sinne vnto them, and to such as do inforce them, euen as no man without sinne could inforce the eater, whereof S. *Paul* speaketh, to eate against his conscience, without sinne to them both.

3. But secondly about the motiue, which Papists pretend to haue for inducing, or rather obliging them to auoyd the participation with Protestantes in Church-prayer and other deuine matters, M. *Doue* sayth, that it is for that they hold Protestant Religion for schisme and heresie. *VVhich opinion if it were true* (sayth he) *then should they haue great reason to refuse the sayd participation with them; for that it is vndoubtedly true and grounded vpon Scripture* (*Tit.* 3. *Rom.* 6. 2. *Ioan.* 1.) *that no heretickes or schismatickes are to be communicated withall.* So as all the controuersie

The state of the question.

uersie is reduced now by him to this point, whether Protestant religion be to the Papists schisme or heresie, or to be touched therewith, and consequently whether the sayd Papists conscience be well or no, in flying this participation of Protestants seruice; which was a point that I had desired much of long time to see well handled, and so did read greedily this Treatise of *M. Doue* for a tyme, hoping to find something of momẽt therin: but in the end all turned into smoke and mist of wordes, as to me seemed, without any solid foundation at all.

4. For albeit he taketh vpon him first to define *what is Conscience*, and then *what is heresie*; yet in both definitions I found that they did not agree with their *definitum*, or the thing defined: *I will define vnto them* (saith M. Doctor) *what Conscience is. Conscience, I say, is an application of a generall knowledge grounded vpon Gods word to particuler actions and intents.* So he, as it seemeth *ex cathedra*: But this definition I did see presẽtly that it could not agree to the conscience of a Heathen or Gentile, who knoweth not Gods word, and yet hath a conscience founded vpon the law of Nature, as *S. Paul* testifieth *Rom. 2.* saying. *That such men hauing not the law* (to wit writtẽ) *are a law vnto themselues, & do shew forth the worke of the law written in their hartes, their conscience bearing them witnes.* So as the *definitum*, or thing defined here (to wit *Conscience*) by M. Doctor appeared to me to extend it selfe further, then this his definition, which the Logitians do hold for a great absurditie.

Persuasiõ. pag. 4.

A faultie definition of Conscience.

5. And the very like I noted in his second definitiõ of *Heresie*, which he setteth downe in these definitiue wordes: *I define an heresie* (quoth he) *in this manner: It is an errour stifly and obstinatly defended, and maintayned, not by a consequẽt, but directly impugning some article of faith.* VVhich definition reacheth nothing so farre as the *definitum*, which is *Heresie*. For if wee looke ouer all the heresies that haue beene condemned by the Catholicke Church, and are recorded by ancient writers, as *Irenæus, Tertullian, Epiphanius*, S. *Augustine, Theodoret*, and others, we shall not find the least part of thẽ to haue beene directly and expressely against any article of faith

Persuasion pag. 23.

A defectuous definitiõ of heresie.

faith either expressed in the Apostles Creed, or to haue byn condemned as contrary to Gods word by any generall Councell before that their heresie began, but indirectly rather, and by some consequent. As for example, the *Pelagian* Heretickes, that held a man might doe good workes by the power of his owne free-will without grace, what article of faith did it impugne directly? As, likewise the *Aetians* that sayd, that their faith was sufficiēt without works to life euerlasting, and that Christ had reueyled more to them then to the Apostles? The *Aerians* in like manner that were condemned for denying prayer and sacrifice for the dead, and set fasts of the Church; what article of the Creed doe they directly denie? Nay he that shall read the Catalogue of heresies set downe by the Holy Fathers before * mentioned, shal find very few in effect to haue impugned directly any article of faith (especially after the first two ages) but rather by a consequent. And consequently M. Doctor semeth much ouershot in putting in this clause (*not by a consequent*) into his definition of heresie, which clause quite ouerthroweth the whole. Nor can he prooue that his owne exāple of the Arian heresie by him alleaged, did directly or in expresse words impugne any article of the Apostles Creed, but by a cōsequent only, to wit, that for so much as they denied the Equality of the Sōne with his Father, they did consequently denie his Godhead: for that in Godhead there can be no inequalitie, and then by another consequent this deniall of Christs diuinity impugned the second article of the Creed, *I beleiue in Iesus Christ his only Sonne our Lord*: and I say *by a consequent*, for that it impugneth in effect the true meaning of the article, that Christ is God, though expresly it doth not say so. Whereby is seene that two seuerall consequēts are necessary to make the *Arian* heresie to impugne this article of the Apostles Creed: wherof is inferred againe, that the *Arian* heresie is no heresie by M. Doctors definition, and much lesse the *Pelagians*, *Aetians*, *Aerians*, and an hundred else besides. * p. 2. c. 10. n. 16.

6. So as now to come to the vpshot of the controuersie, though he haue defined amisse, as you see, both

Conſcience and *Hereſie*; yet notwithſtanding he graunteth, that if the Catholickes vpon a good ground of conſcience doe perſwade themſelues, that Proteſtant Religion is hereſie, that is to ſay, an errour ſtifly and obſtinatly defended directly, as he ſaith (or indirectly, and by a conſequent, as I hold) againſt any article of the Apoſtles Creed, then they haue good reaſon in their ſtanding out, and that they are ſo bound to do.

7. But now, that they haue no ſuch ground or ſufficient motiue to belieue ſo, M. Doctor taketh vpon him to prooue by diuers reaſons and inducements, which to me ſeemed very weake, and moſt of them very falſe: though truly I muſt ſay, that I doe not thinke all this falſity to haue proceeded of witting malice or voluntarie vntruth in the man, as in many former examples of others already handled in the precedent Chapters, but rather of ouerſight and errour, as after ſhall appeare. Now then he bidding firſt Catholikes to looke to their conſcience, which may be made erroneous by eight wayes, to wit; by *Ignorance*, *Negligence*, *Obſtinacie*, *Perplexitie*, *Pride*, *Singularity*, *inordinate Affection*, and *Puſillanimitie* to feare where they needed not, he cometh to lay downe ſundry reaſons, to ſhew, that Proteſtants may not be accounted Heretickes; whereof the firſt is the teſtimonie of *Cardimall Pole*, when he was neere his death. *Cardinal Pole* (ſaith he) *on his deathbed ſaid, the Proteſtants are the ſounder men: I would be a Proteſtant were it not for the Church of Rome*, This ſaith M. Doctor: but alleageth no teſtimonie beſides himſelfe alone, nor indeed did I euer heare any ſuch thing metioned before, though his life and death be extant written by *Dudithus*, and others. Neither ſeemeth it to be a thing very credible, though in ſome ſenſe his friends perhaps would ſay, that he might ſpeake in ieſt in that manner. For that if the Church of *Rome* were not, which he held for the only true, he might be of what Church or religion ſoeuer he liſted. And I doubt not, but that all thoſe Recuſants of England, of whome M. Doctour maketh this booke, will ſay euery one of them

D. Doues proofes why Proteſtantes may not be accõpted heretickes.

Perſwaſ. pag. 10. 1.

them, that, were not the Church of Rome, they would be Proteſtants, for that it would ſtand more with their temporall commodity.

8. Another reaſon to prooue that Proteſtants cannot be accounted Heretickes is this: *That no Church can be condemned and iudged hereticall by any priuate cenſure, but it muſt be publicke. But this* (ſaith he) *cannot be prooued of the Proteſtant Church: for that albeit the Councell of* Trent *condemned them, yet many exceptions may be taken againſt that Councell* &c. Which ſeemed vnto me but a very ſleight argument in his behalf and to giue more aduantage to his aduerſary, then defence to himſelfe, and his cauſe. 2.

9. A third reaſon is alleaged and vrged much by him, that the Proteſtant doctrine is ſecretly allowed and approued by moſt learned Papiſts in their hearts, though outwardly, not to offend, they diſſemble the ſame: and eſpecially this is true in *Cardinall Bellarmine*, *VVho in moſt things* (ſaith he) *is a Proteſtant*, yea and that the Councell of *Trent* did vnderhand iuſtifie them. In that Councell (*ſaith he*) they ſet forth ſuch holeſome Canons concerning diſcipline, as were fit for a reformed Church: but they were not ſo carefull of their points of doctrine, becauſe they ſaw the world could ſooner look into their diſorders, then iudge of their doctrine: which doctrine although they hold in termes the ſame, which they did before, becauſe Princes and Eſtates ſhould not thinke they had ſo lōg deceaued the world &c. yet they ſet downe their concluſions ſo cunningly, as if they would beare men in hād, that they were in ſome ſort but miſtakē & inclined of thēſelues vnto that which *Luther* perſwaded. 3. *Perſwaſ. pag.* 11. » » » » » » » » » » » » » »

10. This is his narration, which to me verily (to ſpeake the truth) ſeemed more then half a dreame, eſpecially when I ſaw that which enſueth about *Cardinall Bellarmine* in particuler, of whome he writeth thus: But now they beginne to incline vnto vs againe: in ſo much that *Cardinall Bellarmine* late Diuinity-reader of *Rome*, and the learnedſt Deuine of that Church which now liueth, in the Courſe of his Coutrouerſie-lectures, though where he A very dreame about Card. Bellarm. being a Proteſtāt. *Pag.* 12.

deliuereth the ſtate of the queſtion, he bringeth what may
« be brought on their ſide for faſhion ſake, that he may a-
« uoyd all ſuſpition of Hereſie with thē; yet he handleth his
« matter ſo cunningly, and ſo doubtfully, that in his con-
« cluſions he agreeth with vs in many things, although in
« diuers termes, wherin his predeceſſours vtterly diſſen-
« ted from vs: & in many things he ſheweth himſelfe
« to be ſo farre, as he dareth, a Proteſtant, or at the leaſt,
« not a Papiſt, if we take Papiſtrie to be that, which it was
« before. And whoſoeuer ſhall obſerue him well, ſhall find
« how he diſcourſeth of many things ſuperfluous, like one
« that is more deſirous to deceaue the tyme, to fill vp the page
« with varietie of reading, multitudes of Fathers and cita-
tions of places, then to refute vs.

11. This is *Doctor Doues* diuination, as it ſeemeth, of *Cardinall Bellarmines* ſecret meaning, differēt from his outward writings: for truly he that ſhall behold them and ſee his Concluſions, Arguments, and Inferences againſt the Proteſtants, will hardly, I thinke, ſay that he doth collude with them. And for ſo much as this Doctor telleth vs in the Concluſion of his Treatiſe, that he hath anſwered already 9. bookes of *Bellarmines*, to wit 4. *De verbo Dei* and 5. *de Chriſto*, and meaneth to anſwere all the reſt, I was deſirous to ſee his anſwere that is extāt, wherof yet hitherto I could get no notice, though he ſaid, that it was ſent ouer the ſea to print now fiue yeares gone. But if *Bellarmine* doe collude indeed, then *M. Doctor* may eaſily anſwere his bookes, at leaſt wiſe to his ſecreet meaning: though for the outward letter I doubt me he will haue much difficulty. For by all mens iudgment *Bellarmine* ſaith much, and very ſubſtantially.

12. But now how truly this generall aſſertion may be auouched of *Bellarmine*, that he doth *collude*, & make ſecretly for the Proteſtants, will appeare more clearly in the particulers, which he ſetteth downe *Bellarmine* to haue agreement therein with them, as namely, *firſt in the Controuerſy* (ſaith M. Doctor) *whether the bookes of Toby, Iudith, Eccleſiaſticus, and VViſdome, be canonicall Scriptures, or not; the Papiſts*

A very falſe cauillation againſt Bellarmine.

do

do proue the affirmatiue out of S. Auguſtine, we the negatiue out of S. Hierome: which two Fathers notwithſtanding are thus reconciled: that S. Auguſtine held them for Canonicall inough to proue the rules of good life, not groundes of doctrine and faith, whereof S. Hierome vnderſtood. And that Bellarmine ſince this anſwere was giuen, hauing handled this controuerſie at large, not once mentioneth this diſtinction of Canons of faith, and Canons of good life, much leſſe doth he reply againſt it, and therefore we take it pro confeſſo. Thus *M. Doue.*

13. But when I went to examine the matter in *Bellarmine*, I found that he handleth this diſtinction expreſly out of *Kemnitius*, and refuteth the ſame *lib. 1. de verbo Dei cap. 10.* ſhewing that *S. Auguſtine* neuer knew this double Canon of faith and good life, but holdeth generally, that all Canonicall Scripture is of infallible truth, whether it deliuer doctrine of manners or faith. He ſheweth alſo that S. *Hierome* when he held theſe books not to be Canonicall, the cauſe was not this diſtinction of *double Canons*, but for that the Church had not yet decided the difficulty, nor determined thē to be Canonicall, which it did afterward in the third Councell of *Carthage*, wherein *S. Auguſtine* was preſent, & ſo I found that *M. Doue* had done not only *Bellarmine*, but alſo S. *Hierome* open iniury in this behalfe.

Bell. lib. 1. de verbo Dei cap. 10

M. Doue vbi ſupra.

14. Another queſtion followeth, which is this (ſaith *M. Doue*) that for ſo much as there be many editions of the Bible, as *Hebrew, Greeke, Latin*, it is demaunded which is the beſt? And we (*ſaith he*) do ſay the Hebrew, they the Latin: and the Councell of Trent hath obtruded vnto vs one only Latin edition &c. but *Bellarmine* condeſcendeth to our opinion, as more ſound then the Decree of the Coūcell of *Trent*, ſhewing that whereſoeuer the Latin bookes doe diſſent one from another, they ſhould be examined by the originall, which is of greater authoritie. So M. Doctor.

15. But making my recourſe to the place in *Bellarmine* here cited *de verbo Dei libro 2. c. 11.* I did find him egregiouſly abuſed, as alſo the Councell of *Trent*, which Councell decreeth nothing of the Hebrew or Greeke Editions, nor compareth them with the Latin tranſlation, nor hindreth men from making recourſe

See Concil. Trident. ſeſ. 4. in decret. &c.

vnto them, but only determineth that of all the Latin tranſlations, whereof many were now extant both of *Lutherans*, *Zuinglians*, *Anabaptiſts* and others, the ancient Latin tranſlation, that had endured aboue a thouſand yeares in the Church, which diuers men thinke to haue byn more ancient then *S. Hierome*, and to haue byn reuiewed by him, ſhould be preferred and followed for auoiding innouations and confuſion. Nor doth *Bellarmine* any whit in that place fauour the Proteſtants, but only ſheweth that in certaine occaſions, when ſome errour in print is doubted or the Latin tranſlations doe differ, or that the meaning of ſome ſentence is ambiguous, or that the propriety of the word or phraſe is called in queſtion &c. in which foure occaſions, *ſaith Bellarmine*, it is good to recur to the fountaines, for conferring diuers tranſlations togeather: but he doth not make compariſons betweene the originals themſelues, and their tranſlations. Neither doth the Coūcell of *Trent* ſay contrary to this. VVherefore it ſeemeth to me that *M. Doctor* did not ſhew the ſimplicity of a Doue in drawing *Bellarmine* againſt his owne wordes, ſenſe, and meaning to fauour him.

About the old tranſlation.

16. Another queſtion is, ſaith he, whether all things neceſſary to ſaluation be cōteyned in the Scriptures, wherin he ſaith of *Bellarmine*, being as it were aſhamed of the « old Papiſts aſſertion, that the Bible was inſufficient, doth « relinquiſh it. And after he hath ſpoken in the defence of « traditions what he can, concludeth that all thinges « which are neceſſarie, are conteined in the Apoſtles writings. But when I looked vpon *Bellarmine*, I diſcouered a notable fraud: for that *Bellarmine* in this very place alleaged hauing proued firſt aboundantly, that all things neceſſary to ſaluation are not conteined in Scriptures, doth by way of anſwering an obiection out of *S. Irenæus* ſay, that ſuch things as are neceſſary to all and euery mans ſaluation to be knowen and belieued *fide explicita*, by expreſſe faith, whether he be learned or vnlearned, as the Creed, ten Commandements, and ſome Sacraments, were left written alſo by the Apoſtles, but not all other things that

All things neceſſary to euery mans ſaluation are written in the Scripture.

are

are neceſſary to be taught and believed by the Church. *Bellarmines* wordes are theſe: *Dico illa omnia ſcripta ab Apoſtolis quæ ſunt omnibus neceſſaria, & quæ ipſi palàm omnibus vulgò prædicauerunt: alia autem non omnia ſcripta eſſe.* I ſay that all thoſe thinges which are neceſſary to all men for their ſaluation, and which the Apoſtles preached publickly to all and euery man for their ſaluation were left written by the Apoſtles: but other things that are not ſo neceſſary to all men (eſpecially to the ſimple and ignorant) were not all written, but left rather by tradition. Which words and ſentence when I had conſidered together with *Bellarmines* long diſcourſe explicating himſelfe, I ſaw no one thing which made for the part of M. Doctor *Doue*: and I could not meruaile ſufficiently to ſee him bring in *Bellarmine* ſo often as fauouring the Proteſtants: eſpecially in two points: the one that it is lawfull to diſſent frō the Councell of Trent; the other about *Purgatory*, holding that it is not in Scripture: which are both of them meere cauills. For albeit that *Bellarmine* doth ſay, that an hereticke doth ſinne in not believing the Church, and in particuler the Councell of *Trent*, in that which they preſcribe vnto him: yet ſuppoſing this ſinne once committed, it is no new offence to examine, whether the places of Scriptures and Fathers alledged by the ſame Councell be truly alledged or no, ſo he do it, ſaith *Bellarmine*, with intentiō to ſeeke out the truth, and not to calumniate. Which ſeemed to me a very ſimple ground to make *Cardinall Bellarmine* a Proteſtant in that controuerſie.

Bell l. 4. de Verbo Dei cap. 11.

De Verbo Dei lib. 3. cap. 10.

17. As alſo in the next about *Purgatory*, wherein M. *Doue* ſeemed to me to haue turned himſelfe into a Serpent indeed, yf notable diſſimulation do ſeeme rather to apperteine to a Serpent then to a Doue: For he will needes auouch *Cardinall Bellarmine* to confeſſe, *that Purgatory is not conteined in Scripture*, but only deliuered by tradition. *VVe dare not affirme* (ſaith he) *that ſoules departed, are in Purgatory, ſith purgatorie by the confeſſion of* Bellarmine *is a tradition, and not conteyned in Scriptures*. So he. But when I went to Bellarmines two books written of *Purgatory*, I found him

About Purgatory. *Perſwaſ. pag. 21. & 22.*

De Purgat. l. 1. c. 3. 4. 5. 6. 7. 8.

to

to bestow six whole Chapters of his first book in alleaging Scriptures with exposition of ãcient Fathers vpõ the same for the proofe thereof, ten out of the old Testament, and nine out of the new. Whereat whẽ I had meruailed much, I returned to M. *Doue* to see, how he would proue his assertion, that *Bellarmine* made such a confession.

18. And albeit he had not cited the place in *Bellarmine*, where we should find it, as not desirous I suppose to haue his bad dealing knowne in this behalfe: yet by the circumstance of the thinges mentioned, I found it out in his fourth booke *de verbo Dei*. M. *Doues* charge is this. *Bellarmine writeth* (quoth he) *that there be manie thinges necessary to be knowne, which are not conteyned in the Scriptures, whereof he reckoneth vp an eleuen in order, of which the last is Purgatorie, whereby he affirmeth that Purgatory is a thing necessary to be knowne, and not in the Scripture: and yet as a man that would hault betweene two Religions, to please vs, and not displease the Papists, he doth lay it vpon Luther, saying*: Luther *saith he beleeueth that there is a Purgatory, & yet saith that it cannot be proued out of Scripture: but the question is whether* Bellarmine *doth not say so aswell as Luther. For if he do not, why doth he in that long Catalogue of such thinges, as are not conteyned in Scriptures reckon Purgatory to be the eleuenth &c*. Thus far he. And now must we discouer the ridiculous bad dealing vsed in this Charge

Ibidem.

19. True it is, that *Cardinall Bellarmine* in the place cited, to proue that many things were beleeued in the Church, that are not expresly in *Scriptures*, setteth downe 12. examples, whereof the tenth is, that aswell Protestants as Catholikes do hold the Baptisme of Infãts to be lawfull and necessary against the *Anabaptists*: which notwithstanding is not conteyned in Scriptures: the eleuenth is *ad hominem*, against *Luther* in particuler in these wordes: *Vndecimò, credit Lutherus Purgatorium esse: sic enim ait in assertionibus articulo 37. Ego tamen & credo Purgatorium esse, & consulo suadeoq; credendum. Et tamen articulo illo 37. asserit, Purgatorium non posse probari ex sacris literis*. In the eleuenth place, *Luther* doth beleiue, that there is a Purgatory. For so he sayth in the 37. article of his Assertions: I notwithstãding do beleeue that there is a Purgatory

Bellar. l. 4. de verbo Dei cap. 4.

gatory. For ſo he ſayeth in the 37. article of his Aſſertiõs: I notwithſtanding do beleeue that there is a Purgatory, & do both counſaile and perſwade men to beleeue it. And yet in the ſame article he ſayth: Purgatory cannot be proued out of holy Scripture: *And therfore ſome thinges are to be beliued which are not expreſſed in holy writ*. So ſaith *Bellarmine*.

20. This argument you ſee is taken out of *Luther* againſt Lutherans and Proteſtants, that do deny any thing neceſſarily to be beleiued, that is not in Scripture: and no one word is heere ſpoken by *Bellarmine*, as of himſelfe, for his owne opinion, which we haue now ſeene out of his bookes of Purgatory to be quite contrary to that which M. D. *Doue* affirmeth, to wit, that the doctrine of Purgatory ſtandeth not only vpon tradition, but is founded alſo vpon nineteene different authorities of holy Scripture by him alleadged for the ſame. How impudent then and ſhameles is *M. Doue*, who cõcludeth is falſe aſſeueratiõ in theſe wordes: As *Luther* denyeth Purgatory to be conteined in the Scriptures, ſo doth *Bellarmine*, or elſe he doth cõtradict himſelfe, which ſaid before, *Purgatorium eſt vndecimum eorum quæ ignorari non poſſunt, & tamen in Scripturis non continentur*. » Purgatory is the eleuenth of thoſe things whereof we may not be ignorant, and yet are not conteyned in the Scriptures: which wordes he alledgeth as you ſee in Latin and in a different letter as vttered by *Bellarmine*, which are no where to be found in him, neither can by any man of ſenſe who vnderſtandeth only what he readeth, be deduced out of *Bellarmines* diſcours & meaning, or be once imagined to be vttered affirmatiuely by him, as *M. Doue* auoucheth. Let then the diſcreet Reader iudge what ground or reaſon *M. Doue* had to play vpon *Bellarmine* in this place ſaying, *that as a man that would halt betweene two Religions, he doth lay the matter vpon Luther &c.* Which manner or fond and falſe trifling did diſpleaſe me ſo much, as I would goe no further in the examination of his bookes; but thought with my ſelfe, if this man haue anſwered already nine of *Bellarmines* bookes, as he ſaith, & haue anſwered them in this ſort, as heere he doth, by playne fiction and falſification of his

wordes, drift and meaning, it will be good paſtime for the world to read his anſwers, and will adminiſter much matter to *Greiſerus*, *Andreas Gracus*, and other ſuch learned men in Germany and Italy, as do profeſſe to defend *Bellarmins* workes againſt all impugners.

21. And hereupon I reſolued to paſſe no further in examination of this booke, conſidering notwithſtanding with my ſelfe in what caſe he had left the ſtate of the queſtion and controuerſie, which he tooke vpon him, with our Engliſh Recuſants, to wit, in farre worſe caſe to my ſeeming, then when he began with them. For that firſt hauing granted vnto them, as you haue heard, that no man may doe any thing againſt his conſcience, though the thing were neuer ſo good or lawfull, ſo long as that repugnance of conſcience indureth: And then further, that no communication or participation in Church, or diuine ſeruice, is to be held or admitted with them that our conſcience holdeth to be in ſchiſme or hereſie, he leaueth the matter only vpon this point, whether the ſayd Recuſantes haue ſufficient cauſe to frame vnto themſelues ſuch a conſcience againſt Proteſtant Doctrine; wherein notwithſtanding he helpeth them out yet further, for diſcerning what is hereticall and what is not, ſaying, as before you haue heard: *Noe Church can be condemned and adiudged hereticall by any priuate Cenſure, but it muſt be publicke: and therfore they alleage, ſaith he, for our condemnation, the decrees of the Councell of Trent: againſt the authority of which Councell we take theſe iuſt exceptions. Firſt that they call it a generall Councell, as if almoſt all the Deuines of the world had bene aſſembled there. Let vs therefore number how many were preſent &c.* So he. Where you ſee he granteth, that yf the iudgement of the Councell of *Trent*, that condemned and adiudged Proteſtant religion for hereticall, was no priuate cenſure, but a publike ſentence and condemnation, for that they repreſented the body of the whole Roman Church at that time, though the moſt part of the Deuines of the world were not there (which they will ſay is not neceſſary to make a generall Councell:) then granteth he in effect, that theſe Recuſants haue ſuffi-

The ſtate of the queſtion left doutfull by M. Doctor.

Pag. 3.

Pag. 5.

Pag. 14.

ſufficient reaſons and motiues to found their conſciences thereupon. And ſo for that he ſeemed to ſay very little for himſelfe, but rather to helpe the cauſe of his aduerſaries in the principall point of controuerſie, I had little liſt to proceed any further in this view, though there were many points that allured me to ſtand longer vpon them, eſpecially certaine concluſions of his vpon former diſcourſes.

22. As for example, after his debating the matter, whether Proteſtants may be touched with hereſie and ſchiſme, or no, he vſeth theſe words: *Therefore I exhort them that hold vs for hereticks, firſt to read diligently, to peruſe and examine their owne writers, and what they hold: to confer their groundes with ours, and then to examine their owne iudgement, whether they find vs hereticks, or no.* VVhereunto the Catholicks will anſwere, firſt, that they haue alreadie done ſo, and haue found them to be ſuch in their iudgement: and ſecondly that this is no generall or ſecure rule to try hereticks or hereſie: for that vnlearned men and women cannot vſe theſe meanes *of reading, peruſing, examining, conferring grounds*, and the like: And therefore if God haue left no other meanes but this, of diſcerning hereſie and heretikes, then may infinite people fall thereinto without remedie. But if we will follow the Catholike rule, ſay they, of diſcerning hereticks, by their diſſenting from the vniuerſall viſible Chriſtian Church, and by their condemnation from the ſame (which they hold to be the only rule of anciēt Fathers for diſtinguiſhing heretikes from Catholiks:) thē ſay they, is the matter moſt eaſy to iudge and diſcerne, euen by the moſt vnlearned people; for that as *S. Auguſtine* ſaith: no man can chooſe but ſee the vniuerſall viſible Church, no more then he can to ſee the ſunne at noone day, when it ſhineth cleareſt, except he will obſtinatly ſhut his eyes. Nay he addeth further, that they are blind that cannot ſee it: which is a more ſpeedier way to diſcerne the matter of hereſie, then *M. Doues* rūle of peruſing, examining, conferring grounds &c.

Pag. 18.

M Doues rule to try hereſie.

The Catholike rule to try hereſie.

Aug. l. 2. con. Petil. c. 32. & lib. de vnit. Eccleſ. c. 14. & tract. 28 in epiſt. Ioannis.

23. Another like concluſion he vſeth *page 27.* after his exhortation to Catholike Recuſants for ioyning with

him & his, in common prayers. *Concerning our common prayers* (saith he) *if they do well looke ouer their owne Missall or Masse-booke which was vsed in England according to the custome of* Sarū, *& cōferit with our Seruice booke, they shall find that there are few things in it, but they are either taken out of the Bible, or out of that Missall: so that they cannot easily mislike our Seruice booke, vnlesse they will condēne the best part of their owne Masse-booke, and Bible. So then they may safely come to our Church &c.* And heere now I found the Catholikes to laugh at this wise declaration, that the English Seruice-booke being made vp for the most part of the *Sarum* Masse booke and the Bible, cannot be euill, or preiudiciall to Catholikes in comming vnto it. Whereas it is euident, that if all were taken out of the Bible it selfe (as most of all hereticall seruice hath beene in euery age pretended to be) yet might the collection or combination be such, as might make it vnlawfull and pestiferous: as when the *Arians* did sing, *Gloria Patri cum Filio*, and *per Filium*, and the Catholikes *& Filio*, the difference in sound of wordes was small, but in substance and malice execrable. This inuitement then vnto Recusāts seemed to me to be very slender.

Whēce the English seruice booke is cōpacted.

24. There followeth another, and with this I will end: He saith, that there is a great vnion among them in matters of religion, and no diuision: and consequently Recusants may easilie reconcile themselues vnto them: *This obiection* (saith he) *against vs, was wont to bee, that we haue sects and diuisions among vs: but so had they oftentymes,* Eckius *against* Pighius, Thomas *against* Scotus: *so had the Apostles,* Peter *against* Paul, *and* Paul *against* Barnabas, *and some were of* Paul, *and some of* Apollo, *and some of* Cephas. *We contend about white and blake, round and square, but in matters of Religion we agree.* In which triple instance, the Catholikes do note a triple absurditie: to wit, in the first ignorance or follie; for that the differences or contentions betwixt *Eckius, Pighius, Thomas* and *Scotus* were only in matters disputable, and not determined by the Church for points of faith. In the second great impietie, for that the Apostles contentions were not about matters of different doctrine, which had beene iniurious to the holie Ghost that gouerned thē. In the third,

Pers. waf. pag. 31.

Of the agreement of Protestants.

they

they note ridiculous audacitie, to deny ſo abſolutly any diſagreement in matters of Religion to be among them: whereof notwithſtanding the whole world cã be witnes to the contrary out of their owne bookes, cenſures, and inuectiues, the one againſt the other: wherein they refer the reader to *Reſcius* his *Miniſtromachia*, that is the fight amõg the Miniſters, *Iurgiuitius* in his *bellum quinti Euangely*, the war or cõtention among the profeſſours of the fift Goſpell, and to *Coccius* his 8. booke and firſt tome of *Theſaurus*, and others of that argumẽt; whereof we alſo haue giuen diuers examples before. *See before part. 2. c. 3*

25. Concerning theſe obiections and accuſations made againſt *M. Doue*; I thought good to aduertiſe thee (gentle Reader) that whereas he hath pretended to make an ãſwere or ſome colourable excuſe for himſelf alone, leauing his fellow Miniſters to anſwere euery man for himſelf: his excuſes I haue already refelled and reiected as inſufficient, and alſo very faulty, which refutation I intended to haue inſerted heere in this place, but that the number of new faultes & falſhoods in *M. Doues* excuſes (though his Pamphlet cõteyne but ſix leaues only) increaſed in ſuch manner, as I was inforced to inſiſt vpon my reply therunto far longer then at the firſt I intended, and ſo it grew to a greater volume then was conuenient to ouercharge the bulke of this booke withall:

but it is now expecting the preſſe,
and I hope you ſhall haue
it very ſhortly.

* *
*

VVHAT

VVHAT I FOVND IN M. THOMAS ROGERS BOOKE OF THE CATHOLICKE DOCTRINE OF THE CHVRCH OF ENGLAND,

Conteyned in 39. Articles, agreed vpon by the Engliſh Clergie.

CHAP. XII.

NExt vnto the former I took vp by chance into my hands a booke intituled, *The Faith, Doctrine, and Religion, profeſſed, and protected in the Realme of England and dominions of the ſame, expreſſed in 39. Articles, agreed vpon by the Reuerend Biſhops, and Clergie of this Kingdome, in two ſeuerall meetings vpon the yeare 1562. and 1604. peruſed by the lawfull authority of the Church of England, and allowed to be publicke, Anno Domi-*

in

ni 1607. The letter forth of this booke is one *Thomas Rogers, poore Chaplaine* (as he saith) *to the Lordes Grace of Canterbury*, to whom he writeth a very large Preface, professing to shew the great vnity of doctrine, that is, and hath beene styll in all Churches of the reformed Religion: & yet in the prosecution of his narratiō, he seemeth to me to do nothing so much, as to lay forth their dissentions, and disagreements. For that he setting downe in his 4. page, that the true doctrine was restored in *England* vpon the yeare 1558. by the entrance of *Q. Elizabeth* to the Crowne, and confirmed 4. yeares after by the Bishops, and Clergie, vpon the yeare 1562. (in which tyme he alledgeth *Beza*, saying, *Doctrinæ puritas purè & sincerè viget in Anglia*, the puritie of doctrine doth florish purely and sincerely in England;) he steppeth but 10. yeares further, to wit, to the yeare 1572. wherin he confesseth great styrres, dissentions, and diuisions in doctrine to haue beene among them, so farre forth, as the layd 39. articles 10. yeares before agreed vpon, were refused to be subscribed by many of their Ministers and Clergy: *Diuers of the inferiour Ministers* (sayth he) *in, and about London, and elswhere in this kingdome, not a little disturbed the quiet of our State and peace, some of them by vntimely and inconsiderate Admonitions, pamphlets and lybels; others by obstinate refusing to subscribe, as both law did inioyne, and their Fathers in Christ, and Superiours before them had done.* So he. And from this tyme forward he goeth on, shewing, how that diuision continually increased among them. And to the end we should not thinke that they were tryfles for which they contended, he citeth diuers speaches of the new dissenting brethren, concerning the importance of their difference, *That it is a part of the Ghospell it selfe: and if euery haire of their heades were a life, they ought to affoard them in defence of those matters. That the articles of Religion penned and agreed vpon by the Bishops, and ratified by the Prince and Parlament, were but childish toyes, in respect of those their affaires.* And yet further, *that their contentions were not about a cappe, or tippet, but for great matters concerning a true ministerie and regiment of the Church according to the word: whereof the first would neuer be, till the Bishops were downe, nor the second vntill Kings and Queenes*

Pag. 6.

The beginning of styrres in England amōg the Protestāts about their Doctrine.

Pref. p. 10.

The importance of matters cōtrouerted betweene Puritans and Protestants.

Pag. 11.

Queenes did subiect themselues vnto the Church &c.

2. And then he goeth forward to shew, how these Articles here set downe by the Bishops of their Catholike Doctrine, were againe refused to be subscibed vnto by the Puritan Brethren vpon the yeare 1584. which they tearmed (saith he) the wofull yeare of subscription, but confirmed by Q. *Elizabeths* Proclamation vpon the yeare 1588. and the Brethrē denounced therby to be Schismaticall: but that they begā againe more fiercely then euer before vpon the yeare 1595. by setting forth printed bookes, especially those Brethren that were called *Sabbathines*: for that among other their doctrines abandoning all other holy dayes, they did teach the Sabboth day (which they call the Lords day) to be obserued, with no lesse rigour then the Iewes themselues: about which point this Minister *Thomas Rogers* doth set downe an obseruatiō of his owne in these wordes.

Preface pag. 9.

3. I haue read (& many there be aliue which will iustify it) how it was preached in a Market towne in *Oxfordshire* that to do any seruile worke, or busines on the Lords day, is as great a sinne, as to kill a man, or to commit adultery. It was preached in *Sōmersetshire*, that to throw a bowle on the Sabboth day, is as great a sinne, as to kill a man. It was preached in *Norfolke*, that to make a feast, or wedding dinner on the Lords day, is as great a sinne, as for the Father to take a knife, and cut his childs throte. It was preached in *Suffolke*, I can name the man, & I was present when he was cōuented before his Ordinary for preaching the same, that to ring more bels then one vpon the Lords day to call the people vnto Church, is as great a sin, as to cōmit murther.

Preface pag. 13.

4. And thus writeth *M. Rogers*, and sheweth furthermore, that this dissention continued still vnto the Queenes death, as also in the daies of this King: and yet notwithstanding from time to time he saith, that the English Church is in great vnity of doctrine, and that these points containe not any substantiall difference: which I confesse that I vnderstand not, as I do not also this other point set downe in the first page of his booke, to wit, that the foresaid 39. articles of their *Catholike Protestant Religion* (for so he calleth

calleth them) agreed vpon by the Clergy of *England*, are not only conforme to the word of God, but to all the *Confessiõs* that are extant, of all the neighbour Churches Christianly reformed. But when I went to looke vpon sundrie of those Confessions of forraine Protestãt Countries, I found them most euidently disagreeing in many points; as namely the *Lutheran* Church of *Saxony*, *Denmarke*, & *Sweueland*, the *Zwinglians* of *Zwitzerland*, the *Caluinists* of *Geneua*, *France* *Holland*, and other places: so as this seemed to me a strange manner of dealing to professe vnity, and yet to lay forth nothing but disunion: for which cause this large Preface did nothing content me.

5. But much lesse after that I came to view the booke it selfe, and the 39. articles therein conteined: for that they seemed to me nothing substantially handled. As for exãple, in the third Article of Christs going downe into hell *page* 15. I desired to see what the Bishops had decreed, which is set downe in these wordes: *As Christ died for vs, and was buried, so also it is to be beleeued, that he went downe into hell.* No more then this do I find written. But *M. Rogers* that taketh vpon him to analize euery article into propositions, and to proue them out of Scriptures, writeth thus: *That Christ went downe into hell (saith he) all sound Christians both of former times, and now liuing, do acknowledge: albeit in the interpretation of the article, there is not that consent which were to be wished: some holding that Christ descended into hell as God only, some as man only, and that either in body alone, or soule alone, some as God and man in one person.* So he. But which of all these senses, and interpretations his Church of *England* holdeth, or whether she holdeth either of thẽ, or neither of them, he telleth vs not. And is not this a strange way of teaching vnity and conformity in substantiall matters of beleefe? Or is not this article of our Creed a substantiall matter?

About Christs descẽding into hell.

Pag. 15.

6. But let vs go forward. Though he determine nothing what himselfe or the English Church doth beleeue in this matter: yet doth he put himselfe and his Church in opposition against certaine aduersaries in these wordes: *But vntill we knowe the native and vndoubted sense of this article, and*

mystery of religion, we shall persist aduersaries vnto them, who say, that Christ * *descended not into hell at all &c. and, that say, that Christ descended into the place of the euerlasting torments, where his soule endured for a time the very paynes which the damned spirits do abide &c.*

* Good guides no doubt to christian soules, who vnderstand not themselues the Apostles creed.

7. In which wordes I considered first, that he confesseth that the Church of Englād knoweth not the natiue and vndoubted sense of this article, and consequently she cannot well direct others therein, nor can shee be the pillar and foundation of truth, as *S. Paul* calleth the true Church, in that which she knoweth not her selfe.

8. Secondly, I considered that the errours and aduersaries against whome he setteth himselfe here, quoting in the margent *Carliele, Banister, Paget, Humes, Gifford,* and others in their new Catechismes, and other Treatises, are Protestant writers: And so also was M. *Caluin*, whose opinion was the second errour here mentioned (of Christs suffering the torments of the damned, and that he felt horrible anguish of conscience) though *M. Rogers* craftily for sauing his honour pretermitted to name him, as may appeare *lib. 2. Instit. cap. 16. §. 8. 9. 10. 11.* and in diuers other places of his workes, as *Catechismo paruo in Pscycopanichia, & in harmonia Euangelica ad cap. 7. Matthæi &c.* So as if the Church of England be aduersary in this article, to all these Protestants of her owne profession, then where is the vnion and conformitie both at home and abroad, which this man so much pretendeth? How doth the English professiō agree also with all other neighbour Churches christianly reformed? Or how truly saith *Doctor Doue, We contend about white and blacke, round and square, but in matters of religion we agree.*

The dissention of Protestāt Ministers about Christs descēding into hell.

Doue Persuasion p. 31. & supr. c. 11.

9. And wheras after other aduersaries now mentioned of his owne profession (among whome also he might haue numbred *M. William Perkins* in his exposition of the Creed citing the Rhemes Testament *Luc. 16. 26.* who setteth out foure Expositions with intētion to make choyce, as he saith, of the best, though not agreeing with *M. Rogers,*) he setteth downe for erroneous, the dreame (as he calleth it) of the Papists, that belieue that Christs soule went

downe

downe into hell, and there out of the prison called *Limbus Patrum*, or Abrahams bosome, deliuered the Patriarkes, and other holy men that were there expecting Christes comming to be deliuered thence. But this Dreame vpon examination I found to be (for the substance therof) the beliefe of *S. Augustine in Epistola* 99. whom the Rhemists cited, as also of the whole ranke of ancient Fathers, of whome besides other wryters *Bellarmine* doth alleage eight and twenty to make euidently for the same, and to proue their beliefe out of six plaine places of Scriptures, which he alleadgeth. So as for M. *Rogers* to set downe nothing what he, or his Church believed in this article, and to hold for a *Dreame* that which the Roman Church with so great consent of antiquity doth teach, seemed a very simple point, if it may be called simplicity.

Bellar. l. 4. de anima Christi, 12. & 14.

10. But yet further the last point of all that he wryteth about this matter, seemed not a simplicity, but a duplicity, or rather manifest falshood, when he wryteth, that the Papists hold, that Christ by his descension had quite turned hell into paradise, cyting *Costerus* the Iesuite for the same *lib. 5. Institut.* which made me muze for a tyme, thinking whether the Papists taught now, that there was no more hell at all. But when I had perused the place of *Costerus*, I found an egregious fraud. For that part or place only into which our Sauiours soule descended, and out of which he deliuered the ancient Fathers of the old Testament, that there, as in a prison, expected his comming: which darke prison (sayth *Costerus*) he so lightened with his glorious presence, *Vt tenebrosum carcerem in Paradisum verteret*, as he turned that darke prison into a Paradise (during the time of his being there) according to that which he had promised to the good thiefe, that he should be with him that very day in Paradise: So as I saw the whole sense and meaning of *Costerus* heere peruerted, and a new article of beliefe therby imposed vpon him and all those of his Religion, which perhaps they neuer thought of, to wit, that Hell was become a Paradise: wherby I saw that M. *Rogers* was no *trustie-Roger* in this his relation.

Costerus abused by M. Rogers.

11. But now to go a little further. The 6. Article of *Consent*, brought forth heere, as agreed vpon by our English Bishops, is about Canonicall Scriptures, the Bookes, and sufficiency therof: and after certaine exceptiõs taken against some bookes of the old Testament, they say for the new thus: *All the bookes of the new Testament, as they are commonly receyued, we do receiue, and accompt them for Canonicall*: which verdict when I had considered, I meruailed why they had not set downe a Catalogue of their names, as they had done of those bookes of the old Testament. And to cõfesse the truth, I began to suspect some fraud therin, especially for that those wordes, *as they are commonly receyued, we do receyue them*, may haue diuers senses. For it may be vnderstood, that they receiue them, as they are commonly receiued by the greater part of men throughout Christendome both of Papists & Protestants: But this is not true, as presently will appeare. Or that they do receiue them, as cõmonly they are receiued among all those of the Protestãt profession: but neither this is true. For if we go to particulers, we shall see that our ordinary English Bible hath the Epistle to the Hebrewes as Canonicall scripture, & writtẽ by *S. Paul*, which yet *M. Luther* doth stoutly deny, saying, *That it was neither written by S. Paul, nor with any Apostolicall spirit: for that it cõteyneth some thinges contrary to the Apostolicall and Euangelicall doctrine*. And of the same opinion with *Luther* were the two famous men *Brentius*, and *Kemnitius*, and after them againe the *Magdeburgiãs*. And the very same they hold in the same places of the Epistles of *S. Iames* and *S. Iude*, reiecting them wholy, which yet our English Protestants do hold for Apostolicall, and written by the holy Ghost. Of the second Epistle of *S. Peter*, and 2. & 3. of *S. John* the said *Lutherã* Doctors do doubt in like manner. And as for the book of *Apocalyps*, or Reuelatiõ, *Luther* saith in the Prologue thereof, that he findeth some thing wanting therein. But in his more ancient Preface to the new Testament, he protesteth, that he doth not receaue it, eyther for an Euangelical or Apostolicall booke. And with him doth agree *Brentius*, as also *Kemnitius*, though the *Magdeburgians* in this do leaue

Pag. 27.

Luth. in procem. in Epist. ad Hebræos.

In confess. VVitemb. c. de sacra Script.

In exam. 4. sess. cõc. Trid.

Cent. 1. l. 2. cap. 4.

Luther

Luther, and ioyne with *Caluin*.

12. Now then this being ſo, I conſidered with my ſelfe what agreemēt there could be in this point betweene the Church of *England*, & that of *Saxony*, of *Denmarke*, *Norway* *Sweden*, & other Lutheran Churches *Chriſtianly reformed*, as they will ſay. And we Engliſh will not deny it in other occaſions, when they agree with vs; though in this now about the bookes of Canonicall Scriptures the difference is ſuch, as I ſaw not how it might be accorded, no nor yet the controuerſy it ſelfe of ſufficiency of Scriptures, for that to theſe Lutheran Churches that reiecte the aforeſaide bookes, the reſt of the Scripture muſt needes ſeeme ſufficiēt, which cannot ſo ſeeme to our Engliſh Church, except we will iudge theſe for ſuperfluous. And if theſe may be cut of, & yet the reſt remaine ſufficient, then would I demaund of other bookes, as of all *S. Iohns* Ghoſpell, for example, if it ſhould be taken awaie, whether the other 3. Ghoſpells were ſufficient, and had all thinges neceſſary to ſaluation, whereas they want many points of great weight and momēt, which *S. Iohns Ghoſpell* ſupplieth, as of the Diuinity of Chriſt in the firſt Chapter, the miracle of changing water into wine, the rayſing of *Lazarus*, the long Sermō after the ſupper, and others.

A demand cōcerning the ſufficiēcy of holy Scripture.

13. And if any will ſay that the taking away of *S. Iohns* Ghoſpell will make the other three in ſufficient, then how did the Chriſtian Church for 65. yeares after Chriſts Aſcenſion, in which tyme *S. Iohns* Goſpel was not written, though we muſt ſuppoſe that in that tyme all neceſſary points of fayth therein contayned which were not in the other, were belieued by traditiō, though not written. So as it ſeemeth that this ſufficiencie of the Scriptures, that is to ſay, the written Word, without all vnwritten traditions, is a very hard point to be defended with probability, for ſo much as neyther without ſome traditiō can it be knowne, which is Scripture, and which is not, as now in part yow haue ſeene.

14. I doe not meane to runne ouer all the 39. articles. agreed vpon by Proteſtant Churches, as *M. Rogers* auou-

cheth, for that it would require a whole volume: but yet by so much, as I haue perused thereof, it seemeeth that infinite aduantage might be taken against him in the principall point now in question, of vntrue dealing, if any man would exactly, and at large discusse the same, especially in two generall heads; the one, that of all these 39. articles very few will be found, wherein the Protestant Churches and wryters therof do fully agree among them selues, if they dissent from the Papists. And the second, that where he doth in euery article set downe the said Papists opinions, different from the Protestants, he doth commonly or very ordinarily falsify either their assertions or writers to make them to speake and teach absurdly. Some few examples shall serue to demonstrate the matter.

Pag. 41. (a) lib. 5. de natura pec. cat. origin. (b). In propos. de pecat. ori. 119. (c) Lib. de peccat. ori. (d) In exa. Con. Trid. sess. 5. pag. 454. (e) Com. in c. 3. Genes. & in explic. Psalm. 50.

15. In the ninth Article, which is of Originall or birth-sinne, the English Clergy doth set downe this proposition; *that Originall sinne is the fault and corruption of the nature of euery man: that nature is ingendred of the offspring of Adam &c.* But how will M. *Rogers* defend, that there is no disagreement amongst Protestantes in this Article? Let the Reader peruse the Conflict of bookes that haue bene written between [a] *Matthew Illyricus*, *Ioannes* [b] *Vigandus*, *Tilmanus* [c] *Heshusius*, & *Martinus* [d] *Kemnitius*, all Protestant writers, about this point; *Illyricus* holding and obstinatly defending, that Originall sinne is not any accident, but absolutly the substance of the soule infected therwith: for proofe wherof he alledgeth *Martin* [e] *Luther* himselfe in diuers parts of his works, and all the other foresayd authors, though differently and disagreeingly, yet in most eager manner impugning the same, which *Caluin* also doth, and all those that follow him.

In assert. art. 1.

16. Furthermore there is no small dissention betweene Protestant authors, whether Originall sinne be actuall sinne, according to those wordes of *Luther*: *Fomes verè est actuale peccatum*: Concupiscence (or Originall corruption) is truly actuall sinne: with whome doth concurre *Melancthon* in his Common places, set forth *Anno Domini* 1522

1522. and 1540. and *Mart. Kemnitius in examine Sess. 5. Concil. Trident.* from which opinion notwithstanding do dissent not only Catholikes, but Caluinistes also; as they do in like manner from the impious opinion of *Zuinglius*, who denied Originall synne to be truly synne, but only a sicknesse and defect: *Vt vt fremant Pontificij* (saith he) *peccatum Originale nihil aliud esse dicimus, quàm morbum*? How locuer the Papists do frette against me for the same, I doe say that Originall synne is nothing else but a sicknes &c. And againe in the same place: *Vnde colligimus peccatum Originale morbum quendam esse, qui tamen per se culpabilis non est, nec damnationis pœnam inferre potest: vtcumque hic nobis Theologorum disputationes & sententiæ reclamitent.* VVherof we doe gather, that Originall sinne is a sickneſſe, but yet not culpable of it self, nor can it damme a man: albeit heere I know that the disputations and verdicts of Schoole-Deuines will cry out against vs for this opinion. So he. And heere I trow M. *Rogers* will not deny, but that his Church also and his Deuines will crie out in like manner against this opinion of *Zuinglius*: and consequently in this article of Originall sinne, there is not that vnion and conformity betweene *England, and other neighbour Churches christianly reformed*, as he pretendeth. And so he speaketh vntruly in the first head of this ninth article. VVhat were we like to find, if we would peruse the other thirty? Let vs see the second head, whether he speake any more truly therein.

Zuing. l. de Baptis. tract. 3. & in comm. c. 5. ad Rom.

Ibid. infra.

17. He maketh in the second head the Papists to be his aduersaries in 5. or 6. points at the least; but all so set downe, as that in euery one there is some kind of fraud, or great impertinency. The first is this, *that Papists say, that originall sinne is of all, the least sinne, and lesse then any veniall sinne*: citing only in the margent *Tapper. tract. de pecc. orig.* without quoting any page or Paragraph: which Treatise being large, required some labour to peruse it ouer: but in the end I found it *pag.* 46. of the *Louaine* edition, and therewithall discouered bad dealing, if he vnderstood the author, whose wordes out of *S. Thomas* and *Altisiodorensis* are these; *Peccatum originale quamuis maximum sit malum, quia totius*

Pag. 43.

natura

naturæ corruptio: minimum tamen est peccatum, & minus minimo peccato veniali. Though originall sinne be the greatest euill that may be, for that it is the corruption of all mans nature (descending from *Adam*:) yet it is the least sinne, and lesse then the least veniall sinne. The reason whereof is, for that it is not properly voluntary, nor proceedeth from mans will, but descendeth by succession and by necessity from our first Parents, in whome it is voluntary, but in vs not. And for so much as in the nature of sinne, according to *S. Augustins* sentence, it is principally required, that it be voluntary (which euery veniall sinne is, and originall is not) therefore though in regard of the euill, which it bringeth generally to all makind, it be the greatest euill: yet in respect that it is not voluntary, it may be called the least sinne. Which doctrine being thus explaned and vnderstood, cannot be carped at with any probabilitie of reason at all.

Augustin. lib. retr. cap. 13. & lib. de vera religione c. 14. paulò infe-rius.

18. The second errour and absurditie, which he ascribeth vnto Papists, is, that they say, *that originall sinne is only the debt of punishement for the sinne of* Adam, *and not his fault.* And for this he citeth the same *Tapper* in the same place. But here also seemed to me to be more malice then in the former. For that *Tapper* in the selfe same place doth not only not say, that we receyue the only punishement from *Adam* without his fault, but the playne contrary, that we do receyue both *maculam* and *reatum*, the *blot* and *guilt* of his fault. And furthermore addeth, *quod ex eius peccato Deo sumus odibiles in nobismetipsis, & filij iræ*: that by *Adams* sinne we become hatefull to God in our selues, and the children of wrath. And will not *M. Rogers* be ashamed here to impose such thinges vpon his aduersaries, whereof they hold the quite cõtrary.

Vbi supra.

19. His third imputation to Papists in this matter, is, that they say, *that Originall sinne is not properly sinne*: and this out of the same *Tapper* he alleageth as a heynous crime: but now yow haue heard the iustification of this position to the explication of his first obiection, to wit, that Originall sinne is not so properly sinne (though it be a great euill) for that it is not voluntary in vs: and he alleageth for his assertion two generall Councells, one very ancient called

Arausicanum

Arauſicanum Cap. 2. and the other of *Trent*; ſo as this hath no incōuenience in it at all, as neither the next that enſueth: *That ſuch as are infected only with Originall ſinne* (theſe are his wordes) *are free from all ſenſible punishement*. Which is to ſay, that ſuch as dye void of all actuall ſinne, and are only guilty of Originall, as infants before baptiſme, ſhall only ſuffer *pœnam damni*, that is, the puniſhment of looſing the ſight of God euerlaſtingly in the next world, and not *pœnam ſenſus*, that is, the ſenſible puniſhment of torments, as other dāned people ſhall do for actuall ſinns: and this point of doctrine if *M. Rogers* had knowne, which is common in the Schoole-mens bookes, he would neuer haue brought in ſo impertinent an imputation to charge them with error or abſurditie. *Ibid. p. 43.*

20. I let paſſe the fifth obiected errour, that he obiecteth about the Bleſſed Virgin in theſe wordes: *The Papiſts do affirme* (ſaith he) *that ſome perſons, and namely the Virgin Mary is free from Originall ſinne*. But when I examined the matter it ſelfe, I found in the Councell of *Trent*, that they do not affirme *ſome perſons*, in the plurall number, but ſingulerly, and only the mother of God, to haue byn freed by the ſinguler priuiledge, prerogatiue, and grace of her Sonne, from the actuall guilt of originall ſinne, whereinto ſhee had fallen, as all others do, had not this priuiledge preuented the ſame: and yet hath not the Church determined this, as the ſaid Councell of *Trent* expreſly affirmeth, but hath left it free for all parties to beleeue, as they thinke beſt therein. So as in this imputation, there is neither ſincerity, nor moment; & therefore I will paſſe to the laſt about this matter, *Pag. 45.* *Con. Trid. ſeſſ. 5. init.*

21. In his 46. page he ſetteth downe this for an errour of the Papiſts, againſt which he ſaith, that he & his Church doth fight. *The Church of Rome* (ſaith he) *decreeth, how concupiſcence is not ſinne, but proceedeth from ſinne, and inclineth vnto ſinne*. And for this he citeth the Councell of *Trent ſeſſ. 5.* But when I went to peruſe the place, I found that they were *S. Auguſtines* wordes, againe and againe repeated by him in diuers parts of his workes, as namely againſt *Iulian* the *Pelagian*, where he ſaith, that albeit the *Lib. 6. c. 11.*

Apostle S. *Paul* in the 7. to the *Romans* do call Concupiscence sinne, yet was it, *quia peccato facta est si consentiendo traxerit atque illexerit concipi, pariq; peccatum.* It was called sinne by the Apostle, for that it is made of sinne (as the effect of Original sinne) and for that, if it draw and allure a man to consent, then doth it conceyue and bring forth sinne, but not otherwise. And in another place: *Hæc carnis concupiscentia, etiamsi vocatur peccatum; non vtique quia peccatum est, sed quia peccato facta est, sic vocatur: sicut scriptura manus cuiusque dicitur, quod manus eam fecerit.* That is, But this concupiscence of flesh (remayning after baptisme) though it be called sinne: yet is it so called, not for that it is sinne, but for that it is made (in vs) by sin, & doth proceed frō sinne: euen as euery mans writing is called his hand, because it is made by the hand.

Lib 1. cont. duas epistolas Pelagian. c. 13.

22. So S. *Augustine* for expounding S. *Paul*, that calleth it sinne: but for the matter it selfe, that without consent of hart it is not sinne indeed, his wordes are clere: *Ipsa quidem concupiscentia iam non est peccatum in regeneratis, quando illi illicita opera non consentitur.* Concupiscence it selfe is now no sinne in the regenerate, when consent is not giuen therunto to commit vnlawfull workes. Which seemeth to me to be the self same wordes, which M. *Rogers* obiecteth for grosse errours vnto the Roman Church, I could not but wōder at him: for that his fight is not heere against Papists and their Church, but against S. *Augustine* & his: which sometimes themselues will say to haue bene the true Catholicke Church, and that Protestants are true members therof.

Aug. l. 1. de nupt. & cō. u. if. c. 23.

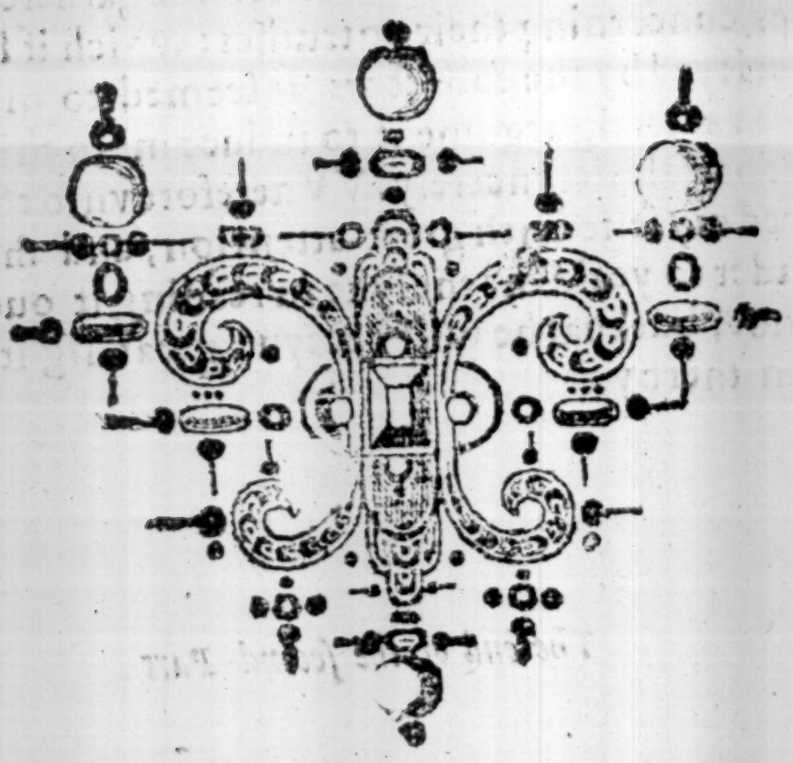
23. VVell then, finding the whole worke of M. *Rogers* to be faulty in the two generall points before mentioned: the one, that he setteth downe these 39. articles, as conformably defended by all Protestant Churches, wherein notwithstanding there is infinite disagreement; the other, that he neuer lightly alleageth truly and sincerely the opinions of Catholikes, wherin they do dissent from him and his Church: by this (I say) I lost all desire of proceeding any further in cōfronting places togeather,

M. Rogers works faulty in the generall heads

for

for that I saw it would grow to a huge volume. And therfore perceiuing that he agreed with the rest in the spirit of vnsincere dealing, I made resolution, to end with this, as being sufficient to giue me a full tast of what I was like to find heareafter. And so I thought good to passe to the third Part of this Search, to see whether I could find the like dealing in Catholike writers, or no. And for better helping my selfe therein, I thought it more easie and facile to make this tryall substantially, by the help of those collections, which Protestant writers had gathered against Papistes, concerning their vntruthes: which if I could see well verifyed by the collectors, it seemed to me, that it would be a strong argument to induce me to thinke, that neyther part dealt syncerely. VVherefore vnto this Search I applyed my selfe with great attention, and shall desyre the Reader to yeald me the lyke in reading it ouer. And I doubt not, but that he will receyue great light and impression therby.

The end of the second Part.



THE THIRD PART OF THIS TREATISE CONTEYNING MY Search into Catholike wryters and writinges: *With my finall resolution.*

HOW AFTER THIS TRIAL OF PROTESTANT BOOKS,

I resorted vnto the writings of the other side, to see whether the like sleightes were vsed also by them, & what I found therein. And first what *M. Iewell* obiecteth for falsities against D. *Harding*: & how they are answered.

CHAP. I.

HAVING seene now what hath beene rehearsed of the vnsincere dealing of so many chiefe Protestant writers which I could no wise excuse, I resolued with my selfe to trie in like manner the other side, whether the same proceeding might be found among them: for I had both heard, and read Protestants

obiect great multitudes of lyes vnto the Catholickes: and namely M. *Iewell* himselfe to *D. Harding*, saying thus vnto him in a certaine place of his reply, when he had scored vp in his margent 44. vntruthes against him: *Oh M. Harding* (sayth he) *is it not possible, that your doctrine may stand without lies? So many vntruthes in so little roome, without the shame of the world, without the feare of God?* And againe in his Epistle to the Reader: *This man* (sayth he) *could neuer vtter so many vntruthes togeather, without some speciall priuiledge.* And yet further: *Your vntruthes be so notorious, and so many, as it pitieth me in your behalfe to remember thē &c.* Which I hauing read, there came to my mynd the saying of *Salust*, *That he which obiecteth a crime to another, ought to be very free from the same himselfe*: which how it could be true in M. *Iewell*, in respect of those thinges which before haue beene set downe, I saw not: but yet I determined to go forward to make this triall and examen with all patience, longanimity and indifferency that I could, and consider what vntruthes M. *Iewell* did obiect against M. *Harding*, which were to the number of an 125. in the one halfe only of his *Reply* about the first 4. Articles of his Chalenge. For better performance wherof I renewed agayne my purpose of this seuerity in iudgment, as to censure, or admit nothing for vntruthes that hath not the forsaid two conditions of a proper and formall lye: the first, that the thing be truly obiected, and secondly that it be such, as in the mind of the speaker or wryter himselfe it must needs be false, which is that we call a formall or wilfull lye, according to the saying of *S. Augustine* before mentioned, *Linguam ream non facit, nisi mens rea.* Nothing maketh truly the tongue a lier, or guilty of a lye, but a lying mind that knoweth it selfe to lye.

Iewell Reply pag. 91.

Aug. lib. de mendacio cap. 9.

2. Now then whereas I found M. *Iewell* after a new fashion neuer heard of before, to score vp in the margent of his *Reply* (which was the first combat betwene him and his aduersary) great multitudes of lyes, I did greatly meruaile at the beginning, whether they were such lyes indeed as now we haue described: and then afterward falling vpon the forenamed booke of *D. Stapleton*, intituled,

A Returne of vntruthes, which auowed first that of all the 125. vntruthes obiected by M. *Iewell*, no one of them could be proued to be truly a lye, or an essentiall vntruth indeed, and that further he bound himselfe to proue that M. *Iewell* had committed in the said one halfe of his booke 592. inexcusable vntruthes, according to the cõditions before set downe, I stood amazed therat, and began to read the said Booke with great attention: pondering euery thing as I went with all diligence possible: & in truth I did not find many of those that were obiected by M. *Iewell* sufficiently proued to be lyes in my opinion; nor scarse any returned by D. *Stapleton* vpon him for lyes, which I could well auoid, or excuse not to be such, and this increased more my wonder, and meruaile. And for that it is impossible in this litle narration of myne to set downe all the triall of this matter which is handled very effectually, as to me it seemeth in the said large Booke of D. *Stapleton*, and two large Reioynders of D. *Harding* vnto the first 4. articles of M. *Iewells* Chalenge, I remit the Reader to the perusall of those Bookes, as my L. of *Canterbury* remitted me: and I dare assure him he shall fynd matter inough to make him wonder, and stagger also, if he be a louer of truth without obstinate partiality.

The offer of D. Stapleton against M. Iewels lyes.

3. And yet somewhat to shew the manner of proceeding in the foresaid Booke of D. *Stapletons Returne*, and of M. *Iewells* dealing against D. *Harding* in scoring vp vntruthes in his margent against him, it shall be well to note, that the said D. *Stapleton* doth complayne much of M^o. *Iewells* sleights in this behalfe, as indeauoring by all meanes, though neuer so impertinently, to make vp a great number of vntruthes, or shew therof in his margent, not that himselfe thought them to be such, but to deceiue his Reader (saith he) with the names, and numbers of a great ranke of vntruthes. As among others, where he obiecteth for lyes and vntruthes the common assertions of Catholicke doctrine which himselfe doth not belieue, as in the first article, *leafe* 1. 6. 7. 8. 11. 20. 32. touching the name of *Masse*, calling it a lye: the like he calleth a lye the do-

What kind of things M. Iewell scoreth vp for lyes in his aduersary.

doctrine of tranſubſtantiation *art.* 2. *leaſe* 41. The doctrine alſo of the Popes Supremacy he calleth an vntruth, as may be ſeene *articulo* 4. *folio* 1. but theſe things, be they true or falſe, cannot be called lyes according to the true nature of a lye, which requireth that the vtterer therof do know it, or thinke it to be a lye, for that otherwiſe, if the mind be not guilty, as before hath beene ſhewed out of *S. Auguſtine* the tongue cannot be guilty. But when D. *Harding* vttereth any propoſition of his Religion and beliefe, it cannot be imagined probably, that he thinketh that to be falſe which he vttereth and believeth, and conſequently it can be no lye in him.

A ſecond ſleight in obiecting lyes.

4. Another ſleight to increaſe the number of lyes obiected againſt his aduerſarie is vſed by M. *Iewell* in many places of his booke, which D. *Stapleton* cyteth: and the ſleyght is to diſſemble the purpoſe, and drift of his aduerſary, and to ſuppoſe and giue out, that his aduerſary intendeth to proue that which he doth not indeed: and then vpon euery proofe alledged by his ſaid aduerſary for his aſſertion to ſcore vp an vntruth, for that it is impertinēt to the end feygned by M. *Iewell*, wherof I gaue this exāple before, that in the firſt article D. *Harding* intending (before he came to proue *Priuate Maſſe*, wherin none but the Prieſt receyueth) to proue Maſſe, and externall Sacrifice in generall, and that it hath bene vniuerſally receyued in the Chriſtian Church throughout euery age from the beginning: for this (I ſay) he alledgeth dyuers ancient Fathers, as namely *S. Clement*, *S. Dionyſe*, *S. Iuſtine*, & *Irenæus* all Martyrs, *S. Baſil*, *S. Chryſoſtome*, and *S. Cyril* Confeſſours and holy Biſhops, M. *Iewell* vpon ech of theſe ſcoreth vp an vntruth, for that (ſayth he) they ſpeake of communion, not of *Priuate Maſſe*, wheras they were not alledged by D. *Harding* to proue *priuate Maſſe* (without communiō of others) but to proue *Maſſe* and Sacrifice in generall, he hauing intention & meaning after to come to the queſtiō of *priuate Maſſe* in particuler. And of this fraud yow may read in the *Returne* of D. *Sapletō art.* 1. *fol.* 4. 5. 6. 9. 10. &c.

Supra par. 2. *cap.* 8.

5. The third ſleight is, when M. *Iewell* ſcoreth vp for

for vntruths against *M. Harding* not only his owne sayings, but the wordes and sayings of the ancient Fathers and doctours alleadged by him, as *art. 1. fol.* 10. 26. 29. and *art. 3. fol.* 120. and *art. 4. fol.* 48. the wordes of *S. Hierome, S. Augustine* of *Leontius*, of *Origen*, & of the Councell of *Nice* are obiected for *M. Hardings* vntruthes, and so likewise the doctrine of *S. Hilary*, & the words and sayings of Pope *Innocentius* the first are reckoned by him for vntruthes, *art. 2. fol.* 48. & *art. 4. fol.* 70.

The fourth shift to make a shew of many vntruthes gathered.

6. The 4. shift, and singuler deuise obiected by *D. Stapleton* to *M. Iewell*, is, that to make a greater number of vntruthes he repeateth one thing oftentimes, therby to make the number grow, and in one article he repeateth one thing 4. tymes. As for exãple he obiecteth the doctrine of *daily Sacrifice* in the Church for an vntruth in the 5. 33. 34. & 44. vntruthes obiected by him: whereas being a doctrine of the Catholike Church, it cannot be accompted such an vntruth, as heere we treat of, to wit, wherin the speaker vttereth a thing contrary to his owne iudgment as before hath byn said: nor can it be iustly ascribed for a lye to *D. Harding*, more then to all others of his Religiõ throughout the world. Many other examples may be giuen, but these are sufficient as generall heads to shew the difference betweene the vntruthes alledged before out of the Protestants books by the Catholikes, where the vtterer must needs know that he spake false, and consequently were essentiall and formall lyes indeed, as the obiectors say, & these other obiected by Protestants against Catholikes, which are nothing of that nature, though they were truly obiected indeed.

About priuate Masse.

7. But I think it not amisse to examine some of *M. Iewels* examples as they lye in order in *M. Stapletons Returne of vntruthes*, to the end the Reader may consider, what substance there is in them. First then, about the first article in controuersie betwixt *M. Iewell* & *D. Harding*, concerning *priuate Masse*, or single Cõmunion of the Priest alone, *D. Harding* holding, that all *Masses* are publik in that sense, & none so priuate in respect of Communion, but that any man

may communicate, that is disposed at any Masse, writeth thus: *The Communion likewise of the Sacrament is a publicke feast of Christ, through the ministery of the Priest, prepared for euery faithfull person*: M. Iewell answereth thus, *the first vntruth: for there is no such preparation*. Doctor Harding goeth forward, saying, *And so being common by order of the first institution, and by will of the mynisters therof, it ought to be reputed cõmon and not priuate*: M. Iewell; *the second vntruth: there appeareth no such will in the Minister*. Harding. *Therefore in this respect we do not acknowledge any priuate Masse, but do leaue that terme to Luthers schoole, where it was first deuised*. Iewell. *The third vntruth*. Harding. *The vnbloudy and dayly sacrifice of the Church, commonly called the Masse*. Iewell. *The 4. vntruth, the old Fathers neuer commonly called it so*.

See in the Returne of vntruths art. 1. fol. 1.

Rash scoring vp of vntruthes

8. These are the first foure vntruthes obiected by *M. Iewell* against *M. Harding*, and returned vpon him by *D. Stapleton* in the very first leafe of his booke, wherof we shall a little consider in this place: and as for the first two obiected vntruthes by *M. Iewell*, they seeme to haue litle substance of truth. For if a man do but looke vpon the sayd Catholick bookes in this behalfe, or trauaile through Countryes of that Religion he shall fynd by experience of his trauaile, that in all Churches commonly where Masse is said, there is both sufficient preparation, and readines of will in the Priests, and other Ecclesiasticall mynisters to communicate any man at any Masse, neuer so priuate, if they be disposed, and giue warning therof: and that the very reseruation of the Sacrament for all suddayne vses therof, that may occurre, doth conuince the matter manifestly. For so much as the end of this reseruation is, that not only in tyme of the Masse it selfe, but otherwise also, when no Masse is, or may conueniently be sayd, there want not commodity of Communion for such as eyther haue need, or desire to participate therof: so as communion, and the facility therof is much more frequent among Catholicks (say they) then among Protestants, yea the very *Canon* of the Masse it selfe though it be neuer so priuate hath these wordes: *Supplices te*

Euery where lawfull to communicate to him that will,

roga-

rogamus omnipotens Deus &c. vt quotquot ex hac altaris participatione Sacrosanctum filij tui Corpus & Sanguinem sumpserimus omni benedictione cœlesti & gratia repleamur. Wee do humbly beseech thee, O omnipotent God, that how many so euer of vs shall receyue from the participation of this altar the sacred holy body, and bloud of thy sonne, may be replenished with all heauenly blessing and grace. *In the Canon of Masse.*

9. Which wordes euery Priest being bound to say dayly in euery Masse, though neuer so particuler, and priuate, as hath bene sayd, declareth manifestly (say they) that there is licence, and intention for euery man to communicate that will: for that otherwise the *Canon* would neuer say, *quotquot*, how many soeuer; and cõsequẽtly that there is no priuate Masse at all in M. *Iewells* sense, wherin no man may receyue but the Priest: which argument indeed I was not able any way to answere, nor do not see, as yet, how it may be answered.

3. obiected vntruth by M. Iewel. dissolued.

10. The third obiected vntruth which had no alledged reason by *M. Iewell, D. Stapleton* returneth in this mãner, that if before the whole schoole of M. *Luther* began, it can be shewed, that euer any wryter did call the Masse, *a priuate Masse*, in respect that the Priest did communicate alone, when there was no other company, he would graunt this vntruth to be such, as he obiecteth: but if he cannot as he auoucheth him neuer to be able, then sayth he, falleth this vntruth vpon M. *Iewell*, and not vpon M. *Harding*.

11. The fourth obiected vntruth he returneth also in two sortes. First that *D. Harding* in his wordes, doth not name the old Fathers, but spake indefinitely, saying: *the vnbloudy and daily Sacrifice of the Church cõmonly called the Masse*: so as the word (*commonly*) includeth also later tymes, yea our tymes in lyke manner, wherin no man can deny, but it is generally so called: and the Protestants themselues do confesse that it hath beene so called for many hundred yeares vpward: so as *M. Iewells* inference of this 4. vntruth, *for that the old Fathers neuer commõly called it so*, though it could be proued, yet doth it not make against *D. Hardings* assertiõ, and consequently the vntruth is returned vpon himselfe. *art. 1. fol. 3*

But secondly he returneth it more fully thus: the old Fathers (saith he) *euen within the compasse of six hundreth yeares* (wherupon M *Iewell* so much standeth in his chalenge) *did commonly call it so*, as *S. Ambrose*, S. *Leo*, *S. Gregory*. The old Fathers also in the Coūcell of [a] *Mileuet*, of whom *S Augustē* was one, and in the second of [b] *Carthage* in *Afrike*: the old Fathers in like manner of the Councells of [c] *Arelate*, of [d] *Orleans*, and [e] *Agath* in *France*: the old Fathers likewise of the councell of [f] *Ilerd*, & [g] *Gerund* in *Spaine*, all with in the compasse of the first fiue hundreth yeares after Christ, speaking of *that dayly sacrifice*, do call it by the name of *the Masse*. Ergo, it is no lye that the old Fathers did commonly call the vnbloudy and dayly sacrifice of the Church by the name of Masse. And thus are returned these first foure vntruthes: and by these we may iudge somewhat of the rest, for that most are of like quality.

Returne of vntruthes fol. 2.

Ambros. Ep. 33.
Leo. ep 81
Gregor. l. 4. ep. 32.
a *Can.* 12.
b *Can.* 3.
c *Can.* 2.
d *Can.* 22.
e *Can.* 21 & 47.
f *Can.* 4.
g *Can.* 3.

12. Furthermore D. *Stapleton* goeth forward to cite more sayings of D. *Harding*, with the obiections of vntruthes by M. *Iewell* against the same. *S. Andrew the Apostle* (saith M. Harding) *touching the substance of the Masse, worshipped God euery day with the same seruice, as Priests now do in celebrating the externall sacrifice of the Church*. M. Iewell thus answereth. *The sixth vntruth. S. Andrew said the Communion, and not the Masse*. M. Harding saith further: *They shall fynd* (sayth he) *the same most plainly treated of, and a forme of Masse much agreable to that which is vsed in these dayes set forth by S. Dionyse. scholler to S. Paul*. M. Iewell: *The 9. vntruth. It is the very forme of the communion, and nothing like the priuate Masse*. M. Harding againe: *I referre them insteed of many to the two Fathers Basil and Chrysostome, whose Masses be left to posterity in these tymes*. M. Iewell: *The 11. vntruth. They contayne the very order of the Communion*. M. Harding yet further. *Among all other Fathers Cyrillus Hierosolymitanus is not to be passed ouer lightly, who at large expoundeth the whole Masse vsed in Hierusalem in his tyme, the same which now we fynd in old S. Clement long before him and others*. M. Iewell. *The 12. vntruth. It is the very expresse order of the Communion.*

In vita S. Andr. per presbyteros Achaiæ.

M. Iewell very fertile in noting lyes against his aduersary.

13. These other foure obiected vntruthes M. *Stapleton* retur-

returneth as it seameth with the same facility that he did the other, affirming first that in their sense the Masse and communion are the selfe same thing in substance, the cõmunion being a principall part of the Masse without which there is no sacrifice: for which cause the Priest alwayes communicateth eyther alone or with others, when company doth offer it selfe, or are prepared for it, and consequently it is a fraud (saith he) *M. Iewell*, to put a contradiction betweene Communion & priuate Masse, as though the one could not stand with the other, saying, that the fornamed Fathers which are cited to haue said Masse, said the communion, and no Masse, whereas we (*sayth M. Stapleton*) hold that they did both, and said the one and the other, to wit, both Masse and communion, that is, they celebrated the dayly sacrifice and therwithall did communicate.

14. But if M. *Iewell* meane of the English Communiõ wherin no externall Sacrifice nor Reall Presẽce of Christs body is acknowledged or beleiued, then proueth *D. Stapleton*, that the forsaid Fathers cannot possibly be vnderstood to speake of that Communion, for that in their sayd *Liturgies*, they do make expresse mẽtion of the Reall Presẽce, of Christs flesh therin, and *of the offering vp* (as the expresse words of *S. Andrew* are) *of the sacred body and bloud of Christ our Sauiour in Sacrifice vnto God his Father*. And moreouer in S. *Dionyse* his Masse, there is expresse mention of oblation, & consecration, of the Mysteryes, of prayer for the dead, of Aultars, Censing, Communion, and memory of Saintes, all which things are not in the English Masse or communion. And much more he sheweth the same in the Masse or Liturgies of *S. Basil* and S. *Chrysostome*, where after the oblation made of the Sacrifice, *Commemoration* (sayth he) *is made also of the blessed Saintes in heauen, and namely of our blessed Lady and S. Iohn Baptist, and of the Saint of the day, and of prayer for the dead*: which last clause *S. Cyril* doth explicate more particulerly, saying: *Cùm hoc Sacrificium offerimus &c. When we offer vp this sacrifice, after (the oblation) we make mention also of those which haue departed this life before vs. And first of the Patriarks,*

About the Sacrifice of the Masse.

Cyril. in Catech. Mystagog. 5.

Prophets, Apostles and Martyrs, that by their prayers and intercessions almighty God may receyue our prayers. And then we pray for the holy Fathers and Bishops departed: and lastly we pray for all men which among vs haue deceased, beleeuing it to be a great releefe of soules for whome the intercession of that holy and dreadfull Sacrifice, which is laid vpon the Altar, is offered.

Prayer to Saints & for the dead in the Masse.

15. These are the wordes of *S. Cyril*, wherupon *M. Stapleton* demaundeth: *Is this the expresse order of your Communiõ? Heere you see (saith he) is oblation, sacrifice, Altar prayer to Saintes, prayer for the dead, and is all this done in your English Communion? And if it be not, how then haue yow scored vp these foure lyes against Doctor Harding, whereas they are all returned & redoubled against your selfe?* Thus *D. Stapleton* vrgeth *M. Iewell*; and it seemed hard to me to auoid the charge.

My curiosity to see the cause of M. Iewells out-cry.

16. But heere now came vpon me a certayne curiosity to see what was the forenamed 44. vntruth, wherupon or by occasiõ wherof *M. Iewell* did so cry out against *M. Harding*, by way of reprehension, as before yow heard, saying, *O M. Harding, is it not possible your Religion may stand without lyes? So many vntruthes in so little roome, without the shame of the world, without feare of God &c.* I was taken (as I say) with a great desire to perusse that 44. obiected vntruth, and some other going before to consider what substance, or circumstãces of extraordinary enormity there might haue in thẽ, that deserued so great and generall an out-cry, persuading my selfe that without singular great cause *M. Iewell* would neuer haue vttered so great and sharpe a reprehension. I tooke therfore the view of that 44. and the other three next precedent obiected vntruthes, to wit, the 41. 42. 43. & 44.

Chrys. hom 61. ad populum Antiochenum. Hard. diu. 34. fol. 268.

17. The 41. & 42. vntruthes are obiected by reason of a place of *S. Chrysostome*, twice foũd in the same Father as *M. Harding* sayth, wherein is proued, that priuate Masse was vsed in *S. Chrysostomes* tyme, for so much as reprehending the people for their great slacknes in preparing thẽselues to receiue but very seldõe in the yeare, he vseth these wordes: *The dayly sacrifice is offred in vayne, we stand at the Altar for nought, there is not one that will be houseled.* Out of which words

wordes M. *Iewell* obiecteth two vntruthes, saying first: *the one and fourty vntruth: priuate Masse is neuer found in Chrysostome*, and then againe, *the 42. vntruth: There came many both of the people, and also of the Clergy* (to communicate with him.) Both which vntruthes D. *Stapleton* returneth briefly and effectually (as it seemeth to me) vpon M. *Iewell*, out of the very same words of S. *Chrysostome*. For to the first he saith. *Iewels replie pag. 8.*

18. *Priuate Masse is nothing els, according to* M. Iewell, *but when the Priest doth celebrate and offer Sacrifice without any to communicate with him: but heere* S. Chrysostome *sayth expresly, that both he & other Priests did offer daily Sacrifice without other communicants* (but only themselues) ergo *they sayd priuate Masse*. The other also he proueth by the same wordes of *S. Chrysostome: Nullus est qui communicetur*: there is not one that wilbe housled, *ergo*, according to *S. Chrysostome* it must needs be false which M. *Iewell* sayth, *that there came many both of the people, and of the Clergy to be houseled with S. Chrysostome*. So as these two lyes do seeme to be very small or none at all on D. *Hardings* part, but scarce vnauoydable in the behalfe of M. *Iewell*, if S. *Chrysostome* may be heard and credited in his owne cause.

19. The 43. vntruth is obiected vpon certaine words of D. *Harding*, where he sayth, *that in the great and populous Citty of Antioch, where the Scriptures were dayly expounded and preached &c.* Wherunto M. *Iewell* replyeth, with obiecting a lye in these wordes, *the 43. vntruth: There was no such daily preaching, as shall appeare:* and then for proofe he alledgeth a place out of *S. Chrysostome* that preaching of publike sermõs in *Antioch* was commonly but once a weeke, which D. *Stapleton* sheweth to be sufficient to proue that it might therby be called *daily*, as M. *Iewell* himselfe doth grant the Sacramẽt to be *Panẽ nostrum quotidianũ*, our daily bread, & yet not ministred precisely euery day, though it may be giuen euery day, when men offer themselues to receyue: and daily sacrifice, is called *dailie*, for that it may be euery day celebrated, though euery Priest is not bound daily to celebrate the same. So as this seemed to me to be but a Cauill. *Iew. pag. 62. & 63.*

20. The

20. The laſt vntruth then of theſe foure, whereat M. *Iewell* doth before ſo exceedingly exclaime, is grounded vpon theſe wordes of D. *Harding*: *The ſacrifice which Chriſt commanded to be done in his remembrance &c. The 4. vntruth (ſaith M. Iewell) for Chriſt commanded no ſuch dayly Sacrifice.* VVherunto D. *Stapleton* replyeth firſt, that in D. *Hardings* wordes is not found *daily*, but that Chriſt commanded Sacrifice to be done, which M. *Iewell* hath noted for three ſeuerall lyes before, to wit, the 5. 33. & 34. vntruthes, and now he repeateth the ſame the 4. tyme to make vp his number, and after cryeth out, as you haue heard: O M. *Harding is it not poſsible &c.* but for returne of this vntruth, being grounded vpon the deniall of a receyued doctrine among the Catholikes, about dayly ſacrifice, D. *Stapleton* alledgeth many proofes out of the ancient Fathers, as preſently will appeare. And firſt for anſwering the ordinarie obiection out of the Epiſtle to the Hebrewes, that Chriſt offered one ſacrifice and oblation once for all, and that this doth not derogate from the dayly ſacrifice offred by Prieſts, he alledgeth S. *Chryſoſtome*, *Theodoret*, *Primaſius*, *Euſebius Emiſſenus*, *S. Auguſtine*, *Oecumenius* in their Commentaries vpon that Epiſtle, who teach the ſame. And as for the *dayly* externall ſacrifice of the Aultar (as commonly it is called) he bringeth a whole multitude of the ancient Fathers affirming the ſame and teſtifying the practiſe of all Prieſts, and of the vniuerſall Church in offring daily the ſaid externall Sacrifice in their dayes, as of *S. Ambroſe*, *S. Hierome*, *Euſebius*, *Auguſtine*, *Innocentius*, *Baſil*; ancient decrees of Councells and Eccleſiaſticall Hiſtories, wherof ſome were examined by my ſelfe, and I remit the Reader to ſee them further in the places there quoted by *Doctor Stapleton*, in his ſaid Returne of vntruthes vpon the 33. obiected vntruth by *M. Iewell*. So as theſe vntruthes being ſo ſleight, and ſo ſlenderly proued by M. *Iewell*, and returned ſo ſtrongly by *Doctor Stapleton*, made me conceyue, that this manner of gathering vntruthes of M. *Iewells* behalfe, was rather an ambitious oſtentation of diligent collection and obſer-

Returne fol. 32. 33.

Chryſ. hom 17. in Ep. ad Hebr.
Theod. in cap. 6. ad Hebr.
Primaſius in cap. 10. ad Hebr.
Euſeb. Emiſſ. Hom. 5. de paſchate
Aug. ep. 23. ad Bonif. & l. 10 de Ciuit. Dei c. 6.
Oecum in c. 5. ad Hebr.
Returne art. 2. pag. 21. 22. 23. 24.

seruation against his aduersary, thē any substātiall laying togeather of important matter.

21. Well then, *M. Iewell* hauing in the one halfe of his Reply (as hath bene said) obiected an hundred fiue and twenty vntrūthes to M. *Harding*, and *Doctor Stapleton* reprouing the same, and returning them all as false and calumnious, except only two, which out of some errour had some probability in them: I examining the same, found as heere yow haue seene, that these were not such vntruthes as we properly heere taike of, that are wilfull and malicious, which are truly lyes indeed: but rather contentious things obiected without sufficient proofe, as to me it seemed, and consequently eyther litle or nothing to the purpose, or wholy against M. *Iewell* himselfe. And for the two wch are cōfessed to haue some probability, they are the 103. &. 124. in the later wherof, *Caput omniū* is alledged by *M. Harding* out of *S. Augustine* for *Caput eorum*, by errour of print perhaps, but yet so, as both may stand in true sense, as is shewed by *D. Stapleton* out of the text it selfe. The other, where the words of *S. Hierome, Ecclesiæ salus à summi sacerdotis dignitate pendet*, are referred by *Doctor Harding* to the B. of *Rome*, which in a true sense and application of S. Hieroms words is true, though the thing be spoken by him immediatly of euery Bishop or high Priest within his dioceſſe. This playne dealing then, and confession of errour, and ouersight, where it was, I fond on *D. Harding* and *D. Stapletons* part, & it contented me much, perceyuing therby that they had not any intention to deceiue.

Hier. cōtra Luciferianos.

The plain dealing I found in Catholikes, cōfessing an ouersight where any was.

22. But on the contrary side the said *D. Stapleton* besids the returning of these hundred fiue and twenty vpon *M. Iewell* himselfe, chargeth him with foure hundred seauen and thirty other seuerall vntruthes, committed by him in charging *D. Harding* with the forsaid 125. So as in all they be 562. which are layd to M. *Iewels* charge: and the last of all is founded in those words of *M. Iewell*: Albeit (*saith he*) *M. Harding* hath trauailed paynfully both by himselfe and with conference with his friends: yet cannot he hitherto

M. Iewell charged with 562. vntruthes

Return of vntr. pag. 96. Iewell pag. 314.

hitherto fynd neyther in the Scriptures, nor in the old Councels, nor in any one of all the ancient Catholicke Fathers, that the B. of *Rome* within the ſpace of the firſt 600. yeares was euer intituled, eyther the Vniuerſall Biſhop, or the head of the vniuerſall Church. So he. And this doth D. *Stapleton* call a deſperate vntruth, for ſo much as he knew, and himſelfe confeſſed * before, that Pope Leo was called *Vniuerſall Biſhop* in foure ſundry Supplications in the generall Councell of *Calcedon*, and that *Eugenius* Archb. of *Carthage* called the Church of *Rome*, head of all Churches, as *Victor Vticēſis* teſtifyeth in his book *de perſecutione Vãdalica*. He addeth alſo a teſtimony of *S. Gregory*, of *Iuſtinian*, of *Proſper*, of *Athanaſius* to the ſame effect. And how then (ſayth D. *Stapleton*) can he affirme that no one Councell or ancient Catholike Father doth teſtify the ſame? Which authorityes I fynding to be ſo, as is rehearſed, and preſuming M. *Iewell* that knew much more then I, to haue knowne alſo this to haue bene ſo, this ſeemed to me indeed to be a lye in his proper nature, and ſubſtantiall circumſtances: and ſo are commonly all thoſe that I ſaw obiected by that ſide againſt M. *Iewell*: which being compared with the weakneſſe of thoſe that are obiected by the cõtrary part, ſeemed to me a moſt cleere difference betweene both partes, eſpecially when I had conſidered the vntruthes which M. *Iewell* had noted againſt D. *Harding* in his defence of the Apologie (which was the ſecond part of his combat) which were indeed ſuch tryfles, as did not ſeeme worthy to be named, being errours or ouerſightes of print for the moſt part: as that he had cited *Ioſue* for *Oſee*, and *lib. 8. of Socrates*, wheras he wrote but 7. bookes. *Luke* 2. for 22. *Henry* the *ſecond*, for *Henry* the *ſonne*, and ſuch other ſmall tryfles.

* *Pag.* 298.

Victor. lib. 2.

Returne fol. 196.

The difference of falſities obiected on both ſides.

23. And the greateſt of all in his whole Catalogue is, that in reciting the words of *S. Auguſtine*: *Chriſtus ferebatur in manibus ſuis*, Chriſt was borne in his own hãds, *M. Harding* is accuſed to haue left out the word *quodãmodo*, after a ſort: wherupon *M. Iewell* inſulteth much, as though it had byn done of fraud; but the other quitteth himſelfe in my opi-

Aug. in Pſal. 33. ſerm. 2.

nion

nion very ſubſtantially, ſhewing, that *S. Auguſtine* in that ſermon vpon the *Pſalme* 33. which he alledgeth, where he talketh of the *Reall Preſence*, hath not *quodammodo*, albeit in another place ſpeaking of the different manner of bearing himſelfe in his owne hands, from our ſenſible conceipt, he ſayth, *ipſe ſe quodammodo portabat*, he in a certaine ſort did beare himſelfe. So as this which was obiected for the greateſt vntruth, being no vntruth indeed, confirmed me much in this opinion, that rather ſhewes of vntruthes thē vntruthes indeed in that nature of vntruthes and witting falſe dealing, which I required, were obiected by M. *Iewell*. And ſo much for him: about whome I haue bene more large and ample, both in conſidering the falſities and falſhoods obiected by other men againſt him, & how he cleared himſelfe; as alſo the falſities he obiecteth to his Aduerſaries, and how he could prooue them. This I ſay I haue done more aboundantly with him, then with any other for the cauſes before rehearſed, namely, that he being the chief man of our nation that ſet forth, and propugned the new Religion, which now we hold in *England*, and in whome for that reſpect I had moſt confidence for ſundry yeares of all other men, I thought good to look moſt of all into his workes and wrytings, and manner of proceeding for ſatisfying my ſelfe about this point of falſe or true dealing. And ſo much the rather, for that I aſſured my ſelfe, that by him I might make a great gheſſe of all inſuing writers after him, cōcerning their fidelity; hauing obſerued, that moſt of them, if not all, haue gleaned out of him what they haue ſet forth in matter of Controuerſie. And I am ſufficiently perſuaded that the ſpirit of lying proper to falſe Prophets hath and doth dwell & inhabit in the harts of all ſuch as are or haue been principall poſts or pillers of proteſtant doctrine, and hereof thy ſelf maiſt iudge, good chriſtian Reader, by thoſe few of many taxed & cōuinced of that deteſtable & ſoule-killing crime in this Search.

24. But now next after M. *Iewell* we ſhall examine ſome others in lyke manner that make profeſſion of

obiecting vntruthes against the said Roman writers, in which kind I fynd *M. Sutcliffe* to be the most copious in all his writings; which albeit they seeme to be of lesse esteeme among the learned, then many other of his side, in regard both of his insufficient handling of matters and excessiue foule speach in rayling: yet for that he sayth & obiecteth much, and that against the principall of the other syde, & seemeth to haue a purpose to imitate *M. Iewell* in this behalfe, I thinke good to take a view of some of his obiections, to see whether he proceed any more substantially and sincerely then hitherto I had found in *M. Iewell*: and whether I might espy that willfull manner of lying among the Catholikes which hitherto wee haue treated of.

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WHAT

WHAT IMPVTATION OF LYES AND VNTRVTHS HATH BYN MADE BY OTHERS, AGAINST VVRITERS

of the Roman Religion: and principally by *M. D. Sutcliffe* in sundry Bookes of his, written these yeares past: and first against *Cardinall Bellarmine*. And of what force they are proued to be.

CHAP. II.

ALBEIT by my former search in *M. Iewels* books, & others that answered thē, I found the small satisfaction that yow haue heard, or rather greater increase of my scruples and perplexityes: yet I resolued to passe forward in the sayd Search and Inquiry. And amongst all other Protestāt writers perceiuing *M. Sutcliffe* (as hath byn to said) haue practized most this manner of obiecting lyes, falsityes & corruptiōs to his aduersaries the Papists, yea & to make whole Catalogues & Chapters therof in all his Bookes, I presumed that in him I should find store of matter more substantiall, then in *M. Iewell*, especially for that I saw him offer combat therin to all sortes of men

whatsoeuer, as namely to *Cardinall Bellarmine*, *Cardinall Baronius*, *Fa. Persons* and others. And against *Bellarmine* he entreth with this Preface, which I take to be common to all: *That he would be loath to wrong any man, especially in writing, where all that read, may be witnesses of the wrong.* Wherof I inferred that all the lyes obiected by him should be certayne and substantiall: but yet when presently after I heard him auouch solemnly, that *Bellarmines great volumes of Controuersies were but as the stable of* Augæas, *conteyning an infinite heap of dung, and that for his part he testifyed before God, that they haue much confirmed him in the truth, and that they are much more tedious for him to read, then hard to refute*; I began to doubt how farre I might trust him, that maketh such a testification before God, as euery man that heareth and knoweth him, must needs thinke it to be a meere vaunt and lye against his owne conscience: for that no Protestant, I thinke, besides himselfe, doth esteeme eyther so basely of *Bellarmines* writings, or so highly of *M. Sutcliffes* ability in answering, as himself seemeth to insinuate in these his words. Wherfore letting this passe, I went (to confesse the truth) with no litle preiudice of his fidelity, to examine the lyes obiected by him in two seuerall Chapters of his said booke against *Cardinall Bellarmine*. And so much the more, for that I had seene many grosse and wilfull lyes of his noted and set downe before, as the Reader hath perused in the precedēt Chapters: but yet, for that not so much the credit of the obiectour, as the proofes he bringeth, are to be weighed in this Combat, I determined with my selfe to haue paciēce to examine some particulers, though not all, for that they are very many, and by a few a man may know his talent according to the Prouerbe, *ex vngue Leonem*.

Sutcliffe in his Challenge pag. 135.

Sutcl. in the defence of his challenge anno 1602. cap. 6. pag. 135.

2. The first lye and falsification obiected to *Cardinall Bellarmine* is thus set downe in *M. Sutcliffes* wordes: *First* (saith he) *Bellarmine doth wilfully corrupt the sixt Canon of the Councell of* Nice, *which beginneth thus*: Mos antiquus perduret in Egipto &c. *But Bellarmine maketh the Canon to begin farre otherwise saying:* Obseruandum in libris vulgatis decise initium huius Canonis, quod tale est: *Ecclesia Romana semper habuit*

2. Charge. *Bellar. l. 2. de Pontif. Rom. c. 13. Sutcl. pag. 136.*

buit Primatum, but the last words are plainly forged &c. So he. But the point is (if they may be proued to be forged) who is to be charged with this forgery: for truly, when I came to read *Bellarmines* words, & to cõpare them with this charge *of forgery and wilfull corruption* by *M. Sutcliffe*, my face became crimson indeed, as he said, that *Bellarmines* should, by these lyes obiected against him. And indeede I blushed on *M. Sutcliffes* behalfe to find him to vtter so wilfull an vntruth himselfe in the very first beginning, and so manifestly to calumniate *Bellarmine* in this Charge; and that in such sort, as all his Readers may see, and be witnesses of the wrong indeed. For that *Cardinall Bellarmine* alledging the said sixt *Canon* of the first *Nicene Councell*, sayth, that the beginning of that *Canon* as now it standeth in the Tome of the printed Councells, is in these words, *Mos antiquus perduret in Egypto &c.* Let the ancient custome be kept in *Egipt*, *Lybia*, & *Pentapolis*, that the Bishop of *Alexãdria* haue iurisdiction of all those places, for so much as the lyke custome is obserued by the Bishop of *Rome*.

About corrupting the Canõ of the Councell of Nice.

3. And hitherto he agreeth with M. *Sutcliffe*, but then he further adioyneth the *Obseruandum* before mentioned: *It is to be noted* (saith Bellarmine) *that in the ordinary bookes of the Councells now extant, there wanteth the beginning of this sixt Canon which is this.* Ecclesia Romana semper habuit Primatum, mos autem perduret &c. *The Roman Church hath euer* (in Iurisdiction) *had the Primacie: but let the custome continue that is in Egipt, Lybia, Pentapolis &c.* And for proofe of this ancient beginning of the sayd Canon he alledgeth first the testimony of an old famous learned man named *Dionysius Abbas*, who so translateth the same out of Greeke aboue a thousand years gone, and consequently at that time the Canon began so. And then for more then two hundred yeares before that againe, the said Canõ was so cited by *Paschasius* Bishop and Legate of Pope *Leo* the first, in the generall Councell of *Calcedon*, and so was it admitted with vniforme consent by all that Councell in the 16. Action: wherupon the Iudges in that Councell concluded in these Words: *Pertendimus omnem Primatum & honorem præcipuum &c.*

Bellar. ib.

Dionysius Abbas citatur ab Alano Copo dialog. 1

Conc. Calced. act. 16.

Ibid.

&c. VVe haue considered that all Primacy, and chiefe honour is reserued by the Canons vnto old Rome, and to the Archb. therof most beloued of God. This is all that *Bellarmine* saith of this matter, wherin I fynd no cause at all to obiecting wilfull corruption vnto him, or any least corruption at all, who relateth only what other men write of the thing. And surely to see *M. Sutcliffe* begin his very first onset of accusing *Bellarmine* with so manifest fraud on his owne side, concealing that which he could not but see and know, made me much to despayre of any good successe from him in this triall, yet thought I best to go forward therin, as also I did.

2. Charge. 4. His second charge is in these wordes: *Bellarmine* (saith he) *in his said booke* de Pontifice, *falsifyeth* Hieroms *words, and peruerteth his meaning, to proue that he called Pope* Damasus *the foundation of the Church: whereas he meant of Christ only &c.* but heere I found no lesse iniustice on M. *Sutcliffs* behalfe, then in giuing the former Charge. For that *Bellarmine* in the place cited by M. *Sutcliffe*, treating of the eminent Names giuen by ancient Fathers to the B. of *Rome* aboue other Bishops, sayth: *Octauum est, Fundamentum &c.* the eyght name is the name of *foundation*, vsed by S. *Hierome* to Pope *Damasus*, when he wrote in his Epistle vnto him, *Super hanc Petrã ædificatam Ecclesiam scio*, vpon this rocke or foundation I know the Church to be buylded: wherupon *Bellarmine* inferreth, *vbi Damasum Ecclesiæ Petram vocat*, in which words *S. Hierome* called *Damasus*, *The rocke or foundation of the Church.* Nor hath *Bellarmine* any thing more in that place, but only these 3. lynes. Let vs see then how *Bellarmine* may iustly be accused of falsifying of *S. Hieroms* wordes, & peruerting his meaning by writing as yow haue heard *M. Sutcliffe* affirme.

Sutcl. pag. 136.

Lib. 2. de Pontif. c. 31.

5. The best way of triall shalbe by laying forth *S. Hieroms* owne wordes, who lyuing as he saith in the East partes of the world, about *Antioch*, and seeing the whole Church to be deuided and in strife about certaine reliques of the *Arian* heresy, whether the word *Hypostasis* should be graunted or no, he thought it best to write for resolution of that doubt vnto Pope *Damasus*, shewing the eminency of that Church aboue others. And in the end of the same Epistle in-

intreating him to signify with whome he would haue him communicate at *Antioch*, *Cui apud Antiochiam debeam communicare, significes*, and adding diuers reasons, why he, though lyuing so farre of, did make recourse to *Damasus*, aboue all others, laid among other reasons: *Apud Vos solos incorrupta Patrum seruatur hereditas*, with yow only is the inheritance of our Ancestours kept entire frō corruption. And againe: *Vos estis lux mundi, vos sal terræ, vos aurea vasa & argentea*: yow are the light of the world, yow are the salt of the earth, yow are the golden, and siluer vessells: *A Pastore præsidium ouis flagito*, I being a sheepe, do demaund help (*in these doubts about fayth*) from yow that are the sheepherd. And then immediatly follow the wordes which M. *Sutcliffe* sayth are falsifyed, and peruerted by *Bellarmine*: *Ego nullum primum nisi Christum sequens Beatitudini tuæ, id est Cathedræ Petri, communione consocior: super illam Petram ædificatam Ecclesiam scio, quicumque extra hanc domum agnum comederit prophanus est*. I following none as chiefe but Christ (*who gaue yow this authority*) am ioyned in communion with your Beatitude, that is to say, with the Chaire of *Peter*: vpon that rocke do I know the Church to be built, whosoeuer shall eate the lambe out of this house, is prophane. *Hieron: Epist. 57. ad Damasum.*

6. These are S. *Hieroms* wordes: vpon which *Bellarmine* did infeere, that *S. Hierome* did call *Damasus*, and S. *Peters Chaire* wherin he sate as Bishop, *the Rocke of the Church*: M. *Sutcliffe* accuseth him for falsifycation of the wordes and peruerting the sentence of *S. Hierome*, for that he will haue, *super illam petram*, to signify Christ, & not *your Beatitude*, and *the Chaire of Peter* which seemeth to me a violent & playne inforced exposition, & confuted by the very purpose of *S. Hieroms* whole discourse, & by those last words *quicumque extra hāc domum*, so that *hanc* & *illā* must needs be referred to the same, & by *hanc domū* cānot be meant *Christ*. Besides that I did fynd by perusing *S. Hierome*, that it is no infrequent phrase with him to call *S. Peter* & his Chaire, & Successor therin, *the rocke* or *foūdation*, wherō the Church by Christ was builded. For that in one place he sayth: *Vt Plato princeps*

ceps Philosophorum, sic Petrus Apostolorũ fuit, super quem Ecclesia Dominj stabili mole fũdata est. As Plato was Prince of Philoso-

Hier. lib. 1. dial. aduer. Pelag. c. 1.

phers: so was Peter of the Apostles, vpon whō the Church of Christ as vpon an immoueable foundation is founded. And againe in another place, *Si Apostolus Petrus super quem dominus fundauit Ecclesiã &c.* If the Apostle *Peter* vpon whom Christ did found his Church &c. And yet further in an other place; *Secundum metaphoram petræ, rectè dicitur ædificabo Ecclesiam meam super te*, according to the metaphor of a rocke it was truly sayd vnto *S. Peter* (by Christ) I will build my Church vpon thee: so as these mãners of speach being ordinary in *S. Hierome* to call *Peter* and his seate, and succession, *the rocke* and *foundation* of the *Church*, I do meruaile with what colour, countenance, or conscience M. *Sutcliffe* could in print accuse *Bellarmine* of falsification, and corruption in this behalfe, concluding thus his accusation. *But Bellarmine* (sayth he) *to proue the Pope to be the foundation of the Church, leaueth out Christ, and for the pronowne* (illam) *writeth* (hanc) *like a cunning falsary*. Which how falsely it is obiected, appeareth plainly by the text it selfe. For, that the text of *S. Hierome* hath both *illam*, and *hanc*, as we haue now seene, and therfore no aduantage seemeth to me, can arise by vsing eyther of these particles, according to *S. Heroms* meaning, who vseth both; and consequently this is farre of from a notorious vntruth, bouldly auouched as M. *Sutcliffe* termeth it.

Epist. 54. ad Marcellam.

Hier. ad c. 16. Matth.

7. The third falsification is obiected by M. *Sutcliffe* in these wordes: *In the same booke and Chapter he falsifyeth the Acts of the Councell of Calcedon.* And for proofe of this falsification *Sutcliffe* setteth downe a certayne narration so obscure and confused, as few Readers will vnderstand him: for that he neyther Englisheth the Latin, nor distinguisheth one thing from another, and this of purpose (as some perhaps will say) not to be well vnderstood. But I shall relate the matter as briefly and clearly as I may. *Bellarmine* therfore treating of the different names of excellency giuen in old tyme by ancient Fathers and Councels to the B. of *Rome*, as hath been said, writeth; *Septimum est, Caput Ecclesiæ: The*

3. Charge.

Lib. 2. de Rom. Pontif. c. 31.

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seauenth name of honour giuen to the Pope is, that he is Head of the Church, *which name the Councell of* Calcedon (*aboue twelue hundred yeares past*) *doth vse in an Epistle to Pope* Leo, *saying*: quibus tu velut membris caput præeras, *ouer whom yow as head ouer the members do beare rule. And in the first Action of the sayd Councell, the Roman* Church *is called*, the head of all Churches.

8. These are *Bellarmines* wordes: and he writeth no more of this matter in that place. Now then let vs consider, what falsification of the Acts of this Councell *Bellarmine* may be proued to haue vsed. First of these two authorityes alledged by *Bellarmine*, *M. Sutcliffe* only impugneth the first, letting passe the second, which proueth the same thing: he standeth vpon the words *quibus tu velut membris caput præeras*, saying that, *this is referred to certaine Priests of* Leo *his order, in which ranke he shewed himselfe principall &c.* So as he sayth that these words of the Councell do acknowledge only, that *Leo* was head of certaine Priests, but not of the Bishops gathered togeather in that Councell. But when I went and perused the place in the Councell it selfe I did wonder to see so false a charge made by *M. Sutcliffe*. For first this Epistle of the Councell, is intituled, *Relatio S. Synodi Calcedonensis ad Beatum Papam Leonem, de omnibus gestis &c.* A relation of the holy Councell of *Calcedon* to Blessed Pope *Leo* of all things done in the sayd Councell, demaunding also his approbatiõ: to which relation Pope *Leo* himselfe answered in an Epistle, which in number is the 61. among his Epistles, approuing all the definitions of faith made therin, though reiecting diuers other things: which very act on both sides seemeth to proue some Superiority he had ouer them. But to come to the wordes alleadged by *Bellarmine*, *quibus tu velut membris caput præeras*, for that *M. Sutcliffe* sayth that they were put downe fraudulently by leauing out the wordes going before, and the words following after, which plainely shew that the Authors of that Epistle neuer meant to call *Leo* head of the Church, I shall set downe the words as they stand in the relation. *Tomo 2. Concil. ed. Venet. pag 342.*

9. First then, they shew in this Relation by what fauour of God, and speciall assistance of his, the Councell

was gathered togeather, continued, and they made their
Matth. 18. decrees, vsing this reason or comparison out of the Ghospell, *Si enim vbi sunt duo vel tres congregati in nomine eius &c.* for if where two or three are gathered togeather in his name, there he affirmeth himselfe to be in the middest of them: how much more peculiar care might he shew about Priests (gathered togeather in this Councell) who did preferre the notifying of their confession of fayth before their Country, & labourſome iourney, *quibus tu quidem velut membris Caput præeras, in his qui tuum tenebant ordinem, beneuolentiam præferens.* Ouer which Priests (or Bishops assembled in this Councell) yow did preside, as head ouer the members, by those which held your place (to wit by your Legates) shewing your good will therin. *Imperatores verò ad ornandum decentissimè præsidebant*: but the Emperours (to wit *Marcion* and *Pulcheria*) did most decently preside to adorne the sayd Councell.

10. This is the true speach and sense of this Councell, and if the Latin seeme somwhat hard, the answere is, that they were *Grecians* that wrote it in Latin to Pope *Leo*, but I fynd nothing at all worthy to be called a falsification in those words alledged by *Bellar.* for I find thē in the Coūcell
Concil. Calced. act. 1. as he alledgeth them, and to the same end he alledgeth thē for, and much lesse do I fynd any probable foundation of *M. Sutcliffes* inuention, that those wordes *quibus tu velut membris caput præeras*, were meant or could be meant of his presidency ouer particuler Priests of his order, and not ouer all the Bishops of the Councell, who themselues do professe in the very same Epistle to be subiect vnto him. And as for the Presidency of the Emperors heere spoken of, it is euident by the Coūcell it selfe, in the first Action, that their place was *ante Cancellos*, on the inside before the barre of separation, vnder all the Bishops: & that they sate there for more adorning and honouring the Councell, as is sayd.

11. His fourth Charge vpon *Bellarmine* is giuen in these
4. Charge wordes: *Likewise* (sayth he) *rekoning vp the names of the Bishops of Rome*, Bellarmine *sayth, that* Eusebius *in his Chronicle anno*

44. *doth giue them the title of* Pontifex Chriſtianorum : *which is a meere forgery, for not to the Bishops of Rome, but to Peter only is that title giuen, if it be not thruſt into the text. But that which belongeth & is properly giuē to Peter, may not be claymed by euery Bishop of Rome, for I hope that euery one of them will not be called* Simon, *nor an Apoſtle, nor* the chiefe and firſt Apoſtle, *nor will* Clemens octauus *I hope write* Clemens octauus, *aliter* Simon Petrus &c. This fourth Charge, when I had peruſed both *Bellarmine*, & his Authour *Euſebius*, made me begin to deſpaire of fynding any truth at all in *M. Sutcliffes* ſayings or writings: for that heere he could not but ſee and know that he did wittingly both wrong *Bellarmine* indeed, and vſe fraud himſelfe: for that Bellarmine in reckoning vp the names of ſpeciall honour giuen by antiquity to Biſhops of *Rome* aboue other Biſhops, ſayth, *The third name is* Pontifex Chriſtianorum, *high Prieſt or Bishop of the Chriſtians*, cyting *Euſebius* for the ſame, and vſing no further wordes about that matter. Which notwithſtanding yow haue heard *M. Sutcliffe* auerreth to be *meere forgery* : wherupon I repayred to *Euſebius* his Chronicle tranſlated out of Greeke into latin by *S. Hierome*, and continued by him vnto his tyme, to wit, from the yeare of Chriſt 329. wherin *Euſebius* ended, vnto the yeare 380, when S. *Hierome* ceaſed to write his addition. And in this Chronicle vpon the yeare of Chriſt 44. I found theſe words written : *Petrus Apoſtolus natione Galilæus Chriſtianorum Pontifex primus &c.* Peter the Apoſtle a *Galilean* by nation, the firſt high Prieſt or Biſhop of the Chriſtiās, who after he had founded the Church of *Antioch*, went to *Rome*, where preaching the Ghoſpell he remayned Biſhop fiue and twenty yeares. Which words conſidering with my ſelfe that they were written and proued by two ſo ancient Authors, I mernailed that *M. Sutcliffe* ſhould obiect *forgery*, for that heere are the very wordes alledged by *Bellarmine*. And more alſo, for heere is the word *Primus Pontifex*, the firſt high prieſt of the Chriſtians, which *M. Sutcliffe* concealeth. And it ſemed to be of ſuch importance, as that it taketh away all his obiection about the ſingularity which he aſcribeth to S. *Peter* alone, as though his ſucceſ-

Sutcliffe in his challeng part. 2. fol. 137.

Bellar. l. 2. de Pontif. Rom. c. 31.

Euſeb. & Hieron. in Chron.

sours might not clayme the same names giuen vnto him, which is true (say the Catholickes) if we respect particuler and personall names or priuiledges, but not if we respect names appertayning to his office and dignity, as he was B. of Rome, wherof this was one to be called *Pontifex Christianorum*, and to shew, that this was not peculiar to him alone, it is said there by *Eusebius*, *Pontifex primus Christianorum*, the first high Priest of the Christians, adioyning afterward all the Bishops of *Rome* that ensued in that rāke vntill *Eusebius* his tyme, which were thirty, and *Siluester* was the one & thirtith, ordayned Bishop of *Rome* (saith *Eusebius*) vpon the yeare 316. wherin himselfe then lyued. And *S. Hieronie* continueth the same Catalogue or succession of Bishops vnto *Damasus* the fiue & thirtith Bishop of Rome.

How S. Peter was first Bishop of Christiās, according to Euseb. & S. Hierome.

12. Now then *Eusebius* setting downe S. *Peter* for *primus Pontifex*, and *Linus* for the second, saying, *post Petrum, primus Romanam Ecclesiam tenuit* Linus *annos vndecim*: After Peter, *Linus* was the first that held the Roman Church vnder his gouerment for eleuen yeares; it seemeth euident, that as the charge and office went downe from *Peter* to the rest; so the name also of *Pontifex Christianorū*, must needs passe therwith: and the obiection which M. *Sutcliffe* maketh, that he hopeth euery Pope will not be called *Simon*, nor *Clemens octauus* will be called *Simon Petrus*, seemeth a very shallow argument. For that these things are particuler and personall in *Peter* as euery man seeth: & it is, as if a man should say to a King of *England* in these dayes descending from K. *VVilliam* the first, surnamed *Conquerour*, and *Bastard*, I hope yow will not be called *VVilliam*, nor *Conquerour*, nor *Bastard*, ergo, yow will not chalenge the name of King of *England*, nor of Duke of *Normandy*, as from him, which yet descended from him as head and origen of all the Kings that haue ensued after him in that ranke. This I say were a very fond, and impertinent kind of arguing against a moderne King of *England*, that for so much as the personall names and titles giuen to K. *VVilliam* the first, cannot be challenged by his successours, *ergo* neyther the other that

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appertayne to his office and Kingly dignity, wherin they succeed him.

13. And thus the discreete Reader will see what an endles and fruitles labour it were for me to follow *M. Sutcliffe* in all these 65. notorious lyes and falsifications which he pretendeth against *Bellarmine*, hauing found so litle substãce or truth in these first foure which I haue examined in order as they lye without choice. And for more equall tryall I shall take yet further paynes to examine other foure of the very last in Order, perswading my selfe that as *M. Sutcliffe* cannot be but a good Orator, so he hath obserued the precepts of that art to place in his first & last rancks *firmißima suæ causæ præsidia*, the most chiefe, & strõgest forces of his cause.

Other foure Charges.

14. The first then of these last 4. Charges which is the 62. in order, is, that *Bellarmines* talking about the honouring of Images, and affirming that Protestants in denying the same, do agree with old heretiks, sayth: *Xenãias Persa primus palàm aßeruit Christi & Sanctorum imagines non esse venerandas, test. Niceph. lib. 16. cap. 27.* Xenaias a *Persian* did first of all openly affirme, that the images of Christ and his Saintes are not to be worshipped, as witnesseth *Nicephorus* in his sixtenth booke of history, and 27. Chapter. Which allegation of *Bellarmine* *M. Sutcliffe* obiecteth not only for a lye in it selfe, but also for a falsification of *Nicephorus*: wherupon I resorted to *Nicephorus* history, where finding him to write many horrible things of this *Xenaias*, as that he feygned himselfe to be a Priest, yea, and got a Bishopricke before he was baptized, among other things he writeth this of him.

5. Charge *Sutcl. chalenge 2. part. fol. 159.* *Bellar. l. 4. de notis Ecclesiæ cap. 9.*

15. *Xenaias iste primus (o audacem animum & os impudens!) vocem illam euomuit, Christi, & eorum qui illi placuere imagines, venerandas non esse.* This Xenaias did first of all others (o audacious mynd and impudent tongue!) belch out that voyce that the images of Christ and of those which haue beene acceptable vnto him, are not to be worshipped. So *Nicepho-* *Niceph. l. 16. cap. 27.* About the first author of impugning images.

ras: in which wordes I found not how eyther lye or falsification may be iustly ascribed to *Bellarmine*, for that *Niceph.* hath all and more too, then *Bellar.* alledgeth out of him, as now yow haue heard. Nay sayth *M. Sutcliffe*, he doth falsify *Niceph.* in adding these words, *primus palã, first & openly*, which I wonder at, that euer he would so auouch and put in print, being conuinced heere by the Author himselfe. For that *primus* (in which word he esteemeth the force of this falsification to consist) is expresly put down, and the other word *palàm* is sufficiently expressed by *Nicephorus*, saying: *that he belched forth that heresie with an audacious & impudẽt tongue.* Neither doth *Bellarmine* take vpon him to rehearse the precise words of *Nicephorus*, but only relateth briefly the heresy of *Xenaias*, described by him as yow haue heard: And affirmeth no more then is contayned in his Author, to wit, that *Xenaias*, was the first that publickly was knowne to impugne the worshiping of Images: and this is also affirmed by *Functius* a Protestant, who in his seauenth booke of Commentaries vpon his Chronicle, saith: *Porrò is Xenaias primus in Ecclesia bellum contra Imagines excitauit*: Moreouer this *Xenaias* first raised warre in Gods Church against Images. what then shal we say to *M. Sutcliffes* mãner of writing, that semeth to haue no care of his credit, much lesse of his conscience? And if he will go about by other arguments to impugne the doctrine of reuerencing Images, it is quite from the purpose, for that we talke heere of notorious lyes & falsifications obiected by him to *Bellarmine*, which yet hitherto do fall wholy vpon himselfe, as yow see.

Anno Christi 494.

The 6 & 7. Charge.

16. The next two notorious lyes of this ranke, which he obiecteth against *Bellarmine*, to wit, the 63 & 64. seeme vnto me so idle and impertinent things, as they are scarce worth the setting down; but yet I thought good to name them togeather, that it may be seene how farre *M. Sutcliffe* goeth from the point that he should performe, which is to proue lyes, and wilfull lyes. The first of these two is, that wheras *Bellarmine* amongst other notes of the true Church, recounteth one to be *Gloria miraculorum*, the glory of Miracles, and sheweth from tyme to tyme, how that glorious

Bellar. de notis Eccl. l. 4. c. 14. not. 11.

glorious Note hath byn cõtinued in their Church frõ age to age in many holy men: he giueth exãple among many others in these later ages of *S. Bernard, S. Dominicke, S. Francis, S. Bernardine of Siena, S. Vincent, S. Antony of Padua, S. Francis of Paula* and some others to haue wrought miracles, all which is obiected by M. *Sutcliffe* as a lye, or rather a multitude of lyes, which also in scoffe, he calleth *miraculous lyes*: yet heere you see, though all were false, which so many wryters do testify (in cõtray wherof me seemed that M. *Sutcliffe* should haue cyted some one witnesse besids himselfe) yet do I not see how any least formality of lying can truly be obiected to *Bellarmine*, for that no mã can imagin that his words do dissent frõ his meaning, or that he thoght it to be false, which he out of so many witnesses relatch, which (as we haue said) is required to the true substance and formality of a lye. *Sutcl. pag. 159.*

17. Now, wheras *Bellarmine* passing on to make comparison betwene the lyues, and deathes of these men that are reported to haue wrought miracles, and other chiefe Authors, and first publishers of Protestant Religion, as of *Luther, Zuinglius, Oecolampadius, Carolostadius*, and *Caluin*, naming the Authors that haue written their reproachfull liues and deathes, as that *Luther* dyed suddainly being merry and whole when he went to bed, *Zuinglius* slaine in the field, *Oecolampadius* found dead by his wife in his bed, *Carolostadius* slayne by the diuell, and *Caluin* eaten with wormes: all these things M. *Sutcliffe* obiecteth as heynous lyes to *Bellarmine*; but these also supposing they should be false in themselues, and consequently be materiall lyes, whose nature is such as they may be committed vpon errour without synne, as S. *Augustine* holdeth in his booke *de mendacio*: yet do they want the essence and formality of a true lye, which is, that *Bellarmine* should thinke or know them false, which cannot probably be presumed, for so-much as he alledgeth his Authors as well Protestants as Catholikes for the materiall truth therof, as *Coclæus in vita Lutheri*, and *Luther* himselfe in his testimonies before recyted of *Zuinglius* and *Oecolampadius* the Ministers of *Basil* in their Epistle of the death of *Carolostadius*, *Hierome Bolsack* About the liues and deathes of Luthe, Zuinglius &c. *Aug. l. de mendacio.* *Luth. tom. 3. len. edit. fol. 68.*

of the life and death of *Caluin*, to whom may be added both *Melanchthon, Epist. ad Fred. Miconium*, *Kemnitius de Cœna Domini*, *Alberus contra Carolostadianos*, *Ioannes Scutz. lib. 50. Causarum cap.* 50. and many other Protestant writers (especially concerning *Carolostadius* his life and death) I fynd cyted by *M. VVilliam Reinolds* (a great and studious Reader of Protestant writers) in his Treatise of the Sacrament against *M. Robert Bruse* Minister of *Edenbrough*: so as in this point M. *Sutcliffe* semeth to haue sayd litle to the purpose.

Pag. 40. 41. 42.

18. There remayneth then his last Charge which in order is the 65. and should haue been according to reason the greatest, strongest, and most forcible of all the rest, and so haue left *Bellarmine* with a sound knocke at his departure. Let vs see what it is, *Bellarmine* (sayth he) *in his 2. booke de Euchar. cap. 6. hath these words: Irenæus probat Christum esse Creatorem, ex eo quòd panis fit corpus Christi per consecrationem*, but *Irenæus* hath no such matter: nay if he should haue vsed any such argument, then must it follow that Christs body is created as often as Masse is said &c. Wherupõ I repayred to *Irenæus*, and found the quite contrary to that *M. Sutcliffe* auoucheth: for his wordes are these, dealing against those that denyed Christ to be the sonne of God, creator of the world, *Quomodo autem constabit eis* (saith he) *eum panem in quo gratiæ actæ sunt, corpus esse Domini sui, & calicem sanguinis eius, si non ipsum fabricatoris mundi filiũ dicant, idest verbũ eius per quod lignũ fructificat &c?* How can it be cleare or made euidẽt to them that the bread in which thãks are giuẽ is the body of their Lord, and the Cup his bloud, if they do not confesse that he is the Sonne of the Creator of the world, that is to say his *VVord* by which trees do fructify &c? The force of which argument in the sense of *Irenæus* seemeth playne as *Bellarmine* doth propose the same. For first S. *Irenæus* supposing, as a knowne and confessed principle (saith he) *that the consecrated bread is made the body of Christ, and the Cup his bloud*: how can this be proued, said *Irenæus*, except they confesse the omnipotency of Christ, and that he is sonne of God the Creatour, that is to say, his *VVord* which giueth life to all things? For if he were not the omnipotent

The 3. Charge.

Sutcl. challenge 2. part fol. 160.

Iren. l. 4. cont. har.

Bellar. l. 2. de Euchar. cap. 6.

tent Creator, he could not make of bread his body: but this was graũted by these hereticks that denyed him to be the sonne of the Creatour, that bread was made his body, *ergo*, they must needs graunt also, that he was sonne of the Creator and of omnipotent power with him, that is to say, he is his *VVord*, by which all things do fructify.

19. Neyther seemeth the obiection of *M. Sutcliffe* to be any thing worth (say they) that hereof it would follow that Christs body should be created so oft as masse is said: for that Catholikes do not hold that Christes body is in the Masse by new creation, but by transubstantiation only, for that creation *est ex nihilo*, to wit, a production of a thing that was not before, & that of nothing: but Christs body was in heauen before, and in the Masse by consecration (say they) is made present in another place, in which he was not before, by the conuersion of bread into his body. So as heere I did not see what lye could well be obiected vnto *Bellarmine*, but rather it appeared that *M. Sutcliffe* did tryfle and make vayne assaultes against him without any effect at all. And truly I was forced to esteeme the more of *Bellarmine* a great deale, as of a substantiall learned and faithfull writer by these so many ydle obiections made against him by *M. Sutcliffe*, and not proued.

20. And now hauing found so litle substance in both *his vangard*, as also in the *rereward* of his obiections, I imagined how much lesse I should find in the rest of the corps of his battering army, if I should discusse euery particuler of the same, which would wearie both me, and the Reader: yea three or foure more I will set downe. He calleth *Bellarmine* a *falsarie*, for saying, that S. *Chrysostome in his Comẽtary vpon those words of Christ* (there are certaine Eunuches that geld themselues for the Kingdome of heauen, he that can take it, let him take it) *proueth, that it is, facile & vtile abstinere à nuptiis*, easy and profitable to abstayne from marriage, *whereas the word in Chrysostome* (saith M. Sutcliffe) *is possibile*, possible. But I going to *Chrysostome*, found that *Bellarmine* did not cyte the very wordes of *Chrysostome*, but only the summe and sense of his discourse; which is full

Sutcl. pag. 139. Bellar. lib. 1. de mona. c. 31. Chrysost. in commẽo in Matt. 13.

The 9. Charge

to the effect, that *Bellarmine* declareth, not only for the possibility but facility also, pleasantnes, and reward therof, *multò facilius, tutius, atq; iucundius* (sayth S. Chrysostome) *tum quia spe retributionis corroboraris, tum quia conscientiæ virtute gaudes*. Thou maiest lyue chastly, more easely, safely, and pleasantly (then any Eunuch) both for that thou art strengthened with hope of reward, as also thou receyuest ioy by a vertuous conscience. And how then is *Bellarmine* called a falsary, for expressing so faithfully and fully the meaning of *S. Chrysostome*? And truly I wondered to see *M. Sutcliffe* seeke such poore and weake impugnations.

The 10. Charge.

Bellar. l. de notis Eccles. c. 9. Sutcl. pag. 140.

21. As also in the same place he impugneth eagerly the true dealing of *Bellarmine* in citing *Luthers* wordes, who sayth: *That a Christian man is so rich, as he cannot perish if we would,* quãtumcũque malè viuat, *how wickedly soeuer he liue*: which last wordes *M. Sutcliffe* sayth are corrupted by *Bellarmine*, for that in *Luthers booke* of the edition of *Wittemberge*, it is, *non possetperdere salutem suam quantiscumque peccatis, nisi nolit credere*, that he cannot leese his saluation by neuer so great sinnes, except he will not beleeue. And now I would demaund what great difference is there betweene these speaches alledged by *Bellarmine*, and confessed by *M. Sutcliffe*, especially there being so diuers editions of *Luthers* workes, and so differing among themselues, as the *Defence of the Censure* doth note? And heere in this cause I fynd in effect no difference at all, for that to say, that a man beleeuing cãnot perish *quantiscumque peccatis, & quantumcumque malè viuat, by what great sinnes soeuer, and how wickedly soeuer he lyue,* seemed to me to be all one in substance. And it seemeth that *M. Sutcliffe* had very litle to obiect, when he obiected this for a notorious lye, as the tytle of his Chapter importeth.

Luth. de captiu. Babyl. cap. de bapt.

Defence of the Censure pag. 53. 54.

The 11. Charge.

Sutcl. pag. 141.

22. Furthermore he obiecteth that *Bellarmin*, writing of the heresie of *Euuomius*, that held only fayth to be sufficient to saluation (and therby meaning for to couple him with *Luther*) sayth his opinion and words were these: *Non posse homini vlla peccata nocere, modò fidem habeat*, that no kind of synne can hurt a man, so he haue fayth, citing S. *Augustine* for the same in his *Booke of heresies*, that is to say, that this

Aug hæres. 54. de fide & operib. cap. 14.

was

was the hereſie of *Eunomius*: But M. *Sutcliffe* obiecteth this for a lye & forgery in *Bellar.*, ſaying S. *Auguſtines* words to be only, *Quod nihil cuique obeſſet quorūlibet perpetratio ac perſeuerantia peccatorum, ſi huius quæ ab illo docebatur fidei particeps eſſet.* *Eunomius* held that the cōmitting of neuer ſo many ſinnes, & perſeuerance in them, could hurt any man if he were partaker of that faith which by him was taught. And do yow ſee heere any difference? M. *Sutcliffe* ſaith, *Let indifferent men iudge whether* Eunomius *ſpake abſolutly of fayth, or of his owne peculiar faith.* And I would aske M. *Sutcliffe*, whether when the Papiſts ſpeake of true faith, which they ſay doth not iuſtify without workes, whether they meane not of their owne faith? As alſo when M. *Luther* and M. *Caluin* ſpeake of fayth, which alone iuſtifyeth without workes, whether they ſpeake not of that faith which themſelues do hold and teach for the true faith? And if this be ſo, then doth this charge ſeeme to me but a plaine cauillation, or rather wilfull calumniation in M. *Sutcliffe* to ſeeke a difference where there is no diuerſity, neyther prouing the Charge of falſification obiected to *Bellarmine*, nor auoiding the force of his argument, that fayth without workes was the old herely of the *Eunomians*, by S. *Auguſtines* iudgement.

23. Furthermore *Card. Bellar.* is accuſed in lyke māner by M. *Sutcliffe* as a falſary, and a groſſe lyer, for reporting out of *Caluin lib* 2. *Inſtit. c.* 1. that the image of God was loſt in *Adam*, & that he alledgeth for proofe therof theſe words of *Caluin*, *per peccatū primi hominis obliterata eſt cæleſtis imago*, by the ſinne of the firſt man the heauēly image of God is blotted out: where (*ſaith* M. *Sutcliffe*) both the words and ſenſe of *Caluin* are falſifyed: for that he ſayth only, *quòd tāquam ſcriptura bella calamo tranſuerſo cæleſtis imago obliterata eſſet*, that the image of God was blotted out as a faire writing with the daſh of a pen. And who can fynd any ſubſtantiall differēce betwene theſe two ſpeaches, eyther in ſenſe or words eſpecially (which is much to be noted) ſeing I fynd that *Bellarmine* oftentimes (as in this place) doth but relate the ſumme and ſubſtance of the Author, which he citeth: and

Their Charge.

then doth M. *Sutcliffe* ſeeke to trynpe him in words, letters, and ſyllables, as though he had taken vpon him punctuallie to recite the preciſe wordes themſelues: yet heere I ſee not any hold to be taken at all. For that if the image of God be daſhed out by the ſinne of *Adam* as a fayre writing with a croſſe-daſh of a pen, then is it loſt and cancelled for any vſe or profit therof remayning. For if a King hauing giuē a Patent of great Honours to ſome man, ſhould after vpon offence croſſe, or daſh, or blot the ſame out againe, then might that man be ſaid truly to haue loſt his Patent, and all benefit therof: ſo as theſe in my opinion are very ſimple thinges to be obiected for groſſe lyes, and falſifications.

The 13. Charge

24. And yet that M. *Sutcliffe* followeth after ſuch tryfles and triuiall matters to charge *Bellarmine* withall, appeareth not only by this, that hath been ſpoken, but by many more examples if we would ſpend tyme to produce the ſame: as among others he noteth *Pag.* 147. for an euident vntruth againe *Bellarmine*, for that in his booke *de Monachis*, hauing alledged diuers other examples out of the old Teſtament for voluntary pouerty and chaſtity of lyfe, he added this ſentence: We haue alſo in the ſame old Teſtament that *Elias* and *Elizæus*, and the ſonnes of the Prophets liued without wyues, and riches in this world, for which the ſaid *Bellarmine* citeth the teſtimonie of S. *Hierome*: wherto M. *Sutcliffe* anſwereth thus, *A plaine and euident vntruth* (ſayth he) *refuted by a playne text of Scripture* 2. *Reg.* 4. *where we read, how a certayne woman of the wyues of the Prophets cryed to* Elizæus: *as alſo we read that she had ſonnes*: So he. And then triumpheth ſaying: *I doubt not but that* Owleglaſſe (meaning as I am informed one M. *VVoodward* that had learnedly written againſt diuers falſities of his) *will confeſſe this to be a lye*. But when I conſidered the circumſtances, I did not fynd the matter ſo cleare. For that *Bellarmine* ſpeaketh only in that place of the Prophets *Elias* and *Elizæus*, and ſuch ſonnes of prophets as had ſeparated themſelues from Citties, and had retyred themſelues vnto the deſert about the riuer *Iordan*, there to liue a more retyred,

De monachis l.2.c.5.

About the chaſtity of Prophets and their children.

retyred, and itrayt life, but that wyfe of the prophet that came to *Elizæus* came out of the Citty, as by circumstance of the place appeareth, where though some prophets and their children did liue married, and vse lawfully the riches that God had giuen them; yet others pretending more perfection, did liue chaste, saith *Bellarmine*, and chose voluntary pouerty: which seemeth also to appeare clearely by the two places of S. *Hierome* immediatly following in *Bellarmine*, and alledged by him for proofe of his speach, though fraudulently cut off, and suppressed by *M. Sutcliffe*: the first wherof is in his Epistle to the French Monke, called *Rusticus*, where he writteth: *Filij Prophetarum, quos Monachos in veteri Testamento legimus, ædificabant sibi casulas prope fluenta Iordanis &c.* The sonnes of Prophets whome we read to haue bene Monks in the old Testament, did build vnto themselues little cottages by the ryuer side of Iordan, and leauing the frequency of Citties, lyued with barly bread and wild hearbes: and secondly in another Epistle of his to *Paulinus* B. of *Nola*, extolling the Sanctity of Monasticall lyfe and antiquity therof, he sayth: *Noster Princeps Elias, noster Elizæus &c.* Our Captaine (in monasticall lyfe) was the Prophet *Elias*, ours was *Elizæus*, our captaines were those children of prophets, who dwelt in the feilds and in deserts, and did make vnto themselues tabernacles neere vnto the ryuer of *Iordan*.

2. Reg. 4.

S. Hier. testimonies about the life of Prophets and the sonnes of Prophets.

Ep. 13. ad Paulinum

25. By which places wee see that neyther *Bellarmine*, nor S. *Hierome* whome he citeth for Author of his assertion doth meane that all sonnes of prophets did liue without wyues, but such, as leauing the Citties and common conuersation of men, retyred themselues and chose to lyue poorely in the wildernes: & though *S. Hierome* speake not heere expresly of marriage, yet in that he sayth they were *Monachi*, signifyeth mē that professe sole lyfe, and that they lyued so hard in the wildernes with such voluntary pouerty and fled the company, and conuersation of others, it appeareth euidently that they

cannot

cannot well be presumed to haue had wyues, and children with them in the desert. So as *Bellarmine* seemeth easely defended in this, and M. *Sutcliffe* in his charge lyeth open to sundry reproofes: as first in that he concealed the two authorities out of S. *Hierome* alledged by *Bellarmine* for his proofe: and secondly that himselfe alledged the instãce of the Prophets wife liuing in the Citty from the purpose, *Bellarmine* speaking of Prophets and Prophets Children in the wildernes: and fynally in that it may seeme, that the cause of his concealing the forsaid places of *S. Hierome* was fraudulent, to wit, to keepe from the Readers eyes the honourable testimony that *S. Hierome* giueth to Monks & monasticall life, saying, *That it had for Authors and beginners, yea Princes and Captaynes therof, Elias & Elizæus, Iohn Baptist, and other lyke Saints*: so as by this obiection he seemeth to haue gotten nothing, but to haue lost rather. This do Catholikes vrge against him.

The 14. Charge.

26. The next obiection followeth in the very next place, and in the same page, wherin he affirmeth *Bellarmine* to say, that *ferè omnes Patres*, almost all the Fathers write, that *S. Ihon Baptist* was the first founder of Monkes and Eremites: *Monachorum & Eremitarum Principem fuisse*, the said *Bellarmine* cyting for the same eight ancient Fathers, to wit, *Nazianzen, Basil, Chrysostome, Hierome, Cassian, Sozomen, Isidorus*, and S. *Bernard*: but M. *Sutcliffe* noteth this, *for a notorious vntruth, and lye boldly auouched*, for that these 8. are not *ferè omnes Patres* (sayth he) almost all the Fathers: but it is euident by *Bellarmines* discourse that his meaning was of *almost* all the Fathers that wrote of this argument, of the beginning of monasticall life, wherin yet *Bellarmine* doth not say, that *S. Ihon* was the *first founder*, as M. *Sutcliffe* chargeth him, but *Principem fuisse* a chiefe and eminent man therin: for that *Bell.* had shewed before out of *S. Hierome* & others, that longe before S. *Iohn Baptist* was borne the Prophets *Elias* and *Elizæus*, and the children of Prophets that retyred themselues out of townes, and liued with them in litle cottages about *Iordan*, were more ancient Authors of that lyfe, which argueth (say they) a meere calumniation in

Bellar. vbi supra.

this

this charge of a *notorious vntruthe, and lye boldly auouched*, as the obiectours wordes are. And so being forced for breuities sake to be content with these 14. examples of *M. Sutcliffes* talent obiecting forgeries and vntruthes vnto *Bellarmine*, taken out of the beginning, end, and midle of his ranke, we shall passe to examine with more breuity some few also of many, obiected against his fellow *Cardinall Baronius*, whom in effect I find to be no lesse iniured by *M. Sutcliffes* accusation of falsities, forgeries and falsifications then the other, for any thing that hitherto I can see to the contrary. And so I presume that the discreet Reader will also confesse when he hath heard what manner of matter, and with what manner of proofe he goeth about to charge him.

* *
*

SI OTHER

OTHER IMPVTATIONS OF LIKE LIES, FORGERIES, AND FALSIFICATIONS

obiected against *Cardinall Baronius*, by the same authour *M. Matth. Sutcliffe*: and what truth or falsehood I found therin.

CHAP. III.

MAISTER *Sutcliffe* hauing made so many obiections as before you haue heard against *Cardinall Bellarmine*, passeth on to his other fellow *Cardinall Baronius*, scoring vp fifty and two falsities against him, giuing this title to his Chapter: *A Catalogue of certaine lies & falsifications of Cæsar Baronius taken out of a small part of the beginning of his first booke of Annales*: and then prosecuteth the matter against him thus: *Now least* Bellarmine *should seeme to be in lying and forging singular, I will adioyne vnto him his fellow* Baronius, *a Cardinall forger and lyar, and one of all the Authors that euer I read, that most impudently abuseth and detorteth scriptures contrary to the intention of the holy ghost &c.* This is his Preface, and then setteth down the forsaid 52. falsifications, and lyes of his, but with lesse good successe in my opinion then before against *Bellarmine*

larmine, against whome remembring what he said in his first entrance, or rather *sworne before God, that* Bellarmines *workes did cõfirme him much, that they were more tedious to read then hard to confute*, and after that, perusing what slender charges were brought both against the one, and the other, I began to thinke with my selfe, whether these speaches of *M. Sutcliffe* were vttered rather for a formality, for that he must needes say somwhat against them, then out of iudgment and conscience, that he did thinke them indeed to be guilty of those follyes and lyes, wherof he accuseth them in his obiections. But now let vs come to see and consider, what he saith in particuler against *Baronius*.

M. Sutcl. first charge, about a picture.

2. First of all he carpeth at the very first page of *Baronius* his first Tome or volume, accusing him for hauing placed the image of the Roman Church in the very front of his Booke in forme of a womã with a heauy wodden Crosse on her shoulders &c. which *M. Sutcliffe* sayth, *is a notable lye*, for that the Romish Church, that is now possessed of the tryple crowne, was neuer subiect to the Crosse of Christ Iesus, for that *the Pope* (sayth he) *claymeth a power aboue all Emperours, lyueth in delightes &c.* But to this charge I thinke it not expediẽt to say any thing: the iudicious reader will consider, whether it deserue the first place in *M. Sutcliffes* assault against *Baronius*, which ought to be of the most substantiall matter to begin withall, and not with such childish trifles of images and pictures, as these be. And yet hath he not done therwith as yow shall further heare, for he continueth fiue or six whole and seuerall obiections against this picture.

2. Charge, about two keies

3. His second charge then is, that wheras the same picture had two great keyes of the Popes cellar (as *M. Sutcliffe* sayth) hanging downe vnder it, he chargeth *Baronius* with an impudent lye, for putting those keyes there. *Secondly* (sayth he) *he lyeth impudently, where he signifyeth that Christ gaue the keyes to the Pope & his adherents, for he gaue them to* Peter, *and to such as should succeed him in feeding Christs lambes: but the Pope now feedeth not &c.* To this charge also I haue litle to say, it seemeth so weake a thing: for the Papists will re-

ply, that the ſucceſſion in power & authority is the point vnderſtood by theſe keyes, and not in life or manners which concerne Buttery-keyes indeed, for that otherwiſe many Kings and Princes that were of worſe lyfe, then perhaps their anceſtours or firſt founders, may be called in queſtion whether their ſucceſſion & authority were good and lawfull.

3. Charge about the pictures poeſy.

4. His third Charge is, that wheras the ſayd picture had written vnder it on the one ſide *vicit hæreſes*, and on the other *ſubegit gentes*, that the Roman Church had ouercome all hereſyes, and ſubdued nations or gentils to her beliefe: this obiecteth alſo M. *Sutcliffe* for a lye and forgery againſt *Baronius*, ſaying *that this later Roman Church hath not ſubdued hereſyes, but is ouergrowne it ſelfe with hereſies*, as he ſaith, he hath proued at large in his Chalenge. But all this ſeemed to me farre diſtant from that which we handle in this place, which is of ſuch vntruthes, as are not only in themſelues cleerly falſe, but that alſo the writer did know them to be ſuch, which were hard in this place to preſume of *Baronius*, for that his whole hiſtory is inſtituted to proue and demonſtrate the contrary in both theſe members heere mentioned, to wit, that all hereſies ryſing from tyme to tyme, haue bene in all ages ouercome and ſuppreſſed by authority of the vniuerſall Church deſcending viſibly from age to age, & that the ſame Church did conuert from tyme to tyme all vnbelieuing nations from the firſt conuerſion of the Gentils, in the Apoſtles time, vnto the Cõuerſion of the *Indians* in theſe our dayes. And vnto this demonſtration made by him, in ſo many volumes, I do not ſee how M. *Sutcliffes* Chalenge doth anſwere any thing at all, which theſe dayes paſt I haue ſeene refuted euẽ in this particuler point of old hereſies obiected on both ſydes, by one intituling himſelfe VV. R. which ſome by turning backward the letters, interprete * *Richard VValpole*: and I haue ſeene ſo much, and ſo learnedly ſpoken of that controuerſie in this booke, as brought me into a great amaze, and gaue me a ſingular deſire to examine that point well, to wit, on which ſide old hereſyes are truly

* Intituled: *A cleare confutation of M. Sutcl. Paine Chalenge &c. Anno* 1603.

truly found, or colourably obiected, only by a certayne similitudè, likenes, or affinity one to the other. For that I do esteeme no one point more effectuall to cleare the truth betweene vs in these our dayes about true or false religion, then this. For that in my opiniõ, whersoeuer any one condemned old heresy is truly and really found to be maintained, there cannot be possibly any truth, for that in the true Church of Christ, truth and falsity cannot stãd togeather. Of this point therfore I purpose God willing to make a particuler search heere after.

Where old heresies are found.

5. The fourth charge of lyes & forgery against this picture, is, that M. *Sutcliffe* supposing that both *Baronius* & the Pope do meane to worship that wodden Crosse layd vpon the womãs shoulder, that signifieth the Church, he sayth, *that if Baronius meane the true Church, he lyeth, for that the true Church did neuer worship any wodden Crosse.* Which charge for that it apperteyneth to another particuler controuersy whether any honour be to be giuen to Images, it shall not be needfull for me in this place to discusse, or say any thing about the same, but only to note that this also is impertinent to our purpose of wilfull forgeries & lyes, for that by this meanes he may call all the points wherin the Papists differ from him lyes and forgeries.

4. Charge about the womans wooden Crosse.

Sutcl. pag. 162.

6. His fifth & sixth charges are yet of lesse momẽt thẽ the former. For the fifth is, that wheras in the picture this poesy is found *subegit gentes*, the Church hath subdued nations to her belefe; M. *Sutcliffe* sayth, *That Saracens, Turkes and Gentils haue preuayled against the Pope and his followers, as may appeare by the disasterous attempts made against them for the regayning of the land of* Palestine, *commonly called the* holy Land, *and therfore* Baronius *playnly coggeth, where he telleth vs that the Popes haue preuailed against the Gentiles*: which seemeth to me a strãge charge of a lye & forgery, for that all men know, by the Church *Nations* & *Gentiles* haue bene conuerted, which is vnderstood in the words *Subegit gentes*, meaning in faith & spirituall matters, & not in temporall warres, as *M. Sutcliffe* obiecteth. Wherfore in my opinion he saith nothing to the purpose in this place, or rather much against him

5. & 6. Charges about subduing nations, and the picture of the holy Ghost.

Sutcl. pag. 162.

ſelf in graunting that all the Princes of Chriſtendome in fighting againſt the Saracens, Turkes, and Gentils haue beene the Popes followers.

7. The ſixth is a very tryfle, obiecting that in the former picture the holy Ghoſt houereth ouer the tryple crowne, the *B. Virgin* ſitteth with her Sonne in her lappe, *S. Peter* & *S. Paul* ſupport the worſhip of our *B. Lady*: *which are all* (ſayth he) *notorious lyes, for that Chryſt is no longer an infant &c.* So he: but all theſe things appertayning to points of doctrine, & not to truth or falſhood of fact, are cleane beſide our ſubiect & purpoſe, and do ſhew rather a will in M. *Sutcliffe* to obiect much, then that he hath any ſubſtantiall matter indeed to produce againſt *Baronius*, Wherfore we ſhall paſſe no further in this battery of his againſt the picture of *Baronius* his firſt page, but ſhall come to the contents of his volumes, & ſee what *M. Sutcliffe* bringeth againſt thē, if firſt we impart with you another ydle obiection he hath againſt *Baronius* about the Popes licence for printing his firſt volume.

8. In the ſeauenth place then he obiecteth for a great vntruth the Decree of Pope *Sixtus V.* about the edition of *Baronius* Bookes. *Sixtus V.* (ſayth he) *in his decretall Epiſtle prefixed before Baronius his bookes ſaith, that he faithfully and diligently reported the ſtory of the Church &c.* But when I had read ouer the ſayd Epiſtle, I could verily haue bene angry with M. *Sutcliffe* in zeale of the honour of Proteſtants and Proteſtant writers: for I ſaw him willingly miſtake the marke. For firſt the Epiſtle is not *Decretall*, as he ſaith it is, for that it decreeth nothing, but only giueth him licence & priuiledge (as all Princes are wont to do in like caſes) to print his Books: and ſecondly the prayſe that he giueth to his workes is not of his owne iudgement, but by relatiō of *Cardinall Caraffa* that made ſupplication for the ſaid licence, which appeareth by the wordes of the ſame Epiſtle. *Cùm dilectus filius noſter &c. VVheras our beloued ſonne* Antony Cardinall Caraffa (ſayth the Pope) *Prefect of the Apoſtolicall library hath related vnto vs, that the firſt volume of your Eccleſiaſticall hiſtories is now ready to be ſet forth, & that it is a worke no leſſe learnedly thē faythfully writtē, & profitable to get the knowledg of*

Sutcl. pag. 263. The 7. Charge.

A cauill a bout licence to print.

all

all Ecclesiastic all Antiquity, we do giue you leaue to print the same &c. By which wordes is euident, that neyther this Epistle of *Sixtus V.* was decretall, nor that himselfe commended the worke, but by relation of others: wherby falleth to the ground all the force of this M. *Sutcliffes* 7. obiection, and leaueth him in my opinion, much to be suspected of meere malice: for that he could not but know & see the double falsehood which heere he vseth, which is properly that kynd of lying wherof heere we treate, when a man so lyeth, as that he must needes know that he doth lye. And thus yow see that all these 7. first obiected vntruthes are about the forsaid picture only in the beginning of the booke, and about the licence of *Sixtus V.* to print the same. And none of them all do concerne any asseueration or assertion of *Baronius* himselfe. And so we must imagin that M. *Sutcliffe* hauing trifled so much in the very entrance, will beltyrre himselfe seriously when he commeth into the bulke of the booke it selfe, which now we are to examine.

9. Wherfore in the eyght place he setteth downe his battery in these wordes. *The yeare* (saith he) *& precise tyme of Christs nativity being the ground of all his worke, it must needs follow that if he faile in that then his whole booke is nothing but a packe of lyes: but that he hath erred in that point is very probable, for that Epiphanius sayth our Sauiour was borne when* Augustus *&* Siluanus *were Consuls, but* Seuerus *writeth that he was borne, when* Sabinus *&* Ruffinus *were Consuls, but* Baronius *followeth neyther of these two, but* Cassiodorus. This is his first mayne assault to proue that the workes and volumes of *Baronius* history are but a packe of lyes. But heere I meruailed at this manner of proceeding: for albeit the knowledge of the true yeare wherin our Sauiour Christ was borne, be of great moment, as *Baronius* himselfe proueth for the true direction of the yeares that are to follow in true Chronologie and accompt of tymes: yet if there should be any errour in that matter it maketh not all the rest false, that is related in the history, as the beginning and going forward of Christian Religion, conuersion of Nations, Councels, Sy-

Sutcl. pag 164.

8. Charge about differēt opinions in Chronology.

Synods, condemnation of hereticks and the like, which no man in reaſon will condemne as falſe, albeit there were ſome errour in the iuſt accompt of yeares when they were done. And ſecondly, wheras M. *Sutcliffe* nameth *Epiphanius* and *Seuerus* to haue had different opinions about the yeares of Chriſts natiuity, and that *Baronius* only followeth *Caſſiodorus*, I going to read the *Apparatus* of *Baronius* about that matter, did find the ſame handled very exactly by him, & that not only *Caſſiodorus* (as M. *Sutcliffe* ſayth) but a whole multitude of other ancient Authors do ſtand with him in his accompt of computation, as namely S. *Chryſoſtome*, *Oroſius*, *Beda*, yea and *Epiphanius* himſelfe: ſo as after much diſpute, and many demonſtrations brought for that matter, his concluſion is thus: *Prædicta igitur Caſſiodori ſententia omnium Authorum atteſtatione firmata, atque ſtabilita habeatur*. Wherefore the forſaid opinion of *Caſſiodorus* (concerning the yeare of Chriſts natiuity) remayneth confirmed and eſtabliſhed by the atteſtation of all authors. So as this appeared to me not only a vayne, and calumnious obiection of M. *Sutcliffe* againſt *Baronius*, but wilfully alſo falſe, for that *Baronius* doth not follow only *Caſſiodorus*, as he affirmed, but hath the conſent of moſt of other ancient writers. And by this I began to ſuſpect greatly his truth in other accuſations againſt *Baronius*.

Apparatus ad t. tom. pag. 46. 47. 48. &c.

Appar. pag. 49.

10. And now theſe eyght ſeuerall charges being take without choice as they lye firſt in M. *Sutcliffs* book, being ſo light and vayne as we haue ſeene, gaue me litle courage to go forward in the ſearch. For after I was entred into the bulke of the enſuing obiections directed againſt *Baronius* his books themſelues, (for the former were againſt the picture only, and *Sixtus V.* his licence, as yow haue ſeene) I found all lightly of one tenour, which was to carpe & ſcoffe at things vttered by *Baronius* out of certaine Authours whoſe credit M. *Sutcliffe* diſgraceth, litle reſpecting oftentymes whether *Baronius* doth relate them of himſelfe, or from others. And for the moſt part M. *Sutcliffe* doth not go about to improue the thinges by any authority, or reaſon, but only by reiection and contempt, and

M. Sutcl. bad dealing with Baronius.

yet

yet he accuseth *Baronius* of lying and forgery for the same. I will now repeate foure of his last Charges as they stand in his booke. The first is the 49. in the order and ranke of his booke, wherin he accuseth *Baronius* of lying, for that out of *Euthymius* he relateth that the rich man or glutton *Luc.* 16. was called *Ninensis, and doubteth not to affirme* (sayth *M. Sutcliffe*) *that this was a story, and not a parable.* And suppose all this were true, what manner of lye should this be of *Baronius*, who handling this story vpon the yeare of Christ 33. sayth: *An parabola esset, vel rei gestæ vera historia plurium fuit dubitatio.* It hath beene a doubt of many men, whether it were a parable or an history of a thing truly done: among which *Baronius* alledgeth this greeke authour *Euthymius*, who out of an ãcient tradition of the Iewes holdeth, that it was a true story: and that the name of the sayd glutton was *Ninensis*: but how doth this argue any falshood in *Baronius*, who relateth only that which he findeth in *Euthymius*? and if he do incline more vnto that opiniõ that it was a true story then to the other which *M. Sutcliffe* holdeth, it is no meruail, hauing with him the greatest part of antiquity, as [a] *Irenæus*, [b] *Tertullian*, [c] *Clemens Alexandrinus*, [d] *Chrysostome*, [e] *Ambrose*, *Origen*, *Euthymius* & others: so as I wõder that M. *Sutcliffe* would giue *Baronius* the lye vpon so slender occasion, and false a foundation as this is.

The 9. charge about the rich glutto

Sutcl. pag. 199.

Baro. to. 1. an. Dom. 33. *n.* 44. *Euthym. in Luc. c.* 16.

a *Lib.* 2. *c.* 62.

b *Lib. de anima.*

c *Lib.* 2. *pædag.*

d *Hom.* 60. *in* 2. *Cor.* & *Hom. de B. Iob.* & *Hom. in Psal.* 25.

e *Ambros. coment.*

11. His second charge which is the 50. in order and tenth of those which heere I haue alleadged, is thus set downe by him: *He would make his reader belieue* (sayth he) *that our Sauiour did celebrate his* Passouer *in* S. Iohn *the Euangelists house, but* Symon Metaphrastes *denyeth it, which is often alledged by* Baronius *as a graue witnesse.* This is the charge: & truly I do not well know, what M. *Sutcliffe* would or can meane by this, for if his meaning be, that *Baronius* holdeth that Christ did suppe in S. *Iohn* his house vpon Maundy Thursday, I demaund what lye this is to *Baronius*, in houlding that which he thinketh most probable? But when I came to read *Baronius*, I found him not to hold that opinion, much lesse perswade it to his Reader, as heere he is charged, but rather the contrary,

10. Charge about the place of our Sauiours eating the passeouer.

that it was not the house of S. *Iohn* the Euangelist where our Sauiour supped, nor did I find *Metaphrastes* cyted for the contrary by *Baronius*, but only one *Alexander Monachus* out of *Metaphrastes*, *Baronius* saying thus in his margent: *Habes eum apud Metaphrastē die* 11. *Iunij*. Yow may fynd this Authour (*Alexander Monachus*) in *Metaphrastes* vpon the eleuenth of Iune: so that although I saw nothing in this obiection, could touch *Baronius* his fidelity: yet saw I two manifest vntruthes, in the behalfe of M. *Sutcliffe*: the first that *Baronius* doth go about to perswade his Reader, that thing which himselfe doth not admit, but holdeth for *valdè ambiguum* (as his wordes are) very doubtfull: the other, that *Metaphrastes* denyeth the same, & that the same *Metaphrastes* is alledged as a graue witnesse by *Baronius*, thē whome no one Author is more often reproued and reiected by him. Wherfore I could not but meruaile much at M. *Sutcliffes* dealing in this behalfe.

Baron. To. 1. An. 34. n. 22.

Sutcl. pag. 179.

Baron. To. 1. An. 34. n. 59.

12. His last two Charges which are the 51. & 52. in order of his booke, are much more childish then the former. The 51. is set downe in these wordes: *Baronius sayth*, Missa *is deriued from the Hebrue, or Chaldey word: but* Bellarmine *his fellow telleth him, he is deceyued*. And is not this a weighty charge of lying, and forgery? Neyther doth *Bellarmine* say that *Baronius* is deceyued, for he wrote before him, and sheweth diuers opinions of sundry deriuations from sundry tongues, and languages, Hebrew, Chaldey, Greeke, and Latin: and though he for his part doth hold for more probable the deriuation from the latin tongue, yet doth he not condēne others that defend other deriuatiōs, & so he contradicteth not *Baronius*, and consequently this seemeth both a vayne, false, and impertinent Charge.

11. Charge about the deriuatiō of *Missa*.

Bellar. l. 1. de Missa cap. 1.

12. The last then which is the 52. obiection in his booke and twelfth heere, and should haue beene the strongest of all, is a scoffe about *thonges*, that measured the pillar wherunto our Sauiour was tyed, when in his passion he was whipped. *Baronius* (sayth he) *doth report out of Gregory of Towers this fable, that diuers making thonges, did put them about the pillar wherto Christ was tyed, when he was scourged, and that the same did*

12. Charge about thongs.

did heale diuers diseases &c. This is the worthy charge giuen by *M. Sutcliffe*: & what appertayneth this to *Baronius*, if it be a fable, who only reporteth the same out of *Gregory Turonēsis* that wrote it aboue a thousand yeares agoe? or what doth *M. Sutcliffe* bring to confute the story? Truly nothing but his owne bare deniall, which is no equall or substantiall dealing. For so he may call fables all that any Ecclesiasticall history hath related about miracles, or admirable things fallen out. Yow shall heare thē what I foūd in *Baronius*, for two points he hādleth about this pillar, wherūto our Sauiour was bound when he was scourged, shewing first out of *S. Hierome*, and *S. Bede*, that it remayned afterward in the Christiā Church at *Hierusalem* sprinkled with the bloud of our Sauiour: and then for miracles wrought therby, he reciteth this testmony of *S. Gregory* of *Towers*, saying, that in histyme, *Ad hanc columnam multi fide plenī accedentes, corrigias textiles faciunt, eamque circumdāt, quas rursus pro benedictione recipiunt diuersis infirmitatibus profuturas.* To this pillar many Christians, comming full of fayth, do make wouen laces or stringes (not *thonges*, as contemptuously *M. Sutcliffe* translateth it) and do wynd them about the sayd pillar, which they receyue againe with this blessing, therby to remedy many diseases. And this is al that *Baronius* hath about this matter, which is so farre of from any malicious falsity or fraud on his part, as I meruaile how the title of *M. Sutcliffes* Catalogue (which is of lyes and falsifications of *Cæsar Baronius*) can be applyed therunto.

Concerning myracles wrought at the piller wherevnto our Sauiour was boūd when he was scourged.

Baron. to. 1. An. 34. n. 85. Greg. Turon. de gloria martyrum, c. 2.

14. And these dozen of examples shall be sufficient for a tast of the combat betweene *M. Sutcliffe*, and *Card. Baronius* in this kind of obiecting vntruthes; wherin for so much as I found ouer all his pages, these superscriptions of forgeries, lyes, and the lyke, it made me to expect great matters, but being entred into the examen, I found as you haue seene the sound of much great artillery, but with paper-shot, and therfore we shall passe to a third combat of his, which is more copiōus in sight of wordes then all the rest, for that it is instituted by him in three seuerall bookes against *Father Persons*, who is held also, as be-

fore hath beene ſayd, to haue byn the Author of the Defēce of the *Cenſure* (by occaſion wherof this ſearch began) and of diuers other Bookes ſince that tyme. And for this cauſe it imported me moſt of all to ſee whether he were truly conuinced of lying, yea any one willfully, for that this would haue byn to me of much momēt for ſatisfying my conſcience, and direction of my iudgmēt in all my former doubts ariſing out of the ſaid booke of his, *the defence of the Cenſure*. For if I had once found him euidētly to haue byn conuinced of wilfull fraud and malice in his writing, I ſhould haue diſtruſted all the reſt that he writeth or ſaith, for which cauſe I ſtood more attent, and vigilant in this combat againſt *Father Perſons*, then in all the reſt, for that it imported me much more. And for that cauſe I meane to make a ſeuerall view therof out of diuers of *M. Sutcliffes* Books writtē againſt him, wherin the Reader will ſee ſuch manner of proceeding on his behalfe, as will little content or edifie him in my opinion. Now then to the triall it ſelfe

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THE

THE EXAMINATION WHICH I MADE OF THE FALSIFICATIONS LIES, AND FORGERIES

obiected by the same *M. Sutcliffe* against *Father Persons* in particuler: and how I was more diligēt and attent in this point, then in any of the former, and why? And what finally I found therin.

CHAP. IIII.

THE reasons touched briefly in the end of the precedent Chapter being sufficiēt to moue me to a carefull view and perusall of whatsoeuer *M. Sutcliffe* obiecteth against this man and his writings in diuers books written by the said *M. Sutcliffe*, but especially in the three hereafter to be named, I determined to put on a great patience to read ouer all that about this point he writeth, though heere it be not necessary or expedient to cyte all, or the most part therof, for it would weary the Reader, whom indeed it importeth not so much to remayne satisfyed therin as my selfe, for the causes aforesaid of my interest in the matter: and consequently, if I my

ſelfe do reſt ſatisfyed therin he may well thinke & aſſure himſelf that it is vpon very iuſt cauſe, not only the health of my ſoule, but all other moments alſo of my worldly affayres in this life depending theron, I meane of the ſatisfaction I ſeeke for in this my ſearch.

2. Among many bookes then written by M. *Sutcliffe* againſt many ſortes of men, and this with more labour (as ſome thinke then eyther iudgment or profit) I fynd foure againſt *Father Perſons* by name, the firſt ſet forth anno 1600. conteyning, *A briefe reply to the VVard-word*, the ſecond diuulged two* yeares after, with the title of *A new chalenge to Perſons, Garnet, Blackwell &c.* and an anſwere added in the end to certaine exceptions (as he calleth them) taken againſt the ſame, by M. *VVoodward*, named euery where by him *Owleglaſſe*. The third, two † yeares after that againe, calling it, *A full and round anſwere to Perſons his VVarn-word* &c. And fynally other two ¶ yeares after that againe, a fourth booke intituled, *The ſubuerſion of Robert Perſons, & his Treatiſe of three Conuerſions of England*. In the firſt of theſe 4. bookes though I fynd no ſet collectiō of lies and falſhoods againſt *Father Perſons*, yet for that the ſayd Father the very ſame yeare 1600. had publiſhed a certaine Relatiō in print of a tryall made in the preſence of the K. of *France*, betweene the B. of *Eureux*, and the *Lord Pleſsis Mornay* about certaine points of corruptions, and wiltull falſifications obiected to the ſaid *Pleſsis*, and that in the ſame Relation *Father Perſons* had auouched that he had found the like falſhood and writing deceipt in the writings, as well of our principall Engliſh Proteſtants, as of the ſaid *Pleſſis*, M. *Sutcliffe* entring into a great veyn of retteg by this occaſiō maketh a whole Chapter of recriminations, to ſhew that Papiſt writers are greater lyers then he: which if he had proued ſubſtantially and with particuler examples, I ſhould not haue thought it farre from the purpoſe; but being only in generall tearmes, that they falſify Scriptures, Fathers, Doctors, Councells, Hiſtories, and the lyke, and againſt them all in vniuerſall, I tooke no great heed vnto it, but yet vpon the occaſion before mentioned M. *Sutcliffe* in all his

Foure bookes of M. Sutcl. againſt Fa. Perſons.

* 1602.

† 1604.

¶ 1606.

About M. Sutcl. firſt booke againſt F. P.

his three ensuing workes against F. *Persons* frameth diuers chapters of accusations against him for lying, falsifying corrupting, and the like abuses as yow haue seene him before obiect against the two Cardinalls *Bellarmine* & *Baronius*, & with like substance of truth, if I be not deceyued: for that his greater anger against him seemeth to haue drawn him into a greater passion, & made him lesse circumspect, what he casteth forth against him, so he say somwhat: & this I suppose you will see by the sequent examination.

3. In his second worke then of the fornamed foure, intituled, *A renewed Chalenge, and defence therof*, he imployeth two whole Chapters in this enterprize of obiecting lyes, and forgeries to *Father Persons*, but I found them to be such trifling things for diuers leaues at the beginning, as it loathed me to set them downe. For first he maketh a certaine recytall of most of *Father Persons* books written by him vntill that day, censuring them, and carping at them with scoffes, and contemptuous speaches: as first, sayth he, *A briefe discourse*, conteyning certain reasons, *why Papists (falsely tearmed by him Catholicks) refuse to go to the Church, which he presumeth most impudently to offer to her Maiesty*. The next (sayth he) is called: *A Christian directory, comonly known by the name of Persons Resolution, a most idle and vaine discourse. The first and the second worke* (sayth he) *should haue had three partes, but according to his fashiō of three parts promised he keepeth backe two.* And againe: *We do not find that this Directory hath made any one Christian, or* * *directed him the way to lyse &c.* And finally he chalēgeth him *for a notorious falsificator* (to vse his wordes) *that he hath set forth diuers books & pamphlets vnder different names & letters, concealing his owne name*, which being a charge that may be laid also to M. *Sutcl.* himselfe, for that a litle before, to wit, *Anno Domini* 1600. he published an answere to the *Ward-word* vnder the letters of O. E. defendant, I scarce thought it worthy eyther the reading or the noting, but that I am forced to mention matters as they lye in his booke, though neuer so light & impertinent as these seemed to me.

M. Sutcl. 2. booke. *Sutcl. in his defence of his New chalēge cap. 9. & 10.* 1. *Sutcl. pag. 182.* * *I think no man will say so besides M. Sutcl.*

4. After this againe he accuseth him, that *Doctor Sanders* Booke *de Schismate* was set forth by him, and not by *Rishton*, and

& that the ſtory of *Fryer Foreſt* in that booke with his Epiſtles were feygned by the ſame. Item that the *Reaſons of Refuſall* were not written by *Iohn Howlet*, but by himſelfe: and theſe are the firſt charges or accuſatiõs that *M. Sutcliffe* preſſeth him withall, which ſeemed to me rather to argue an intention of ſpending tyme & waſting paper, then of laying forth any matter of moment or conſiderable among wiſe men: yet ſhall we paſſe on to examine ſome few more of his firſt and principall, as they lye in his booke.

Sutcl. pag. 287. 1. Charge.

5. *To come* (ſayth he) *to particuler falſifications*, Perſons *hauing ſo inured his fingers with this practiſe, that he cãnot forget to forge & falſifie, yow ſhal find in the margẽt of his Preface* (to the Directory) *folio octauo, that he ſayth, It is an old trick of hereticks to abuſe ſimple people with obſcure places of Scriptures, cyting for the ſame Epiphanius contra hæreſes, and S. Auguſtine ad Quod-vult-Deum*, as if they ſhould ſay ſo. This he obiecteth for a forgery to *Fa. Perſons* and biddeth him ſhew it out of thoſe Fathers vnder paine to be accompted a falſary: which truly made me to thinke that M. *Sutcliffe* meant wholy to cauill and wrangle, and not to deale really in any thing: For that all the Fathers without exception, that I haue read to haue written againſt heretickes, do affirme this point, that heretickes do frame and build their opinions vpon Scriptures miſconſtrued: yea it is their whole drift to proue that heretickes do build commonly their hereſies vpon pretended Scriptures miſunderſtood, and therby do deceyue ſimple people with obſcure places that may haue diuers ſenſes: & for this cauſe I doubt not, but that F. *Perſons* cyted *S. Epiphanius* and *S. Auguſtine* in generall in their books writtẽ againſt hereticks without quoting the particuler places, for that the ſubſtance of that note is euery where to be found in thẽ, as may be ſeene by the authorities cited in the margent. For firſt M. *Sutcliffe* will not deny, but that all hereſies cõmonly are builded vpõ the miſconſtruing of Scriptures: but plaine & euidẽt Scriptures cãnot ſo eaſely be miſconſtrued: *ergo* obſcure places are theſe wherwith hereticks do moſt abuſe the ſimple. Can any man deny this? And may not as many examples be giuen therof

Baſil. in Hexam'. Cyril. Epiſt 28. Chryſoſt. in ſer. contra hæreſ. tom. 3. Hylar. l. 2. de trin. Hieron. contra Luciferian. Orig. hom. 21. in Leuit. & hom. 3. in Exod. Tertul. lib. de præſcrip. aduerſ. hæreſ. Ambr. in cap. 3. Tit.

therof as there haue bene old heresyes, or new?

6. And to alledge some exãples out of those words of S. Paul, *the God of this world hath blynded thẽ*, the *Cerdonists* & *Marcionists* perswaded all their followers, that there were two Gods, one of this world, & another of the next, as both old *Irenæus* teacheth vs, and after him *Tertullian*: & out of these words of the said Apostle, *Otherwise what shall they do that are baptized for the dead*, the said *Marcionists* perswaded their followers, that if any of their company dyed without baptisme, they had this remedy for his saluatiõ, that one must be baptized for him in the same Coffin or Beare wherin the dead body was carryed to the graue. So *Theophilact* in his commentary vpon that place. Out of *Epiphanius* infinite examples might be alledged, as namely in the 25. heresy that is of *Aerius*, whome he sayth to haue founded sundry heresyes vpon certayne hard and misconstrued places of Scripture, as vpon those wordes of S. *Paul, Pascha nostrum immolatus est Christus*, Christ our pasch is sacrificed; he foũded that erroneous opiniõ of his, that no externall feast at all must be vsed vpon Easter day. And againe vpon that which the said Apostle writeth to *Tymothy* that was a Bishop, *Donum quod accepisti per manus presbyterij*, the gift which thou hast receyued by the hands of Priesthod, S. *Epiphanius* sayth, that he founded this heresy, that Priests were equall to Bishops.

Aug. lib. 1 contra Man. & Epistola 62 & tra. 8. in Ioan. & contra Faust. c. 19. & alibi.

Heretikes do build vpon Scriptures misunderstood.

Iren. lib. 3. cõtr. hæres cap. 7. Tertul. lib. 5. con. Marcionist.

7. See S. Augustine in like mãner *hæres.* 57. which is of the hereticks called *Psalliani*, who founded their heresy of continuall prayer without intermission, vpõ those words of our Sauiour: *Oportet semper orare & non deficere*, and *hæres.* 59. he sheweth that the hereticks *Seleucians*, out of that place of the Psalme, *In sole posuit tabernaculum suum*, he hath placed his tabernacle in the sunne, do deny our Sauiour in flesh to sit at the right hãd of his Father, for that he hath left the same flesh in the sunne: and there might examples without end or number be alledged for this to proue and conuince that which M. *Sutcliffe* denyeth: but one generall assertion of *S. Augustine* among many shall serue for all, who in his Treatise vpõ *S. Iohn* writeth thus: *Nõ aliunde natæ sunt*

Psalm. 18

Aug. tra. 8. in Ioan. 10.

hereſes &c. No other beginning haue hereſies and peruerſe doctrines that do inſnare mens ſoules, and precipitate the ſame into hell, *Niſi cùm Scripturæ bonæ intelliguntur non benè, & quod in eis non bene intelligitur, etiam temerè & audacter aſſeritur*, but when good Scriptures are not well vnderſtood, and when that which is not well vnderſtood is raſhly, and audaciouſly defended. Wherfore I cannot wonder ſufficiently, that *M. Sutcliffe* would be ſo farre ouerſeene, as to obiect this for a lye to *Fa. Perſons*, for that in my opinion, it muſt needs argue his great want of better matter to obiect againſt him.

Sutcl. pag. 187. *Luth. Ep. ad Ioan. Heruag. 2. Charge.* *Zuing. lib de ſacram. fol. 412.* 8. Next after this he accuſeth *Father Perſons* for many vntruthes togeather, for that in the ſame preface to his directory *fol.* 10. he affirmeth *Luther* in a certayne Epiſtle to *Ioannes Heruagius* a printer of *Strasburge*, to haue written, that the opinion of the *Sacramentaries* was begune with lyes, and defended by the ſame &c. and that *Zuinglius* on the other ſyde writeth of *Luther*, that he was a foule corrupter, and horrible falſifyer of Gods word, and one that followeth the *Marcioniſts*, and *Arians* in razing out ſuch places of holy writ, as were againſt them: and thirdly that *Carolus Molinæus* accuſeth *Caluin*, that he made the text of the ghoſpell (in tranſlation therof) to leape vp and downe at his pleaſure &c. fourthly that he affirmeth *Beza* in his Preface of the *new Teſtament* ſet out *Anno* 1556. to accuſe *Oecolampadius* with all his brethren the Deuines of *Baſil*, for great impiety, in abuſing the ſacred Scriptures tranſlated by them: but ſaith M. *Sutcliffe*, *Perſons abuſeth his Reader, in laying that to Beza his charge that was neuer vttered by him, nor is to be found in that his Preface.* Hitherto his charge. But yet without quoting any of the Authors cyted by *Fa. Perſons* in the margent, wherby his reader might try out the truth of this charge: but I going to ſearch the books themſelues as they were cyted in *Fa. Perſons* Preface, I found all the abuſes indeed to fall on M. *Sutcliffes* ſide: and particulerly to begin firſt with that which is heere laſt obiected, I find two or three notorious abuſes in this one point of cyting *Beza*. For wheras *F. Perſons* doth cyte him

Molin. in præfat. Teſt. part. 11. fol. 110. *Beza in reſpon. ad defen. & reſpon. Caſtalionis.*

ewice

twice against two seuerall men, first against the translatiō of *Oecolampadius*, quoting him, *in resp. ad defen. Castal.* as heere is recyted, and then against the translation of *Castalio*, affirming his dealing therin to haue byn *bold, pestilent, sacrilegious, and Ethnicall*, citing for it, *Bez. in præfat. Testamenti anno* 1556. *M. Sutcliffe* leaueth quite out all that is alledged against *Castalio*, cyting only that which is spoken against *Oecolampadius*, but with a false quotation, leauing out the true; charging *Father Persons* with vntruth, for that no such thing, layth he, is to be found in the Preface of *Beza* vpon the new Testament, wheras that *Preface* was not cyted by *Fa. Persons* for *Beza* his words against *Oecolampadius*, but against *Castalio*, suppressed by M. *Sutcliffe*. What then shall a man thinke of this proceding? Fraudulent proceeding.

9. Furthermore wheras he denyeth all the forsaid alleaged places, saying: *but who list to peruse the writings of* Luther *and* Molinæus, *shall playnly perceiue, that lyke a falsary he changeth and altereth their wordes at his pleasure*, it seemed vnto me *grasis dictum*, to speake the least; for why had not he shewed, what is truly, and what is falsely alleadged? what wordes are changed or altered? Truly I perswade my selfe, that if he could haue proued any such thing, he would not haue spared the labour to disgrace his aduersary. Besides, I must cōfesse that hauing seene what he denyed in the former charge about hereticks, abusing the simple with obscure places of scripture (a thing so generally held by all Fathers that write against them) it moueth me not greatly, to see M. *Sutcliffe* deny any thing.

10. Moreouer, I thought with my selfe, what may it anayle *Father Persons*, or his cause, to feygne, or forge these speaches vpon *Luther*, *Zuinglius*, and *Molinæus*, wheras many worse, and more hatefull then these, betweene *Lutherans*, *Zuinglians*, and *Caluinists*, are to be found in chiefe Protestant writers themselues, as may appeare by that which hath beene set downe in the second part, and 4. & 5. Chapters.

11. Lastly if it were not ouerlong, I might confound M. *Sutcliffe* by bringing forth, and laying before his eyes,

the bookes heere cyted, and their proper words in Latin: as of *Beza*, concerning *Occolampadius* translation, he saith: *In multis locis impia est, & spiritus Sancti sententiæ prorsus discrepans*: in many places it is wicked, and altogeather dilagreing from the mind of the holy Ghost. So saith *Beza*: and yet was that translation held for scripture in all *Zuitzerland*, and as the word of the holy Ghost. I might produce also that of *Carolus Molinæus* concerning *Caluin*, to confound M. *Sutcliffs* deniall. *Caluinus in sua harmonia* (sayth he) *textum Euangelicum desultare facit sursum versum, vt res ipsa indicat; vim infert litteræ Euangelicæ, & illam in multis locis transponit, & insuper addit litteræ.* *Caluin* in his Commentary called the harmonie, maketh the text of the Ghospell to leape vp and downe, as the thing it selfe sheweth: he offereth violence to the text of Scripture, and moreouer addeth of his owne to the letter or text. And now let the Reader iudge whether *Fa. Persons* allegation do agree with this. The other citation of *Zuinglius* against *Luther*, sayth thus: *Tu Luthere &c.* Thou *Luther* dost corrupt and adulterate the word of God, following herin the *Marcionists* and *Arians*, who of old were wont to raze out of the Scriptures such places as seemed to be against their doctrine. So he, which is as much as *Fa. Persons* affirmed. As for the saying of *Luther* against *Zuinglius*, he that hath read the Epistle to *Heruagius*, shall fynd the same punctually as it is cited: And he that readeth the 3. Chapter of the second part of this narration will see much more to that effect vttered by *Luther* himselfe against *Zuinglius* & *Zuinglians*, so as all these shiftes and negations in this charge do seeme rather to conuince M. *Sutcliffe* of many falsities, then *Father Persons* hitherto of any one.

Beza in resp. ad defens. & respon. Castal.

Mol. in sua transf. Testam. noui part. 11. fol. 210.

Zuingl. to 2. ad Luth. de sacram. fol. 412.

2. Charge. *Sutcl. pag. 88.*

12. After this againe another charge is giuen by M. *Sutcliffe* in these words: *He citeth* S. Augustine *fol.* 11. *of his sayd Preface* (sayth he) *libro* 8. *Confess. cap.* 12. *as if he should say that S. Antony had reuealed to his Mother a religious rule of life, which he should follow. And further fol* 12. he sayth, *that Augustine did so reuerence Antonies doings, that he made the same a principall motiue to this owne conuersion: but* S. Augustine *doth not so much as in one*

Lib. 8. Cõfess. c. 12.

word

word mention any rule of Religious lyfe that S. Antony reuealed, nor did he follow S. Antony in any other matter then in reading the ſcriptures. This is the Charge, which I conferring with the booke and places cyted, firſt I found *M. Sutcliffe* to deale vnſincerely in charging his aduerſary heere two or three tymes to haue affirmed that *S. Antony* reuealed to *Monica* S. *Auguſtines mother* a religious rule of life, which the booke by him cyted, to wit the Preface to the *Ditectory*, doth not ſo much as mention *S. Antony* in that behalfe, but it is adden by *M. Sutcliffe*. *Preface fol. 10.*

13. As for the Religious rule there mentioned to haue beene reuealed, it it like, that the Author of that Preface did allude therin vnto the viſion which S. *Auguſtine* mentioneth his mother to haue had in her ſleepe from God, of a certaine materiall rule, wherupon ſhe ſaw both her ſonne, and herſelfe to ſtand, when yet he was a *Manichean* hereticke and no Chriſtian: *Illa* (ſaith he, ſpeaking to God) *vbi attendit, vidit me iuxta ſe in eadem regula ſtantem*, when ſhe looked about, ſhe ſaw me ſtanding vpon the ſame rule or line with her, which allegorically might foreſignifie not only, that he in tyme ſhould be of the ſame religiõ with her, but follow alſo the ſame perfection of lyfe, which ſhe had begunne preſently after her husbãds death, giuing all her goods to the poore, as may be ſeene in the end of the 10. tome of S. *Auguſtines* workes, where her lyfe is briefly recounted. And as for his perfection, and regular rule of lyfe practiſed after his conuerſion and being Prieſt, B. *Poſſidius* that lyued many yeares with him and wrote his life doth teſtify in ſundry places, *factus Preſbyter* (ſayth he) *Monaſterium intra Eccleſiam mox inſtituit &c.* he being made Prieſt preſently inſtituted a monaſtery within the Church, and began to liue with the ſeruants of God, according to the manner and rule appointed by the holy Apoſtles, eſpecially that no man ſhould haue any thing proper in that Society, but that all thinges ſhould be common. And in another place ſpeaking of the ſame rule or order of lyfe, and of ſuch as liued holily vnder his gouernment and direction, he ſayth: *Proficiente* *Lib. 3. Confeſſ. cap. 11.* *In narratione de vita, cõuerſatione ac morte S. Monicæ.* *Poſſid. in vita cap. 5.* *Act. 4.* *Ibid. cap. 11.*

verò doctrina diuina sub sancto, & cum sancto Augustino, in Monasterio Deo seruientes &c. Wheras diuine (and Catholicke) doctrine did now grow much vnder S. *Augustine*, and with
« S. *Augustine* it came to passe that such as did serue God in his
« Monastery began to be ordayned Priests in the Church
« of *Hippo*, and then not only the truth of the Catholicke
« Church being more diuulged & made famous from day to
« day, also the holy purpose of those Saints & seruants of
« God in that Monastery, which had both his beginning
« & increase by that memorable man (S. *Augustine*) comming
« to light, *continentia & profunda paupertate*, by their obseruing
« continency and profound pouerty, men began with
« great desyre to demaund Bishops also out of the same
&c.

14. By all which is easely seene that S. *Augustine* was a famous man in those dayes for prescribing the forme or rule of regular lyfe to the deuouter sort of Christians in his tyme. But as for S. *Antony* his rule it is not heere mentioned as hath beene sayd: and I meruaile that M. *Sutcliffe* would obiect it, as much more that he would affirme that S. *Antony* his doings was no motyue to S. *Augustine* for his owne conuersion, and that he followed him in no other matter then in reading of Scriptures, which is confuted by so many testimonyes of S. *Augustine* himselfe, as were a shame to M. *Sutcliffe* to haue them heere alleadged. For that in his 8. booke of Confessions from the sixth Chapter, where his frend *Potitianus* began to recount vnto him, and *Alipius* his other frend the miraculous life of S. *Antony*, euen vnto the 12. Chapter, where he recounteth his last conuersion, there is nothing so often repeated as the admiration he had at the doings of S. *Antony*, and the mo-
Lib. 8. c. 7. tiues therby towardes his conuersion. For hauing set downe the whole story of *Potitianus* his narration, he beginneth thus: *Tu autem Domine inter verba eius retorquebas me ad meipsum*. Thou, o Lord, whiles *Potitianus* recounted (the lyfe of S. *Antony*) didest force me to enter into my selfe. And againe in the last Chapter of that booke, hauing recounted the miraculous voyce, which he had heard in

the

the garden, *tolle lege, tolle lege*, take vp and read, take vp and read, he said, *Audiueram de Antonio &c.* I had heard of S. *Antony*, that going by chance into a Church, and hearing those words of the Ghospell read: *Go, and sell all that thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come and follow me*, he tooke those wordes as spoken to himselfe, and presently was therwith conuerted vnto thee, O lord. So S. *Augustine*. And therupon sheweth how making the same resolution, he himselfe was wholy conuerted. *Inde ad matrem ingredimur, indicamus, gaudet, narramus quemadmodum gestum sit, exultat, triumphat, & benedicit tibi*. From thēce *Alipius* and I went in to my mother, we tell her of the matter (of my conuersion) she reioyceth, we declare the manner how it fell out, she exulteth & triumpheth, and blesseth thee O Lord for the same. And hereby may the Reader see, how true it is, which M. *Sutcliffe* so seriously affirmeth, that S. *Augustine* followed not S. *Antony* in any other matter, then in only reading the Scriptures, wherof he saith not so much as one word.

Mare. to. 11.

Ibid. c. 12°

15. Another charge ensueth which seemeth to me totoo vayne and somewhat worse. *Persons* (sayth he) *pag.* 64. *of his booke printed at Louaine alledgeth for his ground the counterfaite writings of Aristeas, which he calleth Aristeus* (*without a dipthong*) *and vpon his credit telleth diuers hystories: but such false groundes, are more likely to peruert, then to confirme men in their fayth.* So he. And this he sayth, for that the sayd *Aristæus* is alledged by *Father Persons* for confirmation of the truth, and Authority of the old Testament and credit of the Septuagint Interpreters. But let any man see the place, and he shall find first that in the very place, page, and edition heere mentioned, the word *Aristæus* is three tymes tchearsed with a diphong, so as this first seemeth a meere calumniation: secondly he shall fynd that the same is written *Aristæos*, and not *Aristæas* by *Eusebius*, and so translated by our learned *Christopherson*. Thirdly he shall find that the same *Eusebius* doth cite the said Authour *Aristæus* as an Authentitall writer that lyued 200. yeares before Christ, who lyuing with King *Ptolomy* of *Egypt*, recounteth

Sutcl. pag. 188. 4. Charge

A notable cauill about Aristæus.

tein the ſtory of the ſaid Septuagint, and the two famous miracles recyted by F. *Perſons* of *Theopompus* and *Theodorus* or *Theodectes*, ſet downe by the ſayd *Ariſtæus* confirming the credit, ſanctity, and venerable Maieſty of the old Teſtament, that could not be profanely handled by the ſayd two heathen writers. So as this third cauill of M. *Sutcliffe* ſeemeth to include not only falſity, but impiety alſo, which being ſo, I could not but wonder to ſee M. *Sutcliffe* ſo reſolutly to deny the Authority of this receyued ſtory of *Ariſtæus*, calling it a counterfaite writing, againſt which notwithſtanding he alledgeth no one Authour, reaſon or teſtimony, but only his bare deniall, tending to the diſcredit, and imparing of the worthynes of the old Teſtament as yow ſee. And much more did I wonder to ſee him obiect for a lye the very alleadging therof by F. P. that hath *Euſebius* for his Author, whom in his booke he cyted, ſo as heere are three manifeſt vntruthes conteyned in this one obiection.

16. After this againe M. *Sutcliffe* obiecteth a corruptiõ of S. *Auguſtine* in theſe words. He *corrupteth* (ſayth he) *pag.* 259. S. *Auguſtines wordes in his booke* de fide & operibus, *and peruerteth his meaning.* S. *Auguſtines words are theſe*: quoniam hæc opinio tunc fuerat exorta, aliæ Apoſtolicæ Epiſtolæ Petri Ioannis, Iacobi, Iudæ, contra eam maximè dirigunt intẽtionem, vt vehementer aſtruant fidem ſine operibus nihil prodeſſe. *Theſe words Perſons tranſlateth thus: for that this wicked opinion of only fayth was ſprong vp in the Apoſtles tyme, by yll vnderſtanding of S. Paul, all the other Apoſtolicall Epiſtles which enſue of S. Peter, S. Iames, S. Iohn, & S. Iude, were directed principally to this end, to proue with all vehemency, that fayth without workes is nothing worth: he addeth to S. Auguſtines wordes* (*wicked.*) This is his charge: and who can thinke that he hath great matters to obiect againſt F. *Perſons*, ſeing that from the *page* 64. to 259. which are almoſt a hundred leaues, he could fynd no more to obiect, but that in Engliſhing theſe words he did ad the word (*wicked*) which yet is ſufficiently expreſſed in the whole ſenſe and diſcourſe of S. *Auguſtine*, who immediatly before ſayth: *quòd ſalutem ſuam perdunt, qui ad eam obti-*

3. Charge.

Aug. de fide & operibus c. 14.

obtinendam sufficere solam fidem putauerint, that they do destroy their owne saluation who think that only faith is sufficient to obtaine the same. And a little after that, S. *Iames* compareth such men to diuels, and consequently it seemeth that *Father Persons* might rightly call it (*wicked*) in S. *August.* sense, who saith, it is pernicious and diabolicall. And I cannot but meruaile much, how M. *Sutcliffe* can obiect that he peruerteth S. *Augustines* meaning therby, for that S. *August.* meaning is plaine to impugne and condemne that opinion, as wicked and pernicious, *excutiendam à cordibus religiosis*, sayth he, a matter to be banished from all Christian harts &c. So that heere me thinketh M. *Sutcliffe* sheweth more desire to obiect somewhat, though neuer so weake or from the purpose, then ability to proue false dealing in his aduersary.

Consider whether this wicked opinion be not proper to Protestãs.

17. But that other which he obiecteth *pag.* 189. for a lye to *Father Persons*, or rather for diuers lyes, is somewhat more ridiculous, for thus he writeth. *He alledgeth pag.* 269. (saith he) *a coũterfaite writing vnder the name of Athanasius, wherin S. Antonies lyfe the Eremit is described, and the lyues of Paul & Hilarion supposed to be Hieroms, but altogeather false.* So he. But heere me thought that M. *Sutcliffe* tooke a great liberty vnto himselfe to affirme or deny what he pleased without authority, witnesse, reason or other proofe. Suppose the authority of these booke were not certayne, what lye is it in him that alleageth, as he syndeth them vnder these Authors name? Or what doth M. *Sutcliffe* bring to improue the same?

6 Charge. *Sutcl. pag.* 189.

18. But I shall deale more substantially with him, & alleadge him Authors for the affirmatiue. For I fynd that S. *Hierome* in his booke of Ecclesiasticall writers doth affirme *S. Athanasius* to haue written the lyfe of S. *Antony* in greeke, and that *Euagrius* translated the same into Latin, yea and that himselfe also had made another translation therof. For so much then, as S. *Hierome* lyued so soone after *Athanasius*, and almost with him, his affirmatiue vpon his owne knowledge ought to be of much more credit, then M. *Sutcliffs* bare negatiue, so many hundred yeares after,

Hieron. de script. Eccl. in Euagrio & Epist. 101.

without any proofe at all. As for the other two liues of S. *Paul* and S. *Hilarion* the Eremits to haue beene written by S. *Hierome*, as in their titles is set downe, no learned man of any age are recorded to haue called the matter in doubt but now only in ours some that are offended with diuers things written therin in fauour of the Roman Religion do call it into question. And this shift of denying, or calling in doubt without proofe, whatsoeuer maketh against a man, seemeth a very easie, and silly shift to me.

19. As for the other obiection that ensueth in the same page, there be diuers charges giuen therin by *M. Sut-*
7. Charge *cliffe*, which returne vpon himselfe, and I am astonished to see him deale as he doth. For speaking of his aduersary, who *pag.* 353. in the booke of Resolution going about to animate good men to dye with comfort, addeth an excellent example out of S. *Cyprian* of Christes appearing in the forme of a goodly yong man vnto a certaine Bishop that was greatly afraid on his death-bed, *M. Sutcliffe* theru-
Sutcl. pag. 189. pon giueth this Charge: *He maketh Cyprian* (sayth he) *to say, that Christ appeared to a Bishop in the forme of a goodly yong man: he sayth also, that S. Augustine did often vse to recount this example & alledgeth Possidonius for his witnesse: he sayth further that Cyprian wrote a booke* de mortalitate: *but first this discourse is but one poore sermon, and no booke: secondly is is vncertayne, whether this sermon was his, or no: thirdly, he sayth not that Christ appeared, but that a goodly yong man appeared to that Priest: fourthly he lieth aswell of S. Augustine as of Cyprian, and forgeth in his allegation.* So he.

20. And truly I fynd so many falshoods and immodesties in this his Charge, as would require too long answere to recount the same only. For first to begin with S. *Cyprian*
Cyprian lib. de mortalitate. he hath the very story and words set downe in the booke of Resolution *Astitit deprecanti, & iam pene morienti iuuenis, honore & maiestate venerabilis &c. & dixit, pati timetis, exire non vultis, quid faciam vobis?* There appeared vnto him, as he was praying, and now ready to dye, a yong man, venerable for honour and maiesty &c. and said vnto him, you are afraid to suffer, and yet you will not go out of the world, what shall I do vnto you? Heere thē we see that Christ appea-

peared, for that no man could vse this speach with such Authority, but he. This then is the first vayne, and false deniall of M. Sutcliffe.

21. The other is no lesse false, that this booke *de mortalitate* heere cyted, is no Booke, nor written by *Cyprian*: for that it is a book, appeareth by the common citation therof vnder that name, which may be seene also in the edition of *Pamelius*, which is the last, and most exact Edition of S. *Cyprian* workes, and that it was written by S. *Cyprian* (in time of a great plague, when he desired to encourage good Christians against the feare of death and mortality) doth testify not only *Pontius*, S. *Cyprians* deacon, that wrote his life, but also S. *Augustine* in his booke against *Iulian* the *Pelagian*, and elsewhere. And I meruaile that M. *Sutcliffe* will call it not only a Sermon, but *a poore sermon*, being as excellent a thing for the greatnes therof, as any commonly you shall find in S. *Cyprian*. And wheras further he addeth that F. *Persons* belieth not only *Aug.* and *Cyprian*, but also *Possidius* or *Possidonius* (for both names are ascribed to one man) it seemeth a strang boldnes, ready to deny or affirme any thing: for that of S. *Cyprian* we haue now seene, that he hath the wordes alleadged: and as for S. *Augustine*, *Possidius* in his life writeth expressly that he vsed among other examples of like argument to recount this history, and he setteth it downe in the very same words of S. *Cyprian*, which we haue now recounted: neyther is there any place left for euasion or tergiuersation to M. *Sutcliffe* in this matter, but that in going about to charge his aduersary with one falsity he is cõuinced to haue vttered diuers himselfe and those inexcusable.

Pontius in vita Cypr. Aug. lib. 2 aduers. Iulian. & l. 4. contr. duas Epist. Pelag. c. 8. & de præelect. sanct. cap. 17.

Possid. de vita Aug. cap. 27.

22. There followeth in the eyght place of his particuler Charges, where he accuseth *Father Persons* of forgery & lying, for that he alleadgeth diuers examples of apparitions of Christ and his Angels, to men that lay a dying, citing diuers testimonies for the same (besides the former of S. *Cyprian* and *Possidius* out of S. *Augustine*) as *S. Gregory*, and *Venerable Bede*: and for that out of S. *Augustine* he quoteth, besides his booke *de vanitate sæculi*, a sermon also *ad fratres in*

8. Charge about apparitions to men that lay a dying.

eremo, which is the 50. ſermon in his tenth Tome, written
Sutcl. pag. no doubt by ſome ancient Author, if not by S. *Auguſtine*
189. himſelfe. M. *Sutcliffe* exclaimeth in theſe wordes. *He alledgeth ridiculouſly certayne ſermons* ad fratres in eremo, *which he fathereth moſt falſely vpon S. Auguſtine: he telleth certayne fables of the apparitions of good and bad Angels, and layeth them vpon Gregory the Dialogiſt, and Bede,, whoſe bookes are much corrupted by Monks and ſuch lyke falſaryes.* So M. *Sutcliffe*. Wherin, firſt I meruaile what forgery or lye it could be in *Fa. Perſons* to cyte S. *Auguſt.* ſermons *ad Fratres in eremo*, which ſo long haue paſſed in his name, & haue byn vſually ſo cyted by learned men of former tymes: and yet in his laſt edition of the ſaid Directory, I fynd that teſtimony left out by *Father Perſons*, & only that other of S. *Auguſtine de vanitate ſæculi* remayning, which heere M. *Sutcliffe* concealeth, as not alledged at all.

23. And as for the place of *S. Gregory* in his 4. booke of Dialogues, and 10. 11. 12. 13. 15. & 38. chapter, where the like apparitions are recounted by him to that which S. *Cyprian* and S. *Auguſtine* related before, and *Venerable Bede* in his fifth booke of our Engliſh hiſtory in the 14. & 15. Chapters, if this reiection vſed by M. *Sutcliffe* were ſufficient to ſay they were corrupted by Monks and ſuch like falſaries, themſelues alſo being Monks; I ſee not what may not be reiected, by lyke kind of anſwering. Sure I am that the *Magdeburgians*, as iudicious Proteſtants as M. *Sutcl.* in their ſixt and eyght Centuries do not vſe any ſuch accuſations of any corruptions, or falſifications vſed by others vpon theſe mens works. And it ſeemeth that M. *Bunny* vſed more diſcretion in that he thruſt out wholy from the text of the *Directory* (which he publiſhed and trimmed vp to his owne faſhion) theſe teſtimonies of S. *Cyprian*, S. *Auguſtine*, S. *Gregory*, & *Venerable Bede*, according to the note in the margent, which ſayth, *Note heere that M. Bunny reiecteth not only this authority of S. Cyprian and Poſſidius, but alſo the whole diſcourſes following of S. Auguſtine, S. Gregory, and venerable Bede, for that they talke of apparitions.* So there. But M. *Sutcliff* striketh out alſo this very marginall note, and ſaith not one word

word therof, and further also feigneth, that the works of *S. Gregory* and *Venerable Bede* are falsified by Monkes: so as all things heere are called into question as yow see, & nothing is certaine, but M. *Sutcliffes* word alone, though he bring neither Authour, nor reason, nor argument for his proofe. And then I thought with my selfe, who, thinke yow, might not answere all books that come in this manner, and with this facility of reiection?

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OF OTHER EIGHT OF M. SVTCLIFFES CHARGES AGAINST FATHER PERSONS,

as they lye togeather in the end of his battery.

CHAP. V.

AND albeit these might suffice to take a tast of M. *Sutcliffes* obiecting forgeries and lies of *Fa. Persons* in this place: yet as we haue examined the former 8. seuerall Charges, as they lye, without choice in the beginning of his whole ranke, that amount in his booke to the number of 62. so will we peruse also the like number of others that stand last in his booke, and these as before hath bene noted, to the end, he may not say, we haue chosen, or picked out the weakest of his obiections. And for that the first and last places are wont to be furnished with his strongest arguments, let vs see whether it be so in M. *Sutcliffe*, or no.

Defence of his Chal. pag. 20.

2. Wherfore his first Charge of these last 8. being of his whole number the 55. is set downe thus, charging *F. Persons*, that in his *Reasons of Refusall* he saith, *That Angells are present at the eleuation of the Sacrament of the Lords body, as all holy Fathers*

thers teach, and yet can he not bring (quoth he) *one holy Father that alloweth this elevation that he prateth of, or that affirmeth this of the substantiall presence of Angells.* Thus M. *Sutcliffe.* But when I went to the said Treatise to behould what *Father Persons* writeth of this matter, I could not but worder at *M. Sutcliffes* manner of charging his aduersarie without any respect of truth at all, as to me it seemed, for that F. P. talking in that place of the dignity of the externall sacrifice offered by the Priest vpon the Altar, doth instead of one holy Father required heere by *M Sutc.* alledge two in name of the rest, setting downe also their very words which *M. Sutcliffe* dissembleth egregiously, therby to auoid as it seemeth the obligatiō to answer thē. And yet is not ashamed to say, shew me but one, yea and to accuse his aduersary of lying for shewing none, who sheweth two, and that in sundry places of their works: and for better proofe, I shall pray you to haue patience to let me set downe F. P. owne words, in that place, which are these that ensue, treating of the spirituall losses which those of his Religion did receaue in going to Churches of different Religions, wherby they are debarred (*saith he*) among other things from the participation of Masse and publicke sacrifice vsed in the Catholicke Church: which losse, how highly he holdeth to be esteemed, he sheweth among other arguments by the said presence of Angells affirmed to be at the consecration, and Sacrifice of the Masse. His wordes be these.

1. Charge about Presence of Angels at the sacrifice.

2. Reason of Refusal

Reasons of refusal. fol. 45. 46.

3. First then (*saith he*) a Catholike man by going to the Protestant Churches, looseth all participation of that blessed sacrifice of the body and bloud of our Sauiour, appointed by the sayd Sauiour (as I haue shewed before) to be offred vp dayly in the oblation of the Masse for the cōmodity of the whole world, quicke and dead, and for that cause (as the godly and learned S. *Io. Chrysostome* sayth) called the common sacrifice of the whole world. The which action of offering of this sacred host (the sonne of God to his Father) is of such dignity, excellency, and merit, not only to the Priest, but also to the standers by assisting him, as all the other good works which a man doth

The losse of participation of the sacrifice how great a losse.

Chrysost. hom. 47. in Ep. 1 ad Corinth.

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in his life are not to be compared with it, seing that the very Angels of heauen do come downe at that tyme to adore (after the consecration) that sacred body, and to offer the same vp with vs to God the father for the whole world, as all the holy Fathers of the primitiue Church did both belieue and teach: of the which it shall be inough at this tyme to alledge one or two. S. *Gregory* therfore the first, sayth thus: VVhat faithfull man can doubt but that in the very houre of immolation or sacrifice, the heauens do open at the Priests voyce, and that the quires of Angels be present there in that mystery of Iesus Christ? And S. *Chrysostome* handling the same, sayth: At that tyme (the tyme of consecration in the Masse) the Angels stand by the Priest, and the vniuersall orders of the Celestiall powers do cry out, and the place nigh to the Altar is full of quires of Angels in the honor of him, who is there sacrificed. And immediatly after he telleth two visions of holy men, whose eyes were by the power of God (as he sayth) opened, and they in those visions saw the Angells present at that tyme of consecration. And in another place he yet more at large explicateth the same, saying: At that tyme deare brother (at the tyme of consecration and eleuation) not only men do giue out that dreadfull cry, saying, We adore thee O Lord &c. but also the Angels do bow their knees to our Lord, and the Archangels do beseech him: for they accompt that fit tyme, hauing that sacred oblation in their fauour. And therfore as men are wont to moue Princes the more if they beare oliue boughes in their handes (because by bearing that kind of wood they bring into the Princes mynd mercy and gentlenes:) so the Angels at that tyme holding out in their handes the very selfe same body of our Lord, they do intreat for all mankind, as though they sayd, We do intreat thee (O Lord) for the men of the world, whom thou hast so loued, that for their saluation thou wast content to dye, and on the Crosse to breath out thine owne soule: for these men we make supplication for the which thou hast gyuen thyne owne bloud: for these men we pray for

The Angels present at the eleuation.

Greg. l. 4. dialog. c. 58

Chrysost. l. de Sacerdotio.

Two visions of the presence of Angells at the Masse.

Chrysost. Hom. 3. contra Ano.

A fit similitude of S. Chrys.

What plainer testimony can there be then this.

for the which thou hast sacrificed this body of thine.

4. Thus there. And now let the reader consider the diuersity of shiftes, and falshoods vsed heere by M. *Sutcliffe* to make his obiection seeme somewhat against *Father Persons*. For first he peruerteth his words, making him to say that Angells are present at the eleuation of the Sacrament of the Lords body, as though he confessed that it were only the Sacrament of Christs body, and not his Reall body, and as though he spake of the Sacrament, and not of the sacrifice, & as though he affirmed the Angells to be present at the Eleuation and not Consecration, which is the word thrice vsed by him, though once also he adioyne to Consecration, the word *Eleuation*, in respect of the cõmon vse therof: but it is playne that M. *Sutcliffe* doth of fraud omit wholy the other word of *Consecration* (which is the substãtiall, whereby Christ is made present) & vseth the word *Elevation*, as though, that if there were no *Eleuatiõ*, the Angells in F. P. opinion would not be there: whereas the sayd Father placeth the force out of the Fathers authorities alleadged, in the word *Consecration*, or immolation, as *S. Gregory* speaketh. And if those wordes of *S. Chrysostome* heer cited be true, *that the Angells at that tyme (holding out in their hands the very selfe same body of our Lord) do intreat for all mankind*, their holding out Christs body in their hands, must needs be also a kind of *Eleuation* in their behalfe, besids the Priest. Variety of shifts in M. Sutl.

5. And as for the last refuge of *M. Sutcliffe*, that no one Father affirmeth this of the substantiall presence of Angells, I know not what distinction he will make heere, of substantiall, and accidentall Presence. Sure it is, that the alleadged Fathers do speake playnly inough of this *reall* & true *presence*: & that I take to be substantiall in this matter. So as by all these shifts a man may see that *M. Sutcliffe* is sore pressed to fynd out a lye on *Father Persons* behalfe. And his demaund for one holy Father, where himselfe must needs see that his aduersary had alleadged two (and that in different places of their workes so largely set downe as before yow haue heard) doth shew a strange resolution of boldnes to say any thing.

6. There followeth the 2. Charge of theſe laſt eight in theſe wordes: *Perſons ſayth that S. Iames ſpeaketh of extreme Vnction, which is extreme impudency to affirme, vnleſſe he can proue it.* A ſhort, but ſharp onſet as you ſee. But let vs heere F. P. owne wordes in the place cyted, for they are very few. *The grace* (ſaith he) *of extreme Vnction is ſo great, that as S. Iames ſayth, beſides the healing many tymes of the body, it alſo remitteth the ſicke mans ſinnes.* What impudency is there heere? S. *Iames* his words are theſe: *Infirmatur quis in vobis &c.* Is there any man ſick amōg you? let him bring in the Prieſts of the Church, and let thē pray ouer him, annoynting him with oyle in the name of our Lord, and the prayer of fayth ſhall ſaue the ſick: & our Lord ſhall raiſe him vp: and if he be in ſinnes, they ſhalbe remitted vnto him. Which is ſo much as *Father Perſons* auouched: and ſo this obiected impudency in my opinion, eyther remayneth, or returneth to M. *Sutcliffe* himſelfe.

2. Charge about extreme Vnction *Sutcl. pag.* 104.

Iacob. 5.

7. Next after this, he obiecteth in this manner: *Perſons affirmeth, that we haue no reaſon to alledge againſt Papiſtes, but only temporall commodity, as if all that haue dyed for the truth haue reſpected temporall commodity, or as if we did not vrge them with the truth of Apoſtolicall doctrine, and the ancient Chriſtian faith.* In which wordes, truly, according to my iudgment, I fynd playne calumniation to be vſed: for that F. P. treating of the ſtate of things as they be now in Englād betweene Proteſtāts and thoſe of his Religion, ſeemeth firſt to hold that none can be thought to be drawne to his ſaid Religion in theſe our dayes by any allurement of temporall commodityes. For ſo much as all ſuch commodities are now of the Proteſtants ſide: and ſecondly that if matters and men be well conſidered, very few that haue once byn well inſtructed in Catholicke Religion, are drawne to be Proteſtants, but for reſpect of ſome tēporal cōmodities, or carnall, which are often more ſtrong then other tēporall.

3. Charge

8. And in this point I haue heard ſome of that Religion to make ſundry obſeruations of ſuch as haue fallen from them, which they tearme Apoſtataes, who fell, as they ſay from them principally vpon theſe motyues of

good

good fellowship, good cheare, loose life and women: and they giue for examples, *M. Bell*, *Shaw*, *Tyrrell*, *Tydder*, *Mayre*, *Sacheuerell*, *Bayly*, *Ithell*, *Skidmore*, *Rouse*, and such like, who yet (say they) notwithstanding neuer lightly changed their iudgements in Religion, but only their affections for inioying their appetites for some tyme: but yet afterward, that being satisfied, they had many motions to returne, if they might do it with their safety, as they say hath bene made manifest by such as haue indeed returned, as namely *Shaw*, and *Tyrrell*, who after many yeares lyuing with wyues, left them, & went ouer the sea to do * pennance, which they performed with great austerity against themselues for their former loosenesse, the one dying in *Naples*, the other in *Flanders*, and confessing publikely, that whilst they preached most earnestly in defence of Protestant Religion, they neuer beleiued it to be true, but only desired therby to inioy their sensualities. And the like they protested to know of sundry of their fellowes before mentioned, though they haue not yet receyued (say they) so great grace, as the other did, to breake from all at once, and to put their better desyres in execution. And thus much haue I receyued by information of such as pretend to know it very precisely. This then being the effect as it seemeth of F. P. meaning, it is but vainly obiected by M. *Sutcliffe*, that such as dyed for Protestant Religion in Queene *Maries* dayes, respected not temporall commodities, for then the case was otherwise, the said temporall commodities not standing on the Protestant party, as now they do, the State and Common wealth fauouring them, of which present State it appeareth euidently that F. P. words and meaning were.

* And now lately M. Rouse, who liueth as I vnderstād in Flanders where he perseuereth in daily prayer & pennance with no small comfort to his owne soule, and to the great edification of others.

9. Immediatly againe after this, he maketh a new charge vpon F. P. of foure lyes togeather. *In his preface* (saith he) *of his directory he sayth that S. Ambrose, S. Augustine, S. Gregory and S. Bernard persuade men by their examples to be afrayd of Purgatory. A foure fold lye; for neyther did S. Ambrose, nor any of the rest speake of a Purgatory, wherin Christians did satisfy for the temporall*

4. Charge about Purgatory. *Sutcl. pag.* 205.

poral punishement of synnes cõmitted in earth, nor did they belieue any such Purgatory. This he saith, but allegeadth no one proofe or authority for the same, which I would haue bene glad to haue seene. Nay I synd meruailous slippery dealing in this matter, for that in the Preface of the *Directory* mentioned by M. *Sutcliffe* F. P. doth only rehearse what manner of striking out the names and authorityes of ancient Fathers M. *Bunny* did vse in the former edition of the said booke, when they made against him in the controuersies of our tymes: and amongst others he talking of *Purgatory*, writeth thus of M. *Bunny*: *He thrusteth out in like manner pag. 109. S. Ambrose, S. Augustine, S. Gregory, and S. Bernard altogether, for that they perswade men by their examples to be afrayd of Purgatory.*

Preface fol. 13.

10. But I meruaile why M. *Sutcliffe* after he had passed the Preface and waded far into the *Directory* it selfe in the beginning of these obiections, as yow may see by the 353. pag. before cyted by him in the seauenth obiection, would steale backe againe into the beginning, as it were, of the same Preface, to fetch thence this obiection which he had passed ouer before, & would not rather mention the place it selfe of the *Directory* where these foure Fathers Authorities, and words are set downe at large.

**pag. 360. 370. 371. Ambros. precat. præparat. 2. ad Missã, & ser. 2. in psalm. 118.*

11. And certes, there could be no other reasons in my comprehension, but only that he was afraid to haue his Reader see & read the wordes of the said Fathers, which are most euident against him, and his assertion. For S. *Ambrose* in the sayd * *Directory* is cyted in two seuerall places, shewing his great feare of the paynes of Purgatory. *O Lord* (sayth he) *if thou reserue any thing in me to be reuenged in the next life, yet humbly I beseech thee giue me not vp to the power of wicked spirits, whilest thou * wipest away my sinnes by the paynes of Purgatory.* S. *Augustine* also is alleadhed in 2. or 3. large discourses, wherin the grieuousnes of the purging fyre is set forth by him, to the terrour of the Reader. *Though men shall be saued*, sayth he, *by it, yet is this fyre more grieuous then whatsoeuer a man can suffer in this life, albeit yow know how great and intolerable things men haue or may suffer.* And the lyke hath S. Gre-

** Dum scelus meum Purgatoria pœna deterget. Aug. in psal. 37. & Hom. 16. ex 50. Greg. in psal. 3. pœnitent.*

gory

gory. Because I esteeme (sayth he) that purging fyre, though it be transitory to be more intollerable then all the tribulation which in this life may be, I do not only desire of God, not to be rebuked in the furie of eternall damnation: but also do greatly feare to be purged in the wrath of transitory correction. And finally S. Bernard is also alleadged to the same purpose of his feare of this purging fire. *I treble and shake for feare* (sayth he) *of falling into Gods hands. I would gladly present my selfe before his face already iudged of my selfe, and not to be iudged then of him. Therefore I will make a reckoning while I am heere both of my good deeds and of my bad: mine euill works shall be corrected with better, they shal be watered with teares, they shall be punished by fasting they shall be amended by sharp discipline &c. for so perhaps the burning fire shall take no hold, where running teares haue cleansed before.* Bern. Serm 55 in Cant.

12. Now then let the Reader consider, whether this be a foure-fold lye on F. P. side, or rather a multiplicity of lies of M. *Sutcliffe*, to wit, as many as heere be sentences of those foure Fathers alleadged. And surely for M. *Sutcliffe* to obiect a four-fold lye, and proue neuer a one, but that all are proued against himselfe, was a shameles ouerlashing in my opinion, and little respect to his owne credit, not to name conscience, which seemeth furthest from his thought. There remayne other foure accusations that are the last of this ranke, wherof two are about *Socrates* and *Zeno* the Philosophers, whom *Father Persons* (treating of the eminency of one only God) doth cyte among many others of their profession, though Gentils, as confessing the sayd being of one only God, and contemning the *Paynyms* multitude therof, brought in by Gentilisty: against which *M. Sutcliffe* in fauour, as it were of Paghanisme, carpeth in this manner. 5. Charge about Socrates.

13. *In his Directory* (sayth he) *pag. 42. he affirmeth that the world knoweth that* Socrates *was put to death for iesting at the multitude of Gods among the Gentills, a matter which the world knoweth to be a lye, and is refuted by Plato, and all that write of his death. And in the same place Persons saith* (quoth he) *that Plato was wont to report of Zeno the Stoicke, that he should say, that eyther there was one God, or no God, but the record of the report will not be found. And if* Sutcl. in defens. of his chalenge pag. 205.

Plato liued before Zeno, it is not like that he should prophecie what Zeno would say: certes, the lyes being the groundes of Persons proose, where he goeth about to shew, that there is a God, are rather like to make a Gentile, or heathen man obstinate, thē to make him believe in one God.

14. Hitherto is M. *Sutcliffes* accusation, which I repayring to *Father Persons* booke to consider of, I confesse that I had almost lost all patience, in beholding this manner of dealing, doubting indeed with my selfe, whether men that truly believe one God, as rewarder and punisher of good and euill, truth and lyes, could proceed so peruersly, and fraudulently, as this man seemeth to do. For first I found that *Father Persons* in the place quoted, following therin the example of all the ancient Fathers that haue written against Gentils for Christian Religion, as *Iustinus Martyr*, *Tertullian* and others in their Apologies, *Lactantius*, *Eusebius*, *Arnobius*, *Nazienzen*, *S. Augustine de ciuitate Dei*, and in other Treatises of that matter, when they go about to proue the being of one only true God against the multiplicity and falsity of heathen Gods, do among other arguments, vrge this, that the old Philosophers of all sects, do eyther plainly, or couertly confesse the same. For which *Father Persons* alledgeth so great aboundance, and variety of exāples & authorityes as may worthily shame, & confoūd M. *Sutcliffe* to haue his Reader but to looke into that place cyted by him in the *Directory*; for so much, as himselfe most vnlearnedly, without cyting any one Author for himselfe, presumeth to contradict by his bare negatiue, so great a multitude of irrefragable Authors, cyted by his aduersary. And for his greater confusion in this behalfe, I intreat the Reader to looke vpon the pages heere quoted in the Directory, for I assure my selfe that he wil go neere to leese his patience also, as well as my selfe in beholding such peruerse and shameles behauiour: & I speake now as one that hath lost his patience indeed. But let vs examine the particulers, and then let the discreet Reader iudge whether I haue iust cause or no?

Direct. pag 40. 41. 42. 43. Edit. of Louaine.

15. First for *Socrates*, after that *Father Persons* had shewed the opinion of diuers other sects of *Philosophers* out of their

their owne principall wryters, and of *Plato* in particuler he writteth thus of *Socrates*. *And as for Socrates* (saith he) *that was Plato his Maister and pronounced by the Oracle of Apollo to be the wiseſt man of all Greece, the world knoweth that he was put to death for testing at the multitude of Gods among the Gentills.* And this sayth M. *Sutcliffe* is a matter which the world knoweth to be a lye, & is refuted by *Plato*, & all that write of his death. *Direct. part. 1. c. 1. pag. 42.*

16. Heere then are two pointes to be considered. First whether it be a knowne lye to the world, that *Socrates* was put to death for contemning, and denying the Paynim Gods of the *Athenians*: and the second, whether it be refuted by *Plato*, and all that write of *Socrates* his death. For thus much *M. Sutcliffe* affirmeth. And for the first, if it were so knowne a lie, we must confesse in like manner, that all the graueſt Authors which euer wrote of this matter, who are many, both Pagan and Christian, were lyers also in that behalfe, and defenders of this lye. And first *Father Persons*, in his margent cyteth three ancient Pagan writers that testify the same which are *Apuleius*, *Agellius* and *Laertius*. Why did *M. Sutcliffe* not so much as mention these that stood in his aduersaries margent; especially for so much as S. *Augustine* in his 8. booke of the Citty of God, and 14. Chapter, testifieth, that the first of these three, to wit *Apuleius*, wrote a speciall booke, whose title was *de Deo Socratis*, of *Socrates* his God. And the last of them, which is *Diogenes Laertius*, that wrote ten bookes of the lyues and doctrines of Philosophers, treating in his second booke of the lyfe & death of *Socrates*, & of the cause of his condemnation, sayth, that the chiefe of his accusers *Melytus*, did obiect vnto him, for his principall accusation, that he denyed the *Athenians* Gods: *Accusauit Melytus* (sayth he) *Socratem de his criminibus: Iura violat Socrates quos ex Maiorum instituto suscepit Ciuitas, Deos esse negans. Melytus* did accuse *Socrates* of these crymes: that he did violate the lawes of the Cōmon wealth, denying thē to be Gods, which the Citty had receyued for Gods, by institution of their Ancestours.

For what cause. Socrates was put to death

Diog. Laer. in vita Socratis circa finem.

17. And to these Pagan testimonyes, which are of most force in this matter, we may ad another of greateſt Autho-

rity

rity of all others, which is *Plato* himselfe, who being *Socrates* scholler wrote an Apologie for him, in defence of his honour, which according to the translation of *Marsilius Ficinus* is the 27. booke amongst *Plato* his workes: in which Apologie he setting downe at large the order of *Socrates* his arraignment, iudgment, and condemnation, togeather with the accusatios of his three aduersaries, *Melytus*, *Anytus*, & *Lyco*, doth euidently confirme the same which *Father Persons* affirmed, to wit, that he was accused for corrupting the youth, and contemning the Athenians Gods. *Iuuentutem deprauat, & Deos quos Ciuitas putat, ipse non putat, sed alia quædam noua dæmonia inducit.* *Socrates* doth deprave (sayd his accusers) the youth of the Citty of *Athens*, and doth not thinke those to be Gods, which the Common wealth holdeth for Gods, but bringeth in certayne new deuills not heard of before. And in the end of the said Apology, *Plato* sheweth, that vpon these principall criminations he was condemned: first, as *Laertius* sayth, by the sentence of 281. Iudges, & afterward vpon his reply that he had beene benificiall to the Common wealth, and deserued to be maintained by publike expences of the Citty, he so exasperated the Iudges, that 80. more gaue sentence against him, so as his condemnation was by 361. voyes. So *Plato* & *Laertius*: and these are sufficient for heathen testimonies.

The manner of Socrates iudgement & his 3 accusers.

Plato in Apolog. Socratis.

Diog. Laert. vbi sup.

18. There followeth the testimony of the most learned Iew *Iosephus*, in his second booke against *Appion* the pagan Grammarian, where talking of the seuere lawes, which the heathen Common wealthes had for mayntenance of their false Gods, & seuere punishment of them, that should impugne, contemne, or doubt of the same, sayth: *Hi vel verbo solūmodo, præter illorū legē, de Dijs loquētes, ineuitabiliter punierūt: cuius enim rei gratia Socrates est mortuus? &c.* They did punish without remissiō, whosoeuer did speake any one word against their Gods, cōtrary to their law. For why died *Socrates*? Not because he deliuered vp the Citty to their enemyes, nor for that he destroyed their tēples, but only for that he did «sweare certayne new * oathes, and affirmed that he signi- «fyed therby a certayne Diuel, whether in earnest or in iest

Iosephus Iudæus lib. 2. contra Appionem ad finem.

*By a dog & a cocke.

as

as some men say, certayne it is, that for this he was put to death by causing him to drink a cup of poyso̅. So far *Ioseph*.

19. But much more might be sayd out of Christian ancient wryters, as namely out of *Iustinus Martyr* in his exhortation to the Gentils, where he hath these wordes: *Plato videtur &c. Plato seemeth in his writings to acknowledge the doctrine of Moyses, and the Prophets concerning one only God, which he had learned in Egypt: but yet fearing for that accident fallen to Socrates, least some* Melytus, *or* Anytus, *or some other such accuser might arise in lyke manner against him, and cry out to the* Athenian *people,* Plato *doth violate the lawes, and doth not hold for Gods those whome the Citty doth adore: for this cause (I say) and for feare of a cup of poyson,* Plato *doth disguise his speach in such sort, as he leaueth matter as well to them that confesse many Gods, as deny them, to apply it to their purpose.* So *S. Iustine* in the very next age after the Apostles. And in the end of the next insuing age followed *Eusebius Pāphyli*, who in his 7. booke *de præparatione Euangelica*, giueth this title to the 4. Chapter: *Quod Socrates, quia Gentiliū Deos spernebat occisus sit*: That *Socrates* was put to death for that he contemned the Gods of the Gentils: & he proueth the same out of *Plato Enthyphrone*, and out of *Numenius, de arcanis Platonicis*, two irrefragable Authors.

Iustin. Mart. exhor. ad Gentes circa medium.

Plato afraid by Socrates his exāple

Euseb. l. 7. c. 4.

20. I pretermit what *Lactantius Firmianus* wrote at the same tyme of *Socrates* his contempt of the *Athenian* Gods, & S. *Augustine* in the next age after the former, condemning him of scurrility, saying: *O hominem scurram!* O scurrilous man, that scoffing at the Athenian Gods (wherby other men did sweare) made a dog his God, by swearing by him. But the later Father good S. *Augustine* doth excuse *Socrates*, as hauing a higher meaning therin then was vulgarly cōceaued, but yet both of them confirme this point so boldely & resolutly denied by M. *Sutcliffe*, that for his externall iesting and contempt of the *Athenian* Gods, he was condemned, and put to death, *which is the notorious lye*, that M. *Sutcliffe* sayth, *to be a knowne lye to the whole world*. But did the world euer know a lye more notoriously auouched then M. *Sutcliffe* doth this? Or will he haue more witnesses to conuince him then these? I will not exaggerate the

Lactan. l. 3. de falsa sapientia nu. 19.

Aug. l. de vera relig. cap. 2.

matter, though I confesse my selfe to be somewhat angry, the thing speaketh for it self. Let vs passe to the second, which is no lesse notoriously vntrue then this.

21. In the second point, as you haue heard, he affirmeth, not only this of *Socrates* to be a knowne lye, but also that both *Plato* and all that haue written of the death of *Socrates* do reproue this matter as a lye. But as for *Plato* yow haue heard now out of himselfe the quite contrary: and of so many others as haue written of his life and death, no one hath beene alledged by M. *Sutcliffe* for the negatiue; wheras yow haue seene so many and euident alledged for the affirmatiue. What shall we say then of this vnlearned and shameles manner of dealing, in denying and affirming any thing without respect of truth, probability, or credit at all? Will any man trust or esteeme what he saith heerafter?

22. And as for the second of these two Charges about *Zeno* his speach of one God, or no God, it is of small consideration to our purpose, but only that in this also I fynd M. *Sutcliffe* to haue euidently falsifyed F. *Persons* words: For thus he relateth them. *Plato (saith Persons) was wont to report of Zeno the Stoicke, that he should say, that eyther there was one God or no God.* But Father Persons words are, that the sayd *Zeno the Stoicke was wont to say, as Aristotle reporteth, that eyther one God or no God.* So as that which F. *Persons* relateth, as reported by *Aristotle*, M. *Sutcliffe* maketh him say that it was out of *Plato*, who was *Aristotle* his Maister: and then goeth he about to refute the matter, for that *Zeno* liued after *Plato*, which being vnderstood of *Zeno Citticus* is true, but yet so, as if the obseruation of *Generard* be good, that he began his sect of *Stoicke*, as also *Epicurus* his opposite sect of *Epicures* but 26. yeares after the death of *Alexander* the Great: then might *Aristotle* well liue to know him, for that it is recorded that this *Zeno* was familiar with *Aristotles* chiefe scholler *Theophrastes*, in the schoole of *Crates*, whose hearer *Zeno* was, as is manifest by *Laertius*, in the life of all these Philosophers. And further more, that this *Zeno Citticus*, called otherwise the *Stoicke*, held the very same doctrine

6. Charge about Zeno.

Direct. part. 1. c. 2. pag. 42.

Genebr. l. 2. Chron. An. mund. 3797.

Diog. Laert in vitis Aristotelis Theophr. Cratis & Zenonis

ctrine, about the being of one God, and one eternall prouidence. *Lactantius* proueth at large in his booke *de ira Dei*: *Vnum esse naturalem Deum* (sayth he) *dixit Antisthenes: eadem ferè Aristoteles cum suis Peripateticis, & Zeno cum suis Stoicis.* *Antisthenes* saith that there is one only naturall God: and almost the very same sayth *Aristotle* with his *Peripateticks*, and *Zeno* with his *Steicks*. So *Lactantius*. *Lactant. 1. de ira Dei cap. 11.*

23. But in truth I thinke there was some mistaking in the name of one *Zeno* for another, for that *Aristotles* report seemeth to concerne expressly the other more ancient *Zeno*, surnamed *Eleates*, for of him he writeth a speciall Treatise in his third Tome of Philosophie, where he hath the sentence it selfe cyted by F. *Persons* in his Directory, about the necessary being of one God: *Si est, & talis est Deus, vnum ipsum solum esse necesse est, neque enim aliter omnia posset, quæcumque velit.* If there be a God, and such a God as we haue described to be omnipotent, of necessity he must be but one, for that otherwise he should not be able to do whatsoeuer he would. And this of *Zeno* the elder. And he that will see more authorityes to this effect, let him read but the pages of F. *Persons Directory* aboue mentioned, and he shall fynd all the chiefe of euery sort and sect of Philosophers alledged as confessing this verity of one God. *Aristot. de Zenophon. Zenan. & Gorgia to. 3. pag. 503.*

24. But what now doth *M. Sutcliffe* inferre and conclude of all this? Let vs heare his wordes. *Certes* (sayth he) *these lyes being the groundes of P. prooses, where he goeth about to shew that there is a God, are rather like to make a Gentile or heathen man obstinate, then to make him beleeue in one God.* In which words first I fynd it a great boldnesse in my opinion so resolutly to affirme for lyes those things which haue byn so apparantly proued: secondly I do not fynd it true that these opinions of Philosophers are alledged by F. *Persons* proofs, as grounds of his prooses, that there is one God, vnderstãding therby, as it seemeth *M. Sut.* would haue it to be vnderstood, that they are either his only or chiefest grounds. For he that shall read the Treatise it selfe in the *Directory*, shall fynd that albeit *Father Persons* following herin as hath bene said the example of many ancient Fathers before

named, do bring this argument among many others that all ancient Philosophers, commonly besydes the *Epicures* or *Atheists* did by light of reason come to know that there was a God, & one God only, yet these are neither his only, nor chiefe grounds, but he layeth down in the place quoted many other more strong Theologicall proofes and demonstrations, to conuince the same, which are such & so euident, so forcible and effectuall, as they may not only moue but constraine also in reason any heathen to belieue that there is one only God: wherin, and for proofe heerof I remit me to him that shall read the said booke of *Resolution*. And so much for these two charges about Philosophers, and M. *Sutcliffe* his iniurious inference therupon.

All Philosophers by light of reason came to know that there was but one God.

25. Next then ensueth in the same Chapter of forgeryes and lyes this other Charge of M. *Sutcliffe*: *Persons tel. leth vs* (sayth he) *that the number of infantes slayne at Bethleem was fourteene thousand, and this he goeth about to proue by the Greeke Kalendar, and the Liturgy of the Aethopians: but such fables as he bringeth do rather discredit Christian Religion then proue it. We belieue that Herod killed the yong children in Bethleem, and therabouts, but so many as* 14000. *could not be found in that quarter, as is very likely.*

Sutl. pag. 205.

7. Charge about the infantes slaine in Bethleem.

This is the charge. And truly if all art of cauilling and calumniation were lost, it might be found againe in this one example. For neyther doth F. P. affirme that the Infants slaine were iust 14000. nor doth he go about to proue it as this man sayth: nor is this his purpose in the place by M. *Sutcliffe* cyted in the *Directory*, as euery child may see, by viewing the place it selfe. For that F. P. in that Chapter intituled *of Proofs of Christianity*, speaking of the death of these Infants, slayne in *Bethleem*, alleadgeth diuers effectuall, and euident reasons, why the relation of S. *Matthew* in that matter must needs be true; concluding in these words. *And finally he sheweth* (to wit the Euangelist S. *Matthew*) *the most pittifull murder that ensued* (*after the departure of the Magi*) *of almost* **infinite Infants in all the circuite of Bethleem for this matter, which could not be a thing vnknowne to all Iury, much lesse feigned by S. Matthew, for that he should haue giuen his aduersaries the greatest aduantage in the world, if he had begunne his Ghospell with so notorious & open*

* 14. thousand as saith the Lyturgy of the Aethiopians & Kalendar of the Greeks.

Direct. pag. 144.

open an vntruth, which might haue beene refuted by infinite persons that were aliue.

26. These are *Father Persons* wordes: wherin yow do not see any thing spoken at all of the sayd precise number, nor doth he go about to proue it, but only noteth in the margent (as yow see) that such an opinion there was, & is amongst the *Grecians* and *Aethiopian* Christians. His endeauour therfore was only to proue, that this Story of the *Euangelists* is most certayne, and that for many reasons it could not be feigned: but the certainty of the number of such as were slayne appertayned not to his purpose to affirme, or deny. And how then, or with what shew of reason doth M. *Sutcliffe* charge him in this behalfe, for a note only made in the margent, of what is found in the Liturgy, and Kalendar of the *Aethiopians* and *Grecians?* doth not this shew a great appetite of impertinent quarelling to leaue the text, and hunt so idlely in the margent? Doth it not proue that he could fynd little substantiall matter to obiect, when he runneth after such tryfles.

27. But M. *Sutcliffe* sayth, that he and his do belieue, that *Herod* killed the yong children in *Bethleem*, and thereabouts, but so many is not probable. Wherto I answere first, that this toucheth *Father Persons* nothing at all, who neythere affirmeth or denieth any thing, as had beene sayd, of the certayne number, but only setteth down a note in the margent as he found it registred by others. Secondly, that this number might be great in those dayes, and not so small as *M. Sutcliffe* seemeth to suppose, may be imagined by diuers circũstances, as that *Bethleem* was the head towne, or Citty of the Tribe of *Iuda*, whither not lõg before, there was generall recourse made of all the said Tribe of *Iuda* for professing their names, not only of mẽ, but also of women, though great with child, as may be seene by the repayre thither of the *Blessed Virgin*, that the whole country at that tyme was so populous, as by the testimony of *Iosephus* the Iewish Historiographer then lyuing, there were very many Cittyes so exceedingly peopled, as that they *Iosephus l. 3. c. 2.*

comprehended aboue 15000. inhabitants: wherunto we may adde these other considerations, that the slaughter was made by *Herods* souldiers, set in fury by the iealousie their Maister had to leese his Kingdome, their commissiõ was to kill all the Children that were in *Bethleem*, and in all her Confines from two yeares old & downeward, and how farre they might extend those confines, no man can tell, *Hierusalem* it selfe was but six miles of. And we read it recorded by *Macrobius* a Heathen Author that one of *Herods* owne children was slayne vpon this Commission. We read also in a relation of S. *Peter* the martyr B. of *Alexandria*, which relation was receyued in an ancient Generall Councell, that S. *Iohn Baptist* hardly escaped by the flight of his mother, though his Fathers house being in the moũtaynes of *Iudea*, was many miles from *Bethleem*. Those words also of the Prophet Ieremie, *Vox audita est in Rama*, a cry is heard in *Rama*, whether we vnderstãd by *Rama*, a Citty of *Beniamin*, wherof the books both of the Iudges and Kings do make often mention, or of *Rama* a towne in *Arabia*, as S. *Iustin* the Martyr doth vnderstand it, all doth proue that the cry reached farre.

Macrob. l. 2. Saturnal cap. 4.

Petr. Alex. can. 3. in Synod. 6. c. 1. apud Theod. Balsam. Ierem c. 31. Iudic. 19. 3. Reg. 15. Iustin. dialog. de veritate, cum Trifon.

28. But the most important circumstance of inlarging this cruelty may be supposed to haue byn the liberty left to the rauenous souldiers, to iudge not only of the confines, as hath bene sayd, but also of the age of 2. yeares and downeward. For as vnder that age they had charge to kill all, yea though neuer so newly borne, the words of their commission being to slaughter *omnes pueros in omnibus finibus à bimatu & infrà*, all children in all the confines, from two years old & vnder: so had they no penalty or punishment appointed, if they killed others that were aboue that age. And the examẽ therof being to be made, not by orderly way of Iudgment, but by martiall law and by the pleasure and arbitrement of them that were already imbrued in bloud, & had their naked swords ready drawn to prosecute the massacre, a mã may easely imagine, what hauock they would make; & how great the nũber might be of thẽ that were slaine, & made away in that so vniuersall, cruel,

&

& barbarous murder. And this may be replied to *M. Sutcliffs* negatiue coniecturall, that so many as 14000. are not likly.

29. Now then shall we passe to the last of *M. Sutcliffs* accusations against *F. Persons* in this his booke of *Defence of his Chalenge*, which he proposeth in these wordes: *Persons sayth pag. 209. of his Directory, that Philo the Iew doth set forth strange things in the life and exercises of S. Marke, & of his disciples that lyued in Alexandria: but if Philo in his booke there mentioned de vita contemplatiua do neyther speake of S. Marke, nor his disciples in Alexandria: I hope that Persons disciples will be ashamed of their Maisters ignorance, and confesse that he hath lyed.* So M. Deane. And truly I could wish, that I were able in this place to excuse him only with the note of ignorãce, which he obiecteth to his aduersary in treating this passage of S. *Marke* and *Philo*, without condemning him of a far greater fault. For besides the said ignorance in denying a matter so notoriously auouched by so many ancient Authors, as now we shall touch, it seemeth to inuolue also lacke of Christian piety in detracting from the due prayses of that primitiue Church and prime Christian plants, whose lyues were so admirable in *Alexandria* of *Egypt*, in those first dayes and yeares of their conuersion, as *Philo*, though a Iew in religiõ, yet in his books *of contẽplatiue life*, doth with admiratiõ make mentiõ of what he had seene, heard, or obserued among them. And albeit he doth not expresly name eyther *S. Marke* or Christians, but rather describeth the excellency of their life, and conuersation vnder the name of *Essæans*, or holy men (for so *S. Chrysostome* doth interprete the word to signify:) yet both *S. Hierome* in diuers places of his works, as also *Eusebius*, *S. Epiphanius*, *Cassianus*, & other ancient writers, do expresly testify, that *Philo* meant those prayses of singular holines of life, and especially of continency, and voluntary pouerty to be of the Iewes his Coũtrymẽ that were cõuerted first to Christianity in the Citty of *Alexandria*, and confines therof, by *S. Marke* sent thither from *Rome* by *S. Peter* the Apostle, to found that Church. *S. Hieromes* wordes are these: *Constituit (S. Marcus) Ecclesiam tanta doctrina & vita continentia &c.* S. Marke did institute the Church

The 8. Charge about the first Christians in Alexãdria. *Sutcl. pag. 205.*

Chrysost. hom. 44. in Act.

Hieron. de script. Eccles. in Marco.

Church (*of Alexandria*) with so great continency both of learning and life, as he did force all followers of Christ to imitate his example. And *Philo* the most eloquent (writer) among the Iewes seing the first Church of *Alexandria* as yet obseruing some Iewish rites, he wrote, as it were in the praise of his owne nation, a booke, concerning their life and conuersation, wherin as S. *Luke* declareth in the Acts of the Apostles, that the faithfull at *Hierusalem* had all things common: so this man left in writing that which he had seene at *Alexandria* to be practised vnder S. *Marke* their instructer.

S. Hieroms testimony of the first Christians in Alexandria.

30. Thus farre are these words of S. *Hierome* in the life of S. *Marke*, and when he commeth to mention the life of *Philo*, among other Ecclesiasticall writers, he sayth, that the reason why he placeth him in that ranke (though no Christian) was, *Quia librum de prima Marci Euangelistæ apud Alexandriam scribens Ecclesia, in nostrorum laude versatus est.* For that he writing a booke of the first Church planted by S. *Marke* the Euangelist at *Alexandria*, writeth much in the praise of vs Christians: relating that there were many Christians, not only there, but in many other Prouinces also, whose habitations he calleth *Monasteries*, and sheweth (*sayth* S. *Hierome*) that first Church of them that belieued in Christ, to be of such men as now desire, & endeauour to be Monkes. So as no man had any thing in proper, no man was rich, no man was poore, euery mans patrimony was deuided among such as were poore, all attended to prayer &c. So S. *Hierome*: with whom agreeth S. *Epiphanius*, and before him againe *Eusebius*, that *Philo* his descriptions of the austerity of life in those *Essæans*, was meant of those first Christians. And the like hath *Cassianus* that liued in the time of S. *Augustine*. *Zozomen* also, and *Cedrenus*, *Nicephorus*, *Bede*, and others, which were to long to recite, and being a matter so merely cõcerning the praise of S. *Marke* the Euangelist, & his first Church, and the singular graces of our Sauiour that so fructifyed, and beautifyed the same, and being testifyed by consent of so many ancient writers as now we haue seene; I could not but meruaile with what spirit

Epiph. hæres. 29. Euseb. l. 2. hist. cap. 15. & 16. Cassianus l. 2. de institut. Cœnobiorum c. 5. Zozom. l. 1 hist. c. 12. in fine. Niceph. l. 4. c. 25. Beda in præfat. ad Marcum.

spirit M. *Sutcliffe* should contradict the same: especially for so much as he addeth so confidently these wordes, *That he hopeth by this, that* Persons *disciples will be ashamed of their Maisters ignorance, and confesse that he hath lyed:* VVheras I see not how M. *Sutcliffe* his best friends (if he haue not disciples) can auoid to blush for him, seing him so taken in the manner, as heere he is, and hath beene so often tymes before, without being able to conuince *Father Persons* of any one lye, or willfull vntruth, which hitherto I could fynd in all that he hath obiected against him.

31. And yet doth he conclude all these Charges against *Father Persons* with this triumphant, and contumelious assertion. *It were an easy matter* (sayth he) *to set downe infinite lyes of this lying companion, who without lying is not able to speake any thing, but when he hath cleared himselfe of these, he shall haue twice as many more obiected against him.* This is his threat, & I do easely beleiue, that he can frame many multitudes of vntruthes to be obiected, but how he will proue them, there is the difficulty. For hitherto, as hath been sayd, in these that haue been obiected, I do not fynd so much as one that may truly be called a wilfull vntruth, except it be in the obiectour himself. And in these 16. which here I haue examined, taking them without choice as they lye in the beginning, and end of his Catalogue, I fynd that euery lye obiected by him is two or three tymes returned & multiplyed vpon himselfe: so as in obiecting these 16. he is conuinced to haue committed twice sixteene at least, which seeme inexcusable on his behalfe. How many then may you imagine might be returned vpō him, if I would heere stand to examine & set downe all the rest of the 62. which heere he hath heaped togeather: wherof notwithstāding yow shall haue more experience in the two sequent Chapters, which I haue allotted to his obiections, gathered by him against the same man in other two of his bookes.

Sutcl. pag. 206.

The disastrous succesſe of M. Sutcl. in obiecting lyes, and not being able to prooue them.

THE EXAMINATION OF OTHER VNTRVTHES OBIECTED AGAINT FATHER PERSONS,

by *M. Sutcliffe*, in his Booke, intituled, *A full and round Answere to the Warn-word*,

CONTEYNING,

as *M. Sutcliffes* wordes are, *A list of lyes, falsities, fooleries, impieties, & other enormous faults, and abuses.*

CHAP. VI.

HITHERTO as you haue heard *M. Sutcliffes* battery hath byn principally against three Bookes of *Father Persons*, to wit, *The Reasons of Refusall*, *The Christian Directory*, and *the VVard-word*: now he taketh a fourth booke in hand named the *VVarn word*, which he oppugneth by a Treatise, intituled, *A full and round Answere*, wherin I think best to let passe how litle I found in the perusall therof, that may be accompted worthy the name of *A full answere*. For as for *round*, it is like he meaneth therby his foresaid scolding, which is round and rough

gough indeed, passing all reason, modesty, and vrbanity for the most part, and vnfit in my opinion to proceed from the pen of any learned, or ciuill man whatsoeuer. But as for the *fulnes* of satisfactiō giuē therin, I found it not at all, but rather the principall matters handled in the said booke of Warn-word (which being of moment I desired to see well discussed) so shuffled, dissembled, disguised, inuerted, or wholy pretermitted in this *full Answere*, as I could hardly fynd any one thing probably answered, eyther in due place or out of place. But now, leauing aside the bulke of the booke, I will only examine some part of his foresaid list *of lies, falsities, fooleryes, & impietyes* (as he stileth thē) and shall beginne with the last of the forsaid foure enormous faults (to wit impiety) euen as *M. Sutcliffe* himselfe doth, who intituleth a speciall Chapter in this his booke, *of the impiety, and Athiesme of Robert Persons &c.* which seeming to me a most grieuous and most heynous charge to be put in print without great ground for proofe therof, I perswaded my selfe that we should see both pregnant and substantiall proofes, and euidences for the same.

2. First then, his first proofe is framed thus: *William Watson* (saith he) *a famous fellow, in his* Quodlibets, *calleth him, a beast, Diuell, and a Monople of mischiefe.* But heere I could not but meruaile at *M. Sutcliffes* conscience and respect of his credit, hauing seene or heard so lately before the strange end of the witnes he produceth, and how at his death by publick iustice, he was sory, and sore repented and asked pardon also of these his passionate writings, would notwithstanding bring the same forth in the very first front of his accusations, this booke of his being written diuers moneths after the others death, as appeared by the yeare in which it was *published, and the other put to death: & it seemeth indeed that his own cōscience did reprehend him, for that he addeth presently these words: *But if any man doubt of it, then these ensuing testimonies out of his Warn-word, against which we dispute, may assure him.* Well then, we shall examine some of these testimonyes, as they lye in this his list, and see whether they haue any more sub-

Sutcl. in his full & round answere pag. 254. Quodlib. 8. art. 5.

1. Accusatiō about Atheisme.

*An. 1604.

ſtance in them, then the former, to proue *Father Perſons* an Atheiſt.

Sutcl. pag. 154. 2. Accuſatiō about the name of Miniſter.

3. The holy Scriptures (ſayth he) do euery where vſe this word *Miniſter of Chriſt*, or *Miniſter of the Ghoſpell* in good part, as *Rom.* 15. 1. *Cor.* 3. and els where: & is not he then an impious fellow, & a ſlaue of Sathā, that euery where vſeth this word in ſcorne & cōtēpt, ſaying, *Syr Miniſter, the miniſter, inſolent miniſter*, and the like? But this charge ſeemed vnto me more weake, and inconſiderate then the former, yea fraudulent alſo, and vnſincere, for that he maketh his aduerſary to ſpeake cōtemptuouſly of the Miniſters of Chriſt and of the Goſpell: whereas he hath no ſuch thing eyther in word, or meaning that I can find. For if he had ſaid ſo, or meant ſo of true Miniſters of Chriſt, and the Ghoſpell, or had held *M. Sutcliffe* for ſuch a one, is it likly he would haue vſed his perſon and Miniſtry with more reſpect.

4. But now on the other ſide, it is found contrary to *M. Sutcliffs* aſſertion, that the word *Miniſter* may ſignify, not only good, but alſo wicked Miniſters, yea the very miniſters of Sathan himſelfe, as S. *Paul* ſheweth euidently in his ſecond Epiſtle to the *Corinthians*, ſaying: *Non eſt magnum, ſi miniſtri eius* (Sathanæ) *transfigurentur, veluti miniſtri iuſtitiæ.* 2. *Cor.* 11. 14. It is no great meruaile, if the miniſters of (*Sathan*) do transfigure themſelues, as if they were the miniſters of Iuſtice: and this he ſpeaketh of Chriſtian Miniſters, yea of ſuch as call themſelues *Euangelicall* and *Apoſtolicall* Miniſters, nay, very true, and ſincere Apoſtles of Ieſus Chriſt, as there *S. Paul* declareth, though indeed they were hereticks, & as he tearmeth them, *Operarij ſubdoli*, ſubtile workmen, wherof it may be *Father Perſons* in his opinion tooke *M. Sutcliffe* for one. *Iohn.* 18. 12 And againe, to ſpeake of other miniſters, S. *Iohn* writeth, that, *miniſtri Iudæorum comprehenderunt Ieſum, & ligauerunt*, the miniſters of the Iewes did apprehend, & bynd *Ieſus*. *Iohn.* 18. 22 Theſe then were no very good Miniſters. And in the ſame Chapter: *Vnus miniſtrorum dedit alapam Ieſu*. *Cap.* 14. 65. One of the miniſters gaue a blow to Ieſus. This was an inſolent miniſter. And yet further in S. *Marks* Ghoſpell it is ſayd, *Miniſtri alapis eum cedebant*: the Miniſters did buffet Chriſt

Christ with their fists. These were wicked Ministers. And moreouer in the same Ghospell: *Pontifices & ministri clamabant, crucifige, crucifige.* The high Priests, and Ministers did cry out, crucify him, crucify him: which was the voyce of cruell and bloudy ministers. So as alwayes in Scripture the name and office of Ministers, though pretending to be of Christ or of his Ghospell, is not taken in good part, as *M. Sutcliffe* auoucheth. And it was no doubt a great ouersight in him to affirme it, except he will deny all these places alleadged to be Scripture. Neyther can he auoid the ouersight by saying that the later places do meane of Iewish ministers, for that the first out of S. *Paul* about Ministers of Sathã doth treat expresly of such, as named thẽselus Christiã Ministers, as hath byn sayd, but yet were not, but very bad ones. And for that cause, no man, I thinke, will deny, but a man might haue said to one of these Ministers without cryme of Atheisme, *Syr Minister, false Minister, insolent Minister*, and the like. And it is very probable, that *Father Persons* considering the difference of his religion from *M. Sutcliffe*, did in his opinion hold him rather for one of the same, or like ranke of Ministers, then for eyther true Minister of Christ, or his Ghospell: and consequently I do not see, how it may be imputed to him for Atheisme, for saying to *M. Sutcliffe, Syr Minister, false Minister, insolent Minister*, or the like. And so much for this charge. *Ib. c. 19. 6.*

3. Accusation about *nescis quid petis.*

5. His third demonstration then to proue *Fa. Persons* an Atheist, is for that he in his *VVarn-word*, answering to *M. Sutcliffes* Chalenge and demaund to haue *Fa. Creswell* enter into combat with him, sayd, *Nescis quid petis*: yow know not what you aske, *for Creswell would crush you*: which *M. Sutcliffe* argueth for a point of Atheisme, for alluding therin to the words of Christ in *S. Matth. Ghospell, Nescitis quid petatis*, to the two sonnes of *Zebedæus*; complayning greatly that *Father Persons* therin did seeme to compare himselfe to Christ, and him only to *Zebedæus* his sonnes. But this obiection appeareth to be so sylly and insufficient to proue so great and heynous a charge as *Atheisme* is, that it seemeth to me to deserue rather the laughter of the reader, &

cõmiseration of *M. Sutcliffe* then any other answere, especially that he disdayneth to be compared to the two sonnes of *Zebedæus*, *Iames* and *Iohn*, who were great Apostles. And it may be presumed that *Father Persons* neuer had intention to compare him to so great and worthy men, and much lesse himselfe to Christ.

6. His fourth charge of Atheisme is set downe by him in these wordes: *He obiecteth preaching vnto me, and in great reproach calleth me, Preaching Deane, yet the Apostle to the Romans teacheth vs that preaching is the meanes to reueale the Ghospell, and to bring men to Christ. It is no meruaile therefore if these limmes of Antichrist do hate preaching by which men are brought from Antichrist to Christ.* So he: but this is so poore a charge, as I wõdred exceedingly what he meant to alledge it: for suppose all were true that *M. Sutcliffe* obiecteth, how doth this argue Atheisme? or that *Father Persons* hateth preaching? For that he will distinguish of preaching, good or bad, true or false as we distinguished before of Ministers, reiecting the one, & admitting the other, & with this is the charge ouerturned, though it were truly made vpon *Father Persons* wordes.

Ibid. 4.

Rom. 16.

4. Accusation about a preaching Deane.

7. But now, when I went to *Father Persons* booke, I found that all is false that is obiected: for that he doth not exprobrate preaching reproachfully vnto M. *Sutcliffe*, but rather speaketh therof to his credit: for wheras M. *Sutcl.* excuseth himselfe for scurrilous speach in writing, saying first, as the *VVarn-word* recounteth, *because it is no fault to write as I haue done*: and then againe: *and were it a fault, yet I trust thou wilt beare with my weaknes, seeing, as the Apostle sayth, all of vs offend in many things*. To all these excuses, and euasions the said *VVarn-word* answereth thus: Heere (lo) is the last refuge and excuse of all, to wit *by weaknes*, and that *all do offend in many things*. To the first, if it be weaknes of brayne and wit, it is pardonable, for that it is forcible, but if it be weaknes in manners or honesty (to vse such lying and scurrility) it is a foule fault in a Prelate, and preaching Deane, that should instruct and strengthen others. This is so much as the *VVarn-word* hath in that place, and what Atheisme is this? What hatred or reproath of preaching? nay *M. Sutcliffe* in

VVarn-word fol. 21.

in my opinion is honoured by being called *a Prelate & preaching Deane*. How then may a man thinke that he hath any thing of moment to obiect against *Fa. Persons*, when he bringeth forth such childish trifles, & those also falsifyed?

8. His 5. Argument thē to proue *F. Persons* an Atheist, is set downe in these wordes: *He iesteth at Syr Francis Hastings, and saith, he doth imitate the spirit of some hidden Prophet: but what is more impious then to vse the name of a Prophet, and of Gods holy spirit to make vp a iest?* Wherunto may be answered, that there be may things more impious then to name a false Prophet, or hidden spirit in iest or in earnest. Neither is it likely that *F. Persons* meāt *Syr Fran. Hastings* to be a true Prophet, nor his spirit of inuectiues against the Catholikes to be Gods spirit: besides that, he doth not say absolutly, as heere is alleadged, *he doth imitate the spirit of some hidden Prophet*, but thus: *he thinking to imitate perhaps herin the spirit of some hidden Prophet*, to wit, in forewarning England to beware of the increase of Catholicks. So as I neyther fynd truth in setting downe of any thing, nor force of inference if it were true. For what maketh all this to proue Atheisme? Did not Christ say, *Beware of false Prophets*? Nay doth not *M. Sutcl.* himself in the very first page of his Reply against the *VVarn-word* set downe this sentēce or poesy out of *Deuteronomie*, that *a Prophet or dreamer of dreames shall be slayne*? of these Prophets thē a man might speake or iest, I trow, without the crime of Atheisme, or impiety: therefore it seemeth that M. *Sutcliffe* was in a dreame when he gaue so weake a charge vpon his aduersary, in so weighty a cause.

Sutcl. pag. 255.

5. Accusation about naming a Prophet

VVarn-word fol. 22.

Matth. 7.

Deuteron 6 13.

9. His sixt charge of Atheisme is thus set downe: *He professeth (sayth he) to handle controuersies of Religion, and yet he calleth his dispute an Interlude, what then may we thinke of this counterfait Christian?* wherunto may be answered, that Atheisme is a great cryme to be inferred vpō so small a charge, especially, if we consider the speach of the Warn-word, who hauing answered *Syr Francis* about so much as he brought for himselfe: and seing afterward a new booke comming forth from M. *Sutcliffe* vnder the name of O. E. in supply as it were of the Knights weaknes, he hath these wordes: We must

M. Sutcl. reply An. 1600. p. 155.

6. Accusation about naming an Interlude.

must see what the Minister O. E. bringeth after the knight whose booke came to my hand when this was written, & I haue promised to giue him a place also in the Interlude, when his turne commeth. Where we see, that the word *Interlude*, doth not signify a Comedy, as *M. Sutcliffe* inforceth it, saying, *that now this Masse priest is become a Comediant*, but only a Colloquy, or mutuall speach betweene differēt persons: nor doth the *VVarn-word* in this point speake of controuersies in religion, but of the agreeing, or rather disagreing of *Syr Francis*, and M. *Sutcliffe* in defending themselues against the former booke of *VVard-word*.

VVarn-word p. 33.

10. And thus haue I spent some more lines then are worth the labour, or then I had purposed at the beginning, to shew by these six examples as they lye in order, what substantiall matter *M. Sutcliffe* vrgeth against *F. Pers.* to conuince him of impiety and Atheisme, which indeed made me ashamed to read them ouer, and halfe ashamed I am to haue set them downe, but that by these a man may ghesse at the rest, as also at the mans veyne in obiecting any thing that commeth into his pens end, whether it be to the purpose or no: as in this very same 4. Chapter of impietyes, and Atheismes, he obiecteth many other arguments of Atheisme as vayne as the precedent: and namely for that F. P. defendeth with *D. Panormitan* the saying of *Ostiensis*, that Christ and his substitute vpon earth the B. of *Rome*, haue but one Consistory or tribunall: as if a man would say, that a King & his Deputy haue the selfe same iudgment seate: what Atheisme were this? He obiecteth the lyke impiety for defending *B. Steuchus*, who affirmeth *Constantine* the Emperor to haue called the B. of *Rome*, that liued in his daies, God, in the same sense that Moyses and other holy men in the Scriptures are sometymes so called: what Atheisme also is there in this, to relate that which one man writeth of another?

Warn-word p. 29.

7. Accusation about Ostiensis & Panormitan.

8. Accusation about Bishop Steuchus. *VVarn-word p. 28.*

11. The like charge of Atheisme he maketh against F. P. for approuing the words of *Cardinall Cusanus* who sayth that *mutato iudicio Ecclesiæ, mutatum est & Dei iudicium*: *The iudgment of the Church being changed* (about any matter apper-

9. Accusation about Cusanus. *Warn-word p. 45.*

tayning

tayning to her iurisdiction heere vpon earth for binding or loosing of sinnes) *Gods iudgment changeth in lyke manner*: for proofe wherof he alledgeth not only Scriptures, as the wordes of Christ in *S. Matthews* Ghospell (*whatsoeuer yow remit or certayne on earth, shalbe remitted or retayned in heauen*) but large discourses also to proue the same out of S. *Chrysostome* S. *Hilary*, and S. *Bernard*, which M. *Sutcliffe* concealing, and not so much as endeauouring to answere, accuseth *Father Persons* of Atheisme for holding the same with them.

Chrysost. l. 2. de sacerd. Hil. in cap. 16. Matth. Bern. l. 2. de consider.

Sutcl. pag. 256.

12. And the lyke cryme he obiecteth vnto him for holding *Trinitarians* for hereticks. *He placeth* (sayth he) *Trinitarians among hereticks, as if it were heresy to beliue the holy Trinity*: but this is a notable calumniation, for that *Fa. Persons* doth not count them for hereticks, because they beliued the blessed Trinity, but rather for that they denyed the same. And this must M. *Sutcliffe* needs know, if he haue read his booke, for his words are these: *From Zuinglius departed Caluin & Beza, and from these againe into another faction Michael Seruetus, Iohn Caluins Collegue in tymes past, whome he afterward caused to be burned in Geneua for denying the blessed Trinity, and* Valentinus Gentilis *a new Arian*: *And with these ioyned Ioannes Paulus Alciatus, Gribaldus, and others, which made afterwards the new sect of Arians, and Trinitarians that yet remayne in Germany and Poland, and especially in Transiluania, as their bookes do shew.* So farre the *VVarn-word*. And now let an man iudge whether *Father Persons* doth place *Trinitarians* among hereticks for that they beliued the holy Trinity, or rather for that they denied the same: and let the Reader meruaile with me at M. *Sutcliffes* manner of proceeding in this behalfe.

10. Accusation about Trinitarians.

VVarn-word pag. 45. nu. 9.

13. And thus much out of this Chapter of impieties and Atheisme obiected to F. P. There ensue diuers other Chapters by him framed vnder sundry other tytles, as of *ridiculous and childish errours, of singuler patcheryes and fooleries, allegations against himselfe, immodest raylings, vayne clamours and ydle obiections, poore shifts and fond euasions, patchery in begging things that are in controuersie, flattering and lying, foule falsifications, and other such accusations of diuers sortes*, euery thing being brought to

seuerall Chapters, squadrons, and ranks to make vp a great number of impugnatiõs, with this tytle ouer all the pages *A list of Robert P. lyes, fooleryes, and other abuses &c.* Wherin he spẽdeth a third part of his whole booke *of full & round answere*: but when I saw him descend to such poore exãples, as yow haue heard: & that he accuseth him seriously for not vnderstanding latin, for that in one place by errour of the print is found, *qui parcè seminit*, for *parcè seminat*, & in another *Massilians*, for *Messalians*, I was out of hart to go further therin, especially finding that in obiecting also these tryfles himselfe was not ashamed to vse diuers fraudes & manifest calumniations, for that going about to vpbraide him with the lyke errour to the last named, of vsing solecysme in recitall of S. *Bedes* wordes, he sayth thus.

Trifling behauiour of M. Sutl.

14. *In his second Encounter cap. 3. he cõmitteth a grosse solecysme in recitting Bedes wordes, where he sayth*, scientiam seruatur & cõfitetur, *he should haue sayd*, scientiam scrutatur & cõfitetur, *but that his spectacles fayled him* (sayth he) *hauing forgottẽ his Grammer*. But it seemeth that M. *Sutcliffe* vpon passiõ forgot himselfe heere, first to ascribe vnto the Authour that which he must of necessity euidently see & perceyue to be the fault of the printer, & then in shewing *malam fidem*, lacke of cõsciẽce in himselfe: for that *Father Persons* in the place heere quoted, alleadging the wordes of *S. Bede*, *hæc Insula quinque Gẽtiũ linguis vnam eandemque summæ veritatis sciẽtiam scrutatur & confitetur*, the printer by errour set downe *seruatur* for *scrutatur*. But the English translatiõ that ensueth immediatly could not but force M. *Sutcliffe* to see that the fault was not in the Author (to wit, *Father Persons*) for want eyther of *Grammer*, or of his *spectacles*, for thus he trãslateth it. *This Iland* (of Britany) *at this present doth in fiue tongues search out & confesse one, & the selfe same knowledge of the highest truth &c.* So as the Author translating *scrutatur*, by the word *search out*, doth euidẽtly shew, that his Copy had *scrutatur*, and not *seruatur*, which hath no sense at all: wherof ensueth that M. *Sutcliffe* did wilfully against his owne knowledge, vntruly accuse F. *Persons* in this place of solecysme, which lacke of truth & cõsciẽce, hauing once foũd out in him, or rather so oftẽ as you haue heard,

Sutcl. pag. 866.

Notable falshood in obiecting solecysme

Warn-W. Enc. 2. c. 3. fol. 14. a.

heard, & wil more heerafter, I cõfesse that I fel to suspect euery thing that he writeth, or affirmeth, vntill I had examined it.

15. He adioyneth also in the same place another charge against *F. Pers.* saying: *He distinguisheth the doctrine of ὁμόσιον, & cõsubstãtiality as two seuerall pointes of Christiã Religion, wheras the learned know that ὁμόσιον in Greeke, is nothing but consubstantial.* But whẽ I went to read the place, I found this charge to be a meere calũniatiõ: For that *F. Persons* in the place cyted, alleadgeth 3. wordes, ὁμόσιον, *Trinity* and *Consubstantiality*, as all of one doctrine, importing the selfe same thing, as is playne by his wordes, & whole discourse. And I wondred that *M. Sutcliffe* would obiect this against him, but that now I began to wonder at nothing of *M. Sutcliffe* in that kind.

11 Accusation about Homousiõ *Id. Warn. W. En. 2. fol. 114.*

16. From this I passed ouer to two or three other Chapters, intituled of like argument against the same Author. And of the selfe same substãce in momẽt of truth with the former, as will appeare to him that wil examine the same as I did, but haue not now tyme to set downe heere the tenth part, for that it would require a seueral great volume to lay forth the whole, he stryuing euery where to cast forth obiections in great heapes to the shew: and for more increase of nũber he obiecteth the selfe same thing againe, and againe, vnder diuers heades, and cõmon places, which he maketh to himselfe, & cõmonly they are but bare negations or assertions of his owne, shortly, & obscurely cast forth against his aduersary without proofe: & cõmõly I fynd sõe kynd of falsity by him vsed in euery one, eyther by the figure of *reticentia*, cõcealing that which would make al playne, or by peruerting his aduersaries words or sẽse, or by denying that which is euidẽtly in the text, or obiecting that which is of no force, if it be graunted, and other such sleightes, wherof yow haue heard diuers examples, & shall haue more heerafter. For now frõ these triflinges we shall passe to the chiefe Chapter of al, in this his booke, if any may be called chiefe, which is intituled *Of principal lyes vttered by Rob. Pers.* out of which we shal examine some dozẽ passages, or thereabout, takẽ as they lye in his booke, without choice, or election.

M. Sutcl. bad dealing with his Aduersary.

THE SECOND PART OF THIS CHAPTER, CONTEYNING SVNDRY OTHER

Obiections made by *M. Sutcliffe* against *Father Persons*, as more peculiar to his purpose, which therfore he called, *Principall lyes*.

THERE followeth then *M. Sutliffes* 9. Chapter of obiections, which is a long one; being of aboue a dozen leaues, bearing this title, *A Catalogue of certayne principall lyes vttered by Robert Persons in his late VVarn-word*. And heere I thought to fynd principall matter indeed, as reserued to the chiefe, and proper place of his whole subiect of accusations: for that all the other Chapters seemed to me, as hath beene sayd, but impertinent digressions, but still I found M. *Sutcliffe* like himselfe, great promises, and litle performance.

18. For his first Charge is this, and in these wordes: *In the front of his booke* (quoth he) *he promiseth the issue of 3. former Treatises, and in the second page talketh of 8. Encounters: but he falsifieth his promise, and lyeth grossely: for of the 3. former Treatises, he toucheth only two, and of 8. Encounters entreth only vpon two.* So he. But this seemed to me not to be a Charge answering to a title of so principall lyes, as euen now he promised, for he

Sutcl. pag. 291.

1. Charge about breach of promise.

he that will looke vpon the first leafe of the *VVarn-word* wil fynd the falsification easy for this matter, for that the issue promised of the 3. Treatises, to wit, the *VVatch-word*, the *VVard-word*, and *VVast-word*, the first and last being Treatises of *Syr Francis*, and *M. Sutcliffe*, is in effect declared in the laid *VVarn word*, so farre as the discourse goeth. And as for the 8. Encounters handled in the said *VVard-word* though they be mentioned in the second page also of the last Treatise, named the *VVarn-word* therby to admonish againe the Reader of the whole Controuersie, and argument therof with *Syr Francis*, and M. *Sutcliffe*: yet in the very same page the two last lynes are these: *The first two Encounters are handled only in this booke, the other are to follow in other seuerall bookes afterward*: so as if *F. Persons* do expresly affirme that he meant to handle but two Encounters in that last booke of his, how doth *M. Sutcliffe* call it a lye? Yea a grosse lye? Or how may it appertyane to this his Chapter of principall lyes, being so very a trifle as yow see & false in it selfe?

19. His second Charge he setteth downe in these words, that *Fa. Persons* beginneth his Epistle to the Reader with a grosse lye, saying: *There happened some few yeares past* (he noteth the yeare 1599. in the margent,) *as often also before, a certayne false All-arme of a Spanish inuasion, then sayd* (by Syr Francis in his Watch word) *to be vpon the seas, towards England. VVhere I need not to note the idiotisme of Persons speach that talketh of a Spanish inuasion vpon the seas towards Englād, being els where noted.* Sohe. But surely it seemed to me scarce worth the noting once, and much lesse diuers tymes, but only for lacke of better matter. Nor do I see, why M. *Sutcliffe* should accompt any man an idiot, for naming a *Spanish inuasion vpon the seas towards England*: for so much as if any inuasion come from Spaine towards Englād, it must needs come by sea, or els in the ayre: and I haue read the same phrase of speach vsed by ancient writers cuē in M. *Sutcliffe* iudgmēt, as, *in Africam nauigabat bellum*, saith *Florus*: but much lesse do I see, how he should call this *so grosse a lie*, for *Father Persons* to call it a *false All-arme*, for so much as no such inuasion ap-

Sutcl. pag. 191. 2. Charge about a false All-arme of Inuasion.

Lib. 2. de gest. Rom. cap. 2.

pea-

peared afterwards, eyther by sea or land as then was giuen forth.

20. His third Charge is, that *Father Persons* wrote in his Epistle of the *VVarn-word*, *that the newes was in most mens mouthes after the publication of the answere to the VVatch word, that Syr Francis Hastings had disauowed the said VVatch word by attributing the same rather to certaine Ministers of his Communion, that eyther wrote the same, or induced him therunto.* This is called by M. *Sutcliffe* not only *a lye*, but a *foule mouthed lye*, and a *lye without shew or probability*, though other proofe then his own word he bring none. And indeed to proue a negatiue, that neyther there was, or could be by any probability any such speach in mens mouthes, seemeth to me a very hard thing to be done, and consequently I see not how this assertion of *Father Persons*, not being yet improued, may be accounted for so principall a lye, as to enter into this ranke, if he had store of other matter.

M. Sutcl. pag. 294. 3. Charge Syr Fran. Hastinges disauowing his Watch-word.

21. The fourth Charge is, that *Father Persons* affirmeth in his Epistle prefixed before the *VVarn-word*, that a certaine Minister (*meaning M. Sutcliffe*) wrote in supplie of the knights defence: but why this should be censured by M. *Sutcliffe* for *so great a lye*, I find not the reason. For first that such a supply is extant vnder the letters of O. E. (which since that tyme M. *Sutcliffe* hath confessed to signify himselfe) can not be denied. And though it beare not the very name of *A supply*: yet in substance it is so: for that it endeauoreth to help our *Syr Francis* in most pointes of difficulty: and secondly the two bookes of *Syr Francis*, and *M. Sutcliffe* comming forth the one after the other, about the same subiect and argument, *Father Persons* had probability, at least, to ghesse as he writeth. And howsoeuer it be, the charge is of small weight, as euery reader of meane capacity will consider. Yet would I haue you to obserue one thing more, before I let this passe, which is, that M. *Sutcliffe* maketh this demaund presently vpō his obiection: *But how can Persons proue that I perused the knights Answere, or once saw it?* Which is a strange demaund, if it be well considered, for that in the first page and front of his booke we writeth thus:

Ibid. pag. 295. 4. Charge about M. *Sutcl.* supply for *Syr Francis*.

thus. *A briefe reply to a certayne odious and slanderous libell lately published against Syr Francis Hastings &c. wherin not only the honest and religious intention, and zeale of that good Kight is defended, but also the cause of true Catholicke religion, and the iustice of her Maiesty &c.* This is the title of his Booke. But now whether it be credible that M. *Sutcliffe* would take vpon him to write & print a defence of *Syr Francis* his *VVatch word* without euer perusing or seeing the same, I leaue to the discreet Reader to consider. And truly, if it were the case of some man that esteemed much his owne credit, he would, perhaps, rather suffer himselfe to be cõuinced of an ingenuous lye, in denying to haue seene the said booke, then to be condemned for so light a head, as to print a defence of a Treatise that he neuer saw, nor perused in his life: and one of these two must needs fall vpon *M. Sutcliffe*, he may choose which he will: but let vs passe on to the rest.

M. Sutcl. in hard straytes.

22. His fifth Charge of lying against *Father Persons*, runneth in these wordes: *In his obseruations (sayth he) vpon my Preface fol. 11. he saith, my proiect and purpose of writing is to irritate, & styrre vp her Maiesty, and her honorable Counsel, with the rest that stãd at the sterne of gouernmẽt, to ingulfe themselues in Catholicks bloud, & spoile of their goods, wherby I, & my hungry crew might hope to come to haue some share in the diuident &c. But first it is most false, that Papists are Catholicks: secõdly no one word can he alledge out my whole Booke wherby it may be gathered, that I would haue any rigour vsed against simple Papists, that are not factious or mutinous.* So *M. Sutcl.* which seemeth to me so implicate an obiection, as it inuolueth himselfe much more then his aduersary. For first who shall iudge, who be meere simple Papistes, and who be factious, and mutinous? For that in the very next charge ensuing he hath these wordes: *VVe scorne* (saith he) *that traytors that haue warre in their hartes should talke of peace, and that idolaters, and hereticks should talke and prate of Religion.* And then throughout his whole booke he hath this Principle, *that all Papists are idolaters, and that all idolaters must be put to death*: for which in the very first page of his booke of *Reply* to the *VVard-word*, he hath these sentences: *The Prophet or dreamer of dreames shall be slaine, Deuteron. 13.* And againe, *Beware of false*

Pag. 296. 5. Charge about M. Sutcl. desyring the bloud of Catholickes.

Prophets, Matth. 7, And yet further, *Halter me these wolues*, out of *Zenodotus*. And finally, *If yow nourish vp wolues, and dogges, they will in the end deuoure or byte yow*, out of *Theocritus*. Moreouer he holdeth euery where that Papists are traitors, and that traitors are no wayes to be suffred or tolerated: and all his booke tendeth to this end, as may be seene by the forsayd first page.

M. Sutcl. byting of Catholickes.

23. And now then doth he charge *Father Persons* heere with a lye, yea *a principal lye*, for vsing the wordes before alleadged, to wit, *that his proiect and purpose in writing, was to irritate and stirre vp her Maiesty and the Counsell to ingulfe themselues in Catholiks bloud*? If he protested this, I say, in the first frō of his book, with what face can he deny it now & accuse his aduersary of lying, for charging him with the same? Or how may I defend *M. Sutcliffe* frō notorious lying, in that he saith heere, *that no one word can be alledged out of his book to that end*? Is it possible, that a man should be so forgetfull or careless in his writing? Or maketh *M. Sutcliffe* no accompt at all of his credit, though not of his conscience? I confesse, that I am somwhat moued with greife to fynd my selfe so deceiued by him in my expectation as I am, but yet will I examine one or two examples more, as in his booke they ensue.

Pag. 296. 6. Charge about wordes of Syr Fran.

24. *In his obseruation* (sayth he) *vpon Syr Francis his Epistle fol. 6. Persons writeth thus: Syr Francis obiecteth that I seeke the ruine of both Church, and Common VVealth by my exhortation to peace, attonement & mitigation in religiō, which afterward goeth in my Remitter to the Lords of her Maesties Counsell &c. A notorious lye* (saith M. *Sutcliffe*) *refuted by reading of Syr Francis his Apologie, where there is no one word sounding that way*. So he. But I repayring to the originall it selfe of *Syr Francis* his booke: I found the plaine checke of this in the very first page, where *Syr Francis* his wordes are these, talking of the *VVard-word*, which was intituled *temperate*: *He proclaymeth temperance* (sayth he) *in his title, but he pursueth the art of rayling in the whole processe following, and in the end of all he perswadeth ruine both to Church and Common wealth*. And a few lynes after, expounding his meaning more cleerely sayth: *The end of Persons booke* (the Wardword) *sheweth*

Syr Fran. in the Epistle of his Apol. p. 1.

sheweth his intention to be, to bring in eyther a toleration, or flat alteration of Religion: which words and sense being layd together, what may we thinke or say of M. *Sutcliffe*, that obiecteth the rehearsall of the said wordes, for a notorious lye to *Father Persons?* And further remitteth vs (which is most ridiculous of all) to the reading of *Syr Francis* his booke, by which himselfe is conuinced manifestly of the sayd lye; he auouching moreouer, *that there is no one word* (in *Syr Francis* booke) *sounding that way*: which I do not see how he could auouch with any safety of conscience at all, much lesse with such confidence as he doth, if it were true, that he had neuer seene, or perused the book as immediatly before he said, but with much lesse conscience if he had read and perused that booke indeed, and had seene the forsaid words (by him denyed) euidently to be extant in the very first page therof, as now hath beene shewed. Vpon consideration wherof, I was brought into such a muze with my selfe, as I can hardly expresse: for it seemeth strange and incredible to me, that a man of his calling and coate in *England*, would in such disgracefull manner obiect vntruthes in print to others, as that almost in euery charge to beginne commonly with some notorious vntruth of his owne, & that afterward the lye obiected by him proueing no lye against his aduersary, it rebounde th so backe vpon himselfe, as maketh him to remayne guilty of both lyes, and his aduersary cleared of all.

M. Sutcl. euill luck in obiecting lyes to others.

25. And this shall suffice for a tasle of M. *Sutcliffs* talēt in obiecting lyes to his aduersary, wherof I haue taken six, as yow see, that lye in order in the first front, and six other I would gladly handle as they stād in the last ranke, but that I wax exceeding weary of such trifling matter, as heere I fynd; especially considering the singuler vnsincerity in dealing, that a man may trust nothing that is said or affirmed without examinatiō of the particulers, & yet wil I runne ouer six more of the very last, and this with the greatest breuity that may be possible, naming them only as obiections that easely answere themselues cuē by their bare rehearsall.

THE THIRD PART OF THIS CHAPTER,

about two other obiected lyes.

1. THE firſt Charge then of theſe halfe dozen, is that *Father Perſons* affirmeth, that Pope *Xiſtus* the 4. in his Decree about the Conception of our B. Lady, did leaue it free for euery one to thinke what he would therof. The ſecond, that *F. Perſons* denyeth Pope *Xiſtus* the fifth to haue compared the ſlaughter of King *Henry* the third of *France* vnto the myſteries of Chriſt his incarnation and reſurrection. The third, that *Father Perſons* chargeth the Proteſtants to haue ſet forward their new Ghoſpell by armes, and forcible attempts. The fourth, that he denyeth Papiſts to hold it for a matter of Sacriledge to diſpute of the Popes doings. The fifth, that the ſame *F. Perſons* affirmeth, that many Proteſtants & their friends do make Princes ſo abſolute in temporall, and ſpirituall affayres in their dominions, as they may not be iudged by any mortall man. The ſixt, that *F. Perſons* denyeth any pardon to be ſold for murder of children, fornication, adultery, inceſt, and ſuch other abhominations.

Sutcl. pag. 311.

2.

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27. Theſe are 6. of the principall and laſt lyes of *M. Sutcliffes* liſt againſt *Father Perſons*, wherwith he endeth his Chapter, which are ſo ſlender things as yow ſee, that ſcarcely they are worth the mentioning: and he that ſhall read

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the *VVarn-word* in the places heere cyted, will fynd so euident proofe for that which the said booke hath in this behalfe, as the name of a *lye* will hardly fall on *Father Persons* side. For that, for the first he cyteth two Constitutiõs of *Xistus quartus*, the one *Anno Domini* 1466. and the other 1475. besides a third of *Pius Quintus*, beginning *Super specula*, who leaue the thing as free, to belieue or not belieue the Conception of our B Lady without synne, *liberã cuique facultatem relinquentes opinandi huius controuersiæ quamlibet partem, prout vel magis piam, vel magis probabilem esse iudicauerit*, leauing free licence to euery one to thinke of ech part of this controuersy, as he shall iudge it to be more pious or more probable.

To the first obiection. *Warn-w. Enc. 2. c. 12 pag. 101.*

28. Thus wrote *Father Persons* in the *VVarn-word*, and conuinced euidently *Syr Francis Hastings* of two grosse and manifest vntruthes, yea wilfull, in this matter. The first that *Pope Xistus* the fourth made not any Decree or determination for the Conception of the *Blessed Virgin* without originall synne, as he affirmeth, for if there had beene a Decree, then fredome of opinion had not beene permitted therin. The second vntruth is, that Pope *Xistus* did excommunicate, and condemne for heretickes, those that held the other opinion, that she was not conceyued without synne: for if it were free for ech man to thinke what he thought most pious or probable, how could it be condemned for heresy? nay, Pope *Xistus* doth expresly decree the contrary, & excommunicate them that do condemne eyther side of heresy: *VVe do put vnder the same payne & Censure (sayth Pope Xistus) all those that shall presume to affirme, that those who hold the contrary opinion (to wit that the glorious Virgin Mary was conceiued in original sinne) do incurre heresie, or mortall sinne therby, for so much as the matter is not yet decided by the Roman Church, and Sea Apostolicke.*

About the Conception of our B. Lady.

Extrauag. commun. de reliq. & vener. sanct. cap. 2.

29. So Pope *Xistus* in his *Extrauagant cap.* 2. And what shall we say then of M. *Sutcliffe*, that obiecteth this heere againe for a principall lye to *Father Persons*: and after two lyes conuinced as yow haue heard against *Syr Francis*, commeth in now againe, and sayth, *this is false* (that *Xistus* 4. did

leaue it free for euery one to thinke what he would) *as appeareth in that he did excommunicate all those that spake against the feast of our Ladyes Conception.* So he. And what shall I say now of M. *Sutcliffe* that hauing seene *Syr Francis* condemned of these lyes before, doth iterate the same without any blushing at all. But let vs passe to the rest that ensue to be dispatched more breefly.

To the 2. obiection Warn-W. pag. 103.

30. Concerning the second obiection of *Xistus quintus* his speach of the King of *France* his death, and his comparing therof to the mysteryes of Christs incarnation, for which M. *Sutcliffe* alledgeth no proofe of any validity, *Father Persons* thought it sufficient to cyte the common opinion and testimony of all *Rome* and recordes therof, that no such thing was euer spoken in the Consistory, or els where in the memory of any man yet lyuing.

To the 3. obiection.

31. And for the third, that Protestants haue set forward their ghospell by forcible attempts, he remitteth himselfe to the visible experience of *France*, *Geneua*, *Germany*, *Polonia*, *Suecia*, *Holland*, *Scotland*, & other parts of the world, where the memory therof is yet freth in mind. And if the late Treatise about *Rebellion* and *Equiuocation* against M. *Morton* were written by Fa. *Persons*, as many do presume, then hath he layd forth store of examples in the first six Chapters of that booke, & answered the euasions that may be vsed for excuse of Protestants proceeding in that behalfe. For the

To the 4. obiection.

fourth, that Catholicks hold it not for sacriledg to dispute of the Popes doings or authority, he referreth vs to the bookes that are extant of all Catholike wryters of Controuersies, who dispute and examine the same without perill of sacriledge or other impiety.

To the 5. obiection.

32. For the fifth, that many Protestants hold Princes for so absolute as they may not be iudged by any mortall man, he needed not cyte any speciall authority, for so much as it is a common position of all Protestants ordinarily, but especially of ours of Englād. And I thinke that M. *Sutcliffe* will hardly dare to defend the contrary in good earnest, and publikly, where he may be called to accompt for it, at least I suppose he would not haue done so

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in the tyme of the late Queene. And as for the sixth and last, that pardon is not sold *for murther of children, fornication, &c.*, at least by allowance of the Roman doctrine, I neuer talked yet with Catholike, but that he denyed the same, as *Father Persons* doth, remitting vs to their publicke writers & writings for the same, & saying that neuer any one true testimony may be brought out of their Doctrine for auerring therof: for so much as all their Deuines hold and teach, that no pardon can be giuen by any power vpon earth for a synne before it be committed, nor after, except it be first remitted by the Sacrament of Penance & vertue of Christes passion that worketh therin. And as for that which *M. Sutcliffe* obiecteth out of the Booke called by him *The Penitentiary taxe* printed at *Paris*, wherin certaine mulctes, or pecuniary punishments are appointed for seuerall synnes, they say, that if any such thing be, they are punishments, or penaltyes appointed to be performed for some satisfaction of temporall paynes after the externall guilt of sinne is remitted, and taken away by the Sacrament: & that this is a great abuse, eyther out of ignorance or malice in *M. Sutcliffe*, to take the one for the other, to wit, satisfactions for pardons, and pardons for synnes not yet committed, insteed of synnes remitted and taken away.

To the 6. obiection.

33. And thus much of these halfe dozen of obiections, as they lye togeather in the end of his said 9. Chapter of principall lyes: nor do I fynd that those that go betweene in the bulke of his squadron are any better, but rather more infarced with vntruthes. As for example, his 8. Charge is this, *fol.* 18. of his booke of *VVarn-word: Persons sayth, that the Emperour* (Iustinian) *in a certayne Edict beginning* Reddentes, Cod. de sum. Trin. fid. Catholicæ, *professeth his due subiection, and of all his Empire to the Church of Rome, which is a notorious, and impudent lye, for in that Law there is no one word to be found that importeth subiection eyther of the Emperour or Empire to the Church of Rome, much lesse to the Pope of Rome: nay, at that time the Cytty of Rome belonged to the Emperour, which lately the Pope hath vsurped.* So *M. Sutcliffe*.

Sutcl. pag. 297. About Iustinians Decrees cõcerning the Primacy of the Roman Church.

34. Wherin I note firſt this markable ſleight, that whereas the queſtion is of the ſpirituall Authority and iuriſdictiō of the Church of *Rome*, and the ſubiection of the Emperour & Empire therunto in matters of their ſoule, he cloſely conueigheth it to the temporall power and iuriſdiction, ſaying the Citty of *Rome* belonged to the Emperour at that tyme, when the forſaid law was made, wherof there is no queſtion at all: but the point is whether Pope *Iohn* named in this Decree were held for Superiour in ſpirituall matters or no, for which F. P. in the *VVarn-word* alledgeth two playne Decrees of the ſayd Emperour *Iuſtinian*, the one beginning thus: *Reddentes honorem Apoſtolicæ ſedi, & veſtræ Sanctitati &c.* We yealding the honour which is due to the Sea Apoſtolique, and to your Holines &c. *Ommes ſacerdotes Vniuerſi oriētalis tractus & ſubijcere & vnire veſtræ Sanctitati procurauimus*, we haue bene carefull to ſubiect and vnite vnto your Holines all Prieſts of the vniuerſall Eaſterne Countryes (or Empire.) And againe: *Nec enim patimur quicquam quod ad Eccleſiarum ſtatum pertinet, quàm manifeſtè indubitatum ſit, quod mouetur, vt non etiam veſtræ innoteſcat Sanctitati, quæ caput eſt omnium ſanctarum Eccleſiarum.* Neyther do wee ſuffer any thing that perteyneth to the ſtate of Churches, though it be a matter nothing doubted of, to remaine vnknowne vnto your Holines, which is the head of all holy Churches. And doth not this euidently proue as much as F.P. affirmeth? How thē doth M. *Sutcliffe* call his ſpeach here a notorious and impudent lye? Doth he care what he ſayth? why had not he ſet downe plainly and perſpicuouſly as F.P. doth in his *VVarn-word*, this law of *Iuſtinian*, as alſo the other Decree of the ſame *Code* intituled *Inter claras*, which approueth theſe wordes of Pope *Iohn*; *Romanam ſedem omnium eſſe verè Eccleſiarum Caput, & Patrū regulæ, & Principum ſtatuta declarant*: That the Sea of *Rome* is truly the head of all Churches, both the rules of holy Fathers, and Statutes of Chriſtian Princes do declare. What can be ſpoken more manifeſt?

Warn-W. pag. 18.

Cod. l. 1 leg. Nos reddē tes. tit. 3.

Cod. l. 1. leg. Inter claras. tit. 3.

35. And immediatly after this againe he chargeth F. *Perſons* with a cluſter of lyes, for that he ſaith, that the Em-

Warn-W. fol. 18.

perours

perours *Gratian*, *Valentinian* and *Theodosius*, are more ancient then *Iustinian* in their Law, that beginneth *Cunctos populos*, which is the first set downe in the *Code* of *Iustinian*, do say and decree, appoint and commaund all Christian people, both of the Roman and Greeke Empires, to follow the faith and Religion of the Roman Church, deliuered vnto them by S. *Peter*, and continued vnto that day, and which *Damasus* the Bishop of that Citty doth follow, as also *Peter* B. of *Alexandria*: and that whosoeuer did not follow this vnity of Religiõ should be counted infamous heretiks. So alleadgeth *Father Persons* out of the *Code* it selfe. But what answereth M. *Sutcliffe*? *Neyther doth Gratian* (sayth he) *Valentin. & Theodos. write to Damasus, nor do they say that Damasus was head and leader of the vniuersall visible Church*. And now looke what a worthy Euasion this is: for F. *Persons* doth not say, that they wrote their law *to Pope Damasus*, but of *Pope Damasus*, and of his authority. And albeit the Decree hath not M. *Sutcliffes* formall wordes, *of head and leader of the Vniuersall visible Church*, yet they haue the equiualent therunto, as yow haue heard, they affirming and decreing that the Romã Church wherof *Damasus* was head to be the guide, and director for matters of Religion in their dayes: and that all people of both Empyres aswell East as West were specially bound to follow her vnder payne to be iudged infamous heretiks.

About the like of 2. other Emperours for the Church of Rome.

Sutcl. pag. 297.

Warn. fol. 19.

36. I am forced to passe ouer a huge heape of other such like accusations, which I found all for the most part deuoid of substãce: so as I was exceedingly wearied & cloyed in this search; for he obiecteth euery thing almost for a principall lye, though he knew it himselfe to be neuer so euidently true, as out of the Emperours Decrees afore mentioned appeareth. And so heere againe he obiecteth with great asseueration, as another principall lye, that F. P. talking of *Queene Anne Bullen*, sayth, that *Cranmer* was vsed for her defamation after her death, as is extant at this day in the forsaid Stature it selfe, where *Cranmers* sentence is recorded iudicially giuen by him, which (saith M. Sutcliffe) *is so impudently and falsely spoken, as the same may con-*

conuince him of moſt shameles lying, for there is no ſuch ſentence, as is here mentioned recorded in the Act, as any man may ſee that liſteth to read it. And yet further: *Do yow then thinke, that Perſons blusheth to ſay any thing, that is not ashamed to lye againſt publicke acts, and recordes.* Thus M. Sutcliffe.

About Q. Anne Bullen.

37. But when I went to the printed Statutes of *King Henry* 8. and viewed the place cyted by *Father Perſons* in the 7. Chapter of the Acts made in the yeare 28. of K. H. 8. I found in a particuler Statute intituled: *For the eſtablishmēt of the ſucceſſion &c.* made after the putting to death of the ſaid Queene Anne, that her marriage made with K. H. by the hands and miniſtery of B. *Cranmer* that married them, and defended the ſame againſt the Pope, ſo long as the King liked it, the ſame marriage was now pretended by him, and ſentenced alſo neuer to haue beene good: the words of the Statute are theſe.

See the ſtat. of K. Hēry 8. in fol. printed by Th. Berthlet Lond. Anno Domini 1551.

38. And albeit moſt dread ſoueraigne L. (*ſay they*) that the ſaid Acts formerly made for the legitimation of *L. Elizabeth* were thē made as it was then thought by your Maieſties Nobles, and Commons vpon a pure, perfect and cleare foundation, thinking the ſaid mariage then had betweene your Highnes and the ſayd *L. Anne* in their conſciences to haue beene pure, ſincere, perfect and good, and ſo was reputed, and taken in the Realme till now of late, that God of his infinite goodnes (from whom no ſecret things can be hidden) hath cauſed to be brought to light, euident, and open knowledge, as well certaine, iuſt, true and lawfull impediments vnknowne at the making of the ſayd Acts, and ſithence that tyme confeſſed by the ſaid Lady *Anne* before the moſt Reuerend Father in God *Thomas* Archbiſhop of *Canterbury* Metropolitan and Primate of all England, ſitting iudicially for the ſame: by the which plainly appeareth that the ſaid marriage betweene your Grace and the ſayd Lady *Anne*, was neuer good, nor conſonant to the lawes, but vtterly voyd, and of none effect, by reaſon wherof your Highnes was, & is lawfully diuorced, and ſeparated from the bands of the ſaid marriage, in the lyfe of the ſaid Lady *Anne*.

39. Hi-

39. Hitherto are the words of the Statute. And now must yow remember M. *Sutcliffs* wordes, that it *was a lye yea an impudent and shameles lye, to affirme, that any such Act or sentence was extant or recorded, as any man may see* (saith he) *that listeth to read it*. But we haue read it, seene it, and found it quite contrary to that he so confidently protesteth. And how then, or with what face or conscience can he say that *Father Persons* is not ashamed to lye heere against publick Acts and Recordes? Shall we thinke that M. *Sutcliffe* hath any other recordes for his side then the publicke printed Acts of Parlament?

M. Sutl. cõuinced by act of his parlament.

40. But that which is yet more ridiculous; he inuenteth a certayne reason or proue that *B. Cranmer* gaue no such sentence of diuorce betweene the King and Queene *Anne Bullen*. *For what needeth a sentence* (saith he) *of diuorce against her, that was now put to death?* To which wise reason or interrogation, may be answered, that for her that was dead, litle need there was of any further Diuorce, but for the King that was aliue, and meant to disinherite Lady *Elizabeth* daughter to Q. *Anne*, as illegitimate, vpon the sentence of diuorce (& so did in this very act of Parlament:) for these respects (I say) intended by the King, it was not only needfull, but necessary also; to haue a publicke iudiciall Act and sentence of illegitimation to passe by the Archb. of *Canterbury* sitting iudicially for the same, as this Act of Parlament expresly affirmeth that he did.

41. And now M. *Sutcliffe* being taken in so manifest want of fidelity, I do not see why we should follow him any further in this search: and yet am I tempted, in respect of the multitude of lyes obiected by him and the variety of his deceipts vsed therin to take some more as they lye, which are 18. in one Charge, and aboue an hundred charges are giuen by him of like quality to those which yow haue heard. And one of his 18. obiected lyes, yea the very first is, *That Persons affirmeth Carolostadius, Oecolãpadius, & Zuinglius to haue beene Luthers Schollers*. Secondly that they were opposite to *Luther*. Thirdly, that the Anabaptists rise out of Luthers doctrine. Fourthly, that *Calvin*

Sut. p. 302.

18 Vayne lyes obiected by M. Sutcl.

and *Beza* issued from *Zuinglius*. Fifthly, that *Zuinglius* died in Rebellion against his country. Sixtly, *Oecolampadius* was found dead in his bed by his wiues side strangled by the Diuell, as *Luther* holdeth *lib. de priuata Missa*. Seauéthly, that great warres arose betweene *Luther* & *Zuinglius*. Eightly, that *Luther* was the first Father of the Protestant Ghospell, and the like. All which being tearmed by him principall lyes, and refuted only by his bare denyall, without any other improofe, are yet knowne to the learned to haue infinite proofes for their iustification: wherof no small store is set downe by *Father Persons*, both in his *VVarn-word*, and in the *defence of the Censure*, and by occasion we haue handled some before, and other are euery where handled, and inculcated lightly in all Books of Controuerly of these our times.

Whether S. Bernard were a flatterer or no.

42. I let passe that other heynous obiection made by him in the same page, where he accuseth *Father Persons* of a great lye, *For that he writeth in the* 40. *leafe of his VVarn word*, that the Protestants are wont to say, *that* S. *Bernard was no flatterer especially in his Booke of Consideration to* P. *Eugenius, to whom he speaketh very playnly touching any defects that might be in his owne person &c.* which M. *Sutcliffe* taketh very heinously, saying *Because the man is wont to lye, no man will belieue him vnlesse he bring forth the partyes that haue so sayd. For that to call the Pope Abraham, Melchisedech and Christ, as Bernard doth, sauoureth of flattery &c.* So he. But I going to the place quoted by *Father Persons*, in *S. Bernard*, I fynd that holy man to distinguish betweene the person and the office of the Pope, aduertising him of the defects that may be of the one, and acknowledging the high power and dignity, that is in the other, by which all is accorded, and rather a will discouered in *M. Sutcliffe* to heape matter of accusations, or rather calumniations then reason or substance for the same.

* *Bern l. 2. de consid. ad Eug.*

43. All which being so, and so litle or rather nothing being substantially proued in this kynd against *Father Persons* it held me astonished to see notwithstanding, what *M. Sutcliffe* writeth in the end of this Chapter,

Sutcl. pag. 314.

as

as if he had proued much : *May we not then rihgtly conclude* (sayth he) *that Persons is a most notorious and impudent lyar* ? But, I would aske him wherupon he may conclude this, to the end, that I may conclude also with him, for out of all that, which hitherto hath bene alledged, I see not how any such conclusion may probably be deduced, and yet in almost the next lynes after he sayth againe. *If all lyes ought to be farre remoued from Religion? then is it not Religion which Persons doth maintayne with so many lyes, nor can his lyes stand with the ground of Religion. And finally I say to the deceyued Papists, as Constantine sayd to the deceyued heretiks of his tyme: Behold by what lyes the vanity of your doctrine is mainteyned.* Thus he.

Strange vaunting of M. Sutcliffe.

44. And when I remembred in how many apparent, manifest, and palpable vntruthes *M. Sutcliffe* had beene taken before, euen in obiecting wrongfully these lyes to *Father Persons*, and others, and how few, or none rather at all he hath proued hitherto against his aduersary that I can fynd, and yet to heare him speake and vaunt in this manner, I doubted truly whether the man did thinke vpon what he sayeh or wryteth, or that he speaketh rather at random without reflection, eyther vpon truth or falsity. All which made me exceeding loath to go forward in search of any more of his obiections, and yet for that I haue promised, I will adioyne the third examen of some other which he hath in another later Booke, which he calleth *The subuersion of Robert Persons &c.* for that (as before I thinke I haue noted) in all his books set forth since the yeare 1600. when the vntrue dealing of *Monsieur Plessis Mornay* was examined before the King of *France*, and published afterward not only in French by the sayd K. Authority, but briefly also in English by *Father Persons*, as *M. Sutcliffe* belieueth, and that an English man in lyke manner whome in contempt he calleth *Owleglasse* (though it seeme by his booke of *Detection*, that he had very good eyes, and insight to obserue M. *Sutcliffes* defects in writing) had discouered 13. notorious vntruthes in one Chapter of his Chalenge: Since this tyme

(I say) M. *Sutcliffe* being netled as it seemeth with these two stinges, hath taken a course in all his books to bestow a great part therof in gathering out listes, and Catalogues of lyes against his aduersaries, but with the bad successe which yow haue heard in the former two bookes of *Defence of his Charge, and Full and round Answere*. And now shall we see whether he haue any better in this his third, intituled, as hath beene sayd, The

Subuersion of Robert Persons his 3. Conuersions of England.

* *
*

OF

OF OTHER OBIECTIONS OF LYES, FALSITIES CORRVPTIONS,

AND OTHER

Such abuſes gathered by *M. Sutcliffe* againſt *Father Perſons*, in his Anſwere to the booke of the *Three Conuerſions*, which he intituleth: A Subuerſion of *Robert Perſons &c.*

CHAP. VII.

MAISTER *Sutcliffe* taking vpon him to anſwere the booke named the *Three Conuerſions of England*, compoſed as he ſayth, by *Fa. Perſons*, who therin pretendeth to deduce the lineall, and viſible continuance, and ſucceſſion of one & the ſelfe ſame vniuerſall Chriſtian and Catholicke Church, from Chriſt and his Apoſtles tyme to ours, handling therin diuers great points and matters of moment out of Eccleſiaſticall Hiſtories, Councells, and Fathers, *M. Sutcliffe* doth in 12. ſmall Chapters anſwere the ſaid booke, which conteyneth fiue and twenty large ones, and that as it ſeemeth to the more learned ſort, aſwell Proteſtants as Catholiks, very litle to the purpoſe, for that he omitteth or diſſembleth

The booke of Three Conuerſions and his argument.

bleth the moſt important controuerſyes therin handled, as after vpon occaſion will more in particuler be declared. but yet after his ſaid twelue Chapters that containe the whole ſubſtance of his anſwere, he adioyneth other ſeauen, of perſonall, and particuler criminations, againſt his Aduerſary, drawing the ſame to ſundry heads, as *of vreſting and corrupting ſcriptures, falſifying the Fathers, Thraſonicall braggs, groſſe ignorance, blaſphemous ſpeaches, notorious lyes, falſifications, & calumniations*, and finally *for alledging texts and authorityes againſt himſelfe*, and in this he ſpendeth more then a third part of his whole booke, wherof, if I could hope to ſee any one point of wilfull and witting falſhod among ſo many obiected well and ſufficiently proued, this being our queſtion, and principall point of our ſearch in this place, I ſhould thinke my labour not altogeather loſt in taking payne to go through them: but hauing had experience of ſo many vayne Charges giuen before in this kynd by him, and ſo litle proued, I expect nothing but to leeſe my labour, eſpecially for ſo much, as in all, or the moſt of theſe obiections he ſcarſe attempteth to proue, or diſproue any thing, but only to obiect, accuſe, or deny, and that with ſuch abrupt, and obſcure breuity, as it is euidētly ſeene that he deſyred only to make a muſter of many obiectiōs good or bad, falſe or true, probable or impobable yea though neuer ſo vaine, & impertinent to the purpoſe; to the end, he might ſeeme to haue beene diligent, and copious in gathering obſeruations againſt his aduerſary, though often in meere tryfles, but alwayes, or for the moſt part with ſome deceipt, or malice on his ſide: and in this I ſpeake no more then preſently will be found by the examinatiō of the particulers themſelues, wherin truly I was ſo much ſcandalized, to ſee the litle conſcience of this man in writing, that no one thing did more moue me to doubt firſt, and then to leaue his Religion, then to ſee him treat therof with ſo litle truth, or intention of truth, as to me it ſeemed: for I preſumed with my ſelfe that yf he could haue ſatisfyed his aduerſary with any kind of truth, he would not ſo often, and openly haue vttered vntruthes.

The diſpaire I had by M. Sutcliffes manner of proceeding.

2. But

2. But to come to the matter, we shall first lay downe some obiections of his that are impertinent and vaine, & then such as are more malicious, wilfull, and knowne to be meerly false by the obiectour himselfe. The title of his first Chapter of these seauen being, that *F. Persons hath no conscience in wresting and corrupting Scriptures*, he bringeth many instances for some shew therof: as first of all, for that the argument of his booke of *Three Conuersions of England* being to demonstrate and lay forth the antiquity, and continuance of the Church, from tyme to time, he set downe for his poesy in the first page therof, these wordes taken out of *Deuteronomy*: *Inquire of ancient times before you, remember the old dayes of your forefathers, consider of euery age as they haue passed, aske you father, & he will tell you, demaund of your ancestours, & they wil declare vnto you.* And this is the first obiected corruptiō of Scripture which *M. Sutcliffe* bringeth forth against *Fa. Persons*, affirming this Scripture to make nothing for his purpose, *which is* (quoth he) *to insinuate therby, that we are to looke backe not to ancient truth, but to the Popes Decretals and corruptions of former tymes*: but it seemeth that *Father Persons* meaning is farre otherwise, to wit, that men looke backe to the more ancient, and purer tymes, wherin these our controuersies were not yet sprong vp, and consequently are more sincere, and incorrupt witnesses, then the sayings, & asseuerations of particuler interessed men in these our dayes.

1. Obiectiō

Deutr. 4. 32.

Subu. fol. 106.

How we must look back.

3. His second instance is where *F. Persons* in his Epistle to the Catholiks of *England* exhorteth them to patience, and perseuerance in suffering persecution, vsing among other wordes those of *S. Paul* to the *Philippians*: *To you it is giuen not only to beliue in Christ, but also to suffer for him*, which *M. Sutcliffe* counteth for another corruption of Scripture, for that, as he sayth, they suffer not for Christ, but for Antichrist & most of them know not what it is to belieue in Christ. Wherunto I thinke nothing needfull to be answered, for so much as the workes of the one and the other do easily testify who haue the better belief in Christ. His third instance is, for that *Father Persons* treating of the same

2. Obiection.

Philip. 1.

same argument of suffering for Christ, cyteth and alludeth
3. Obiectiō to those other wordes of the said Apostle in the same place where he saith, that *his Chaynes for Christ were made manifest in all tribunalls*, which *M. Sutcliffe* reckoneth in like manner for
Subu. pag. 107. a conscienceles corruption, *for that* (sayth he) *Papists neuer suffered yet for Christ, nor were euer called before any barre or tribunall for his sake*. Of this also let other men iudge how true it is.

4. His fourth instance is, where *Fa. Persons* to the same
4. Obiection. effect of comforting Catholikes in persecution, vseth
« those wordes of the same Apostle to the *Thessalonians*: You
2. Thess. 1. « are become such followers of Christ and his Apostles, as
« receiuing the word of God with ioy of the holy Ghost in
« great tribulation, you are made an example or spectacle to
« all other faithfull people &c. which M. *Sutcliffe* obiecteth
« for another intollerable corruption, saying, *Let indifferent*
Sutcl. Ibid. *men iudge how madly he applyeth, and violently wresteth holy Scriptures to serue his lewd purpose; for Papists follow not Christ, nor his Apostles, but Antichrist &c.* And thus he goeth forward throughout the whole Chapter, wherin we see that there is nothing of wilfull falshood, or contrary to his knowledge or conscience may be obiected probably to *Father Persons*, if we suppose him to be in hart of that Religion, which he professeth, as scarce any I thinke will presume the contrary: so as this seemed very light and ydle matter, much like to his trifling about *Baronius* his picture before touched, and vnfit to be obiected in so great a charge of willful corruptions. And indeed it seemed to be a great argument that *M. Sutcliffe* had little or nothing of substance to alledge against his aduersary, when he descendeth to such tryfles
Trifling obiections insteed of substātiall. as these are; and in very deed vpon further triall and perusall of his booke in all the forsaid 7. Chapters of accusations and criminations, I found, that eyther the matters obiected were trifles, or little pertinent, or calumniously vrged, or wrongfully, and willfully falsifyed against him: of the former sort are not only these examples, which before we haue mentioned, but many other in like manner, all which were ouer tedious heere to be re-

rehearsed, for that they are very many: yet some for Examples sake we shall lay forth to the readers consideration.

5. He obiecteth then for an other falsification & corruptiō of S. *Augustine* vnto F. *Persons* for that alledging these words of his: *Hæc est Laus fidei, si quod creditur, non videtur*, he doth English it thus, The praise or merit of faith lādeth in this, that the thing be not seene, which is beleiued: where, saith M. *Sutcliffe* the word *merit* is added, which is not in the latin text. But doth not euery man see this to be a trifling obiection? For that it is lawfull in translating, when the Latin words are exactly set downe, to adde now and then some word of explication for the Readers better vnderstanding by the particle *(or?)* And for so much as immediatly before the sentence of S. *Gregory* was cyted to the same effect which sayth, *Non habet fidei meritum, vbi humana ratio præbet experimentum*. Faith hath no merit, where mans reasons doth make the thing euident, cleare it is that the meaning of S. *Augustines* sentence, is the same as of the other of S. *Gregory*, to wit, that the prayse and merit of faith, is to beleiue that which is not seene, according to the expresse sayng of our Sauiour in *S. Iohns* Ghospell. *Because thou hast seene, Thomas, thou hast beleiued: but happy are they, that haue not seene, and yet haue beleiued*: which must be needs vnderstood of their merit or desert in beleiuing that which they saw not: all which argueth not only the vanity of this obiection, but malice also in my opinion, for that M. *Sutcliffe* could not but see and read in the next precedent lines the sentence of S. *Augustine* expounded by S. *Gregory* and the word *merit* it selfe set downe as yow haue heard.

5. Obiectiō

Subu. pag. 111. Three Conuers. in prefat. Aug. Tra. 79. in Ioan.

Greg. hom. 26. in Euang.

Iohn. 20.

6. Obiection.

6. Moreouer in his page 112. he obiecteth to *Father Persons* for another falsification of Fathers yea and absurdity, that he affirmeth Pope *Eleutherius* in the second age after Christ to haue conuerted *K. Lucius*, and the Brittains by S. *Damianus*, and his fellowes sent from Rome. *It is absurd to say* (quoth M. Sutcliffe) *that Eleutherius did conuert the Brittains by Damianus: for if Damianus preached vnto them*,

3. *Conuers. pag. 3.*

then did he conuert them, and not Eleutherius. Is not this a substanciall reason? Cannot a man do a thing by another? what if a man should pay money by his seruant, or substitute, may not he be sayd to haue payed it? What if a Prince sent Embassadours to make peace with an other Prince, may not the Prince be said to haue made the peace? Or if a Generall should impugne and take a fort by his Captaines, could not he be sayd to haue taken it, for that he vsed other mens imployment therin? who would reason thus but *M. Sutcliffe*, and put it so fondly in print against his aduersary?

7. Obiection.

7. In the very same page he obiecteth to *Father Persons* for a false allegation, and corruption of *S. Bede* that he maketh him to say in the first booke of his historie of *England*, that *S. Augustine* (the Monke) and his fellowes entred into *Canterbury* in procession with a Crosse, and the Image of our Sauiour in a banner, *which is more then his Authour doth warrant*, sayth M. *Sutcliffe* Wherupon I resorting to the Relation it selfe of *Bede* I found it wholy against *M. Sutcliffe*, for that the question being betweene *Syr Francis Hastinges*, and *Father Persons* in his booke of 3. Conuersions, whether in the tyme of *S. Gregory* the great, that sent *S. Augustine* into England, the vse of saying Masses, & honouring Images were allowed (which *Syr Francis* denied and the other tooke vpon him to proue) he cyted for the same the relation of *venerable Bede* of the first entrance of the sayd *S. Augustine* & his fellowes into *Canterbury* saying: *Diuina virtute præditi veniebant crucem pro vexillo ferentes argenteã, Imaginem Domini Saluatoris in tabula depictam, Litaniasque canentes*. They came endued with heauenly vertue, carrying a siluer crosse for their flagge or banner, and a Picture of Christ our Sauiour painted in a table, and singing Litanyes. And then a litle after he hath these words againe: *Fertur autem quod appropinquantes ciuitati, more suo cum cruce, Sancta & imagine magni Regis Domini Nostri Iesu Christi, hanc Litaniam consona voce modularentur, Deprecamur te Domine in omni misericordia tua &c.* And it is sayd that when they drew neere the Citty (*of Canterbury*) they according to their cu-

3. Conuers. pag. 7.

Bed. l. 1. c. 26.

S. Aug. his entrãce into Canterbury.

Ibid. c. 25.

stome

stome, with the holy Crosse, and Image of the great King our Lord Iesus Christ, did with one voyce sing this Litany, we beseech thee O Lord in al they mercy &c. And then a litle after againe of their preaching, baptizing, and saying Masses he writeth thus: *Erat autem &c.* There was neere vnto the Citty at the East side therof, a Church built in old tyme while the Romans did possesse *Britany*, to the honour of *S. Martin*, in which the Queene (which as before we haue said, was Christian) was accustomed to make her prayers, *In hac ergo & ipsi primò conuenire, psallere, orare, Missas facere, prædicare & baptizare cœperunt*: In this Church therfore, these men began first to meet togeather, to sing, to pray, to say Masses, to preach, and to baptize: and all this is in *Bede*, which conteyneth more points against *M. Sutcliffe* then *F. Persons* mentioned. For heere is not only the name and vse of Masses, Crosses and Images, but of Litanyes also, which according to *M. Sutcliffe* in an other Popish abúse: So as how, or why, he should accuse *Father Persons* of falsification, and false allegation in this behalfe I cannot see, for as for that he obiecteth that *Bede* speaketh not of procession, nor of the Image of our Sauiour in a banner, let the discreet Reader examine the words, and he shall see the true effect and substance therof, set downe: and so I leaue this as a quarrelous and trifling obiection.

S Aug. & his fellowes said Masse at Canterb:

8. After this againe he obiecteth against *F. Persons*, in his Chapter of falsifications, and corruptions of Fathers thus: *He telleth vs that few of the Brittans obserued Easter after the manner of the Easterne Church, and fathereth this fable vpon Bede in diuers places, but Bede himselfe* in lib. 2. histor. cap. 2. *refuteth his foolish tale, shewing that Austen obiected this obseruance to the Bishops of Britaine.* But when I resorted vnto the place cyted out of *Father Persons* booke, I find not him to vse at all the word (*few*) but only affirmeth that all *Britany* held not that errour in *Bedes* time, as *Fox* falsely had auouched, for proofe wherof he alledgeth, that all the English Churches then in Britany were free and many of the Scotts, and Irish also, as *Bede* expresly affirmeth in his 2. Booke & 19. Chapter

8. Obiect. *Subu. pag.* 114.

3. *Conu. pag.* 33.

ter. And as for the ſecond booke, and 2. chapters cyted by M. *Sutcliffe* it hath no oppoſition at all to *Father Perſons* ſpeach, for that there he ſayd only, *Auguſtinus conuocauit ad ſuum colloquium Epiſcopos ſiuè Doctores proximæ Britannum Prouinciæ.* *Auſten* called to his conference the Biſhops or Doctors of the next Prouince of the Britans, and brotherly warned them to leaue the forſaid vnlawfull cuſtome &c. So as here is no mention of all Britans in this tyme of S. *Auſten*, and much leſſe aboue an hundreth yeares after in the time of *S. Bede*, as *Father Perſons* proueth *Iohn Fox* vntruly to haue affirmed, and conſequently this obiection of *M. Sutcliffe* is found to haue no foundation at all, but to be a meere cauill.

9. Obiection.

9. In the very next place following he giueth an other charge vpon *Fa. Perſons*, for that he going about to proue out of the ancient Father *Irenæus* the ſucceſſion, and tradition of the Biſhops of *Rome*, moſt highly eſteemed by him in his dayes for confounding all heretiques, as he ſayd, that diſſented from the ſame, *M. Sutcliffe* to contradict this, accuſeth him of falſification, and corruption, ſaying thus: *In the allegation, out of Irenæus lib. 3. aduerſus hæreſ. cap. 3.* he choppeth *of the beginning of his ſentence which declareth, that the traditiõ of other Churches was as well to be reſpected as that of Rome*: which when I had conſidered and layd togeather with *Father Perſons* allegation, and the text of *Irenæus* it ſelfe, ſincerely by him cited as after I found, I could not but laugh, firſt at the vanity of the Cauill, it helping nothing his purpoſe, and then at his falſhood in peruerting wholy the meaning of S. *Irenæus*, for which cauſe he flyeth, to ſet down the wordes themſelues found in *Father Perſons* which are theſe out of *Irenæus*: *Maximæ, & antiquiſſimæ Eccleſiæ &c.* we ſhewing the tradition of the greateſt, and moſt ancient Church of *Rome* (*ſayth Irenæus*) knowne to all the world as founded by the two moſt glorious Apoſtles *Peter* and *Paul*, (which tradition & fayth ſhe receyuing from the Apoſtles hath preached & deliuered vnto vs by ſucceſſion of her Biſhops frõ tyme to tyme vnto our dayes) do cõfound therby all thoſe hereticks, which by any wayes eyther through de-

3. Conuerſ. pag. 129. Iren. l. 3. c. 3. aduerſ. hæreſ.

delight in themselues, or vayne glory or blyndnes of vnderstanding, do gather otherwise then they should. For that vnto this Church, in respect of her more mighty principality it is necessary that all Churches must agree and haue accesse, that is to say, all faythfull people whersoeuer they liue, in which Church the tradition that hath descended from the Apostles, hath euer beene kept by those that liue in any place of the world. These are the wordes of S. *Irenæus*, who speaketh of the succession of the Bishops, and Church of *Rome*, which presently after he doth recompt from S. *Peter* of *Linus*, and from him by succession vnto *Eleutherius* that sate as Bishop in his dayes, and is recorded to haue sent *Damianus* and his fellowes to conuert K. *Lucius*, and the Britans of our Countrey, as before hath been said. 3. *Coun.* pag. 8.

10. But now, what is that beginning of *Irenæus* sentence which M. *Sutcliffe* accuseth *Fa. Persons* to haue chopped of, *for that it declareth* (sayth he) *that the tradition of other Churches was as well to be respected as that of Rome*. Thus it standeth in the Authour. *Sed quoniam valdè longum est in tali volumine omnium Ecclesiarum enumerare successiones, maximæ & antiquissimæ &c.* But for that it were very long in such a volume as this is, to number vp the succession of all Churches we laying forth the tradition and faith of the greatest, & most ancient Church of *Rome* founded by the Apostles, do confound all heretickes &c. This is the beginning in *Irenæus* of the words before cyted, which M. *Sutcliffe* complaineth to haue been cut of. And what, or how, doth this beginning help M. *Sutcliffe* or his cause. *Irenæus* sayth that for so much as it was ouerlong to set down the succession of all Churches, he setteth downe that of *Rome*, as the greatest, and most ancient, and knowne to all, and founded by the Apostles S. *Peter* and S. *Paule*, all which maketh for the preheminence of *Rome* and contradicteth expresly the assertion of M. *Sutcliffe* affirming *Irenæus* to hold, that the Successions, and Traditions of other Churches, are as well to be respected as that of *Rome*, which S. *Irenæus* not only in these wordes, but in the other before cyted

An Egregious corruption by M. Sutcliffe.

The principality of the Church of Rome by S. Irenæus

dorn euidently impugne, when he sayth not only that the Church of *Rome* is the greatest and most principall, but also that all other Churches must repayre vnto this. *Ad hanc enim* (sayth he) *Ecclesiam propter potentiorem principalitatem, necesse est omnem conuenire Ecclesiam*. It is necessary that all Churches do come or repaire to this Church, in respect of her more powerfull principality. Consider thē, I pray you (gentle Reader) with what truth, or prudence *M. Sutcliffe* hath obiected the allegation of this place for a corruption, and falsification in *Father Persons*, which maketh so euidently against himselfe, but let vs proceed.

11. Another grieuous accusatiō of lying, and calumniating the *Magdeburgians* is obiected to *Father Persons* by M. *Sutcliffe*, for that he maketh them to say, *That Christians doctrine fell away in the tyme of the Doctors: But his report* (sayth he) *is false, and slaunderous for they speake only of a decay, or declination in some points of doctrine, and in some Doctors, and not of any falling away, or corruption in all the Doctors or in all points of their doctrine.* But truly when I compared the places togeather, I found this one of the most solemne deceipts to abuse the Reader, that euer I saw, and much more then I could euer imagine if I had not seene it. For first of all, there is much guile, in that *M. Sutcliffe* nameth not what Doctors, nor of what time, or age he meaneth, but affirmeth that F.P. maketh the *Centurians* or *Magdeburgians* to say in generall, *That Christian doctrine fell away in the time of the Doctors*: whereas *Fa. Persons* in his booke of 3. *Conuersions* did explicate both the one and the other, to wit, that he meant of the chiefe ancient Fathers and Doctors of the second and third age after Christ, about which the question was betweene him, and *Syr Francis Hastinges*, whether sacrifice of the Masse, and such other points now held for Popery, were then in vse, and acknowledged, or no: and *Father Persons* proueth that they were by the testimonies of the *Magdeburgians* themselues, who in their second and third Centuryes do reprehend S. *Ignatius*. S. *Irenæus* S. *Cyprian*, *Tertulian*, *Martial*, and other Fathers of those ages, for vsing the

10. Obiection.

Subu. pag. 132.

Conuer. pag. 9.

Centur. 2. & 3. c. 4. de doctrina

termes

termes of *sacrifice*, and *sacrificing*, *oblations* and *offering* to God vpon Christian Altars, and the like, which seemed to me a great and strong proofe taken from the confession of the chiefest learned Protestants of our age: all which M. *Sutcliffe* concealing from his Reader, and proposing the controuersie in darknes, accusing *Father Persons* to make the *Magdeburgians* say only, *that Christian doctrine fell away in the time of the Doctors*, not specifying what Doctors, sheweth euidently that he meant not to be vnderstood nor to haue his Reader perceyue, what the question was in particuler, but answereth the most strangely that euer I heard, saying first, that the *Magdeburgians speake only of a decay or declination in some pointes of doctrine in those* first and purest ages, wherunto notwithstanding Protestants are wont most confidently to appeale in all controuersies (especially such as this of the Masse and sacrifice is) betweene Papists and them.

12. Secondly, he sayth, that this declination was *in some Doctors*, & not in al Doctors, but he doth not expresse what Doctors or Fathers of those ages they do except. Sure I am, that such as now haue byn mẽtioned to be reprehẽded by thẽ, were of the chiefe. Thirdly, he excuseth the matter saying, *that this decay and declination was not in all points of doctrine*, which must needs be graunted, for that if in those ages all Doctors had fallen away in all points of doctrine, it had beene a generall Apostasie, and not only a decay, or declination from the truth. So as by all this I see nothing gotten to M. *Sutcliffe* but much lost: for neyther doth he defend his Clyents the *Magdeburgians* well, nor bringeth he any thing in truth against his aduersary for wronging the *Magdeburgians*, for that *Father Persons* auoucheth not, that they condemned all Doctors & Fathers of the foresayd ages of declination from Christian doctrine, or in all points, but such only as he named in particuler, and in the controuersie about the Masse and some other points there handled. And gladly would I know how *M. Sutcliffe* can handsomly shift himselfe or the *Magdeburgians* of this false and foolish imputation as to me it seemeth.

13. Af-

13. After this he obiecteth further to *Father Persons*, that in the 120 page of his booke of Three Conuersiõs, he saith that auricular Confession is in it selfe repugnant to mans sensuall nature, which he holdeth for a great absurdity. But *Father Persons* wordes are these. *Greater difficulty would haue beene about the vse of sacramentall Confession, if it had not beene appointed by Christ, and put in vse presently, and so continued from tyme to tyme: for that it being a thing in it selfe most repugnant to mans sensuall nature to be bound to open his particular sinnes to another; cleare it is, that if it had not beene of obligation from the beginning, it would neuer haue beene receyued afterward.* To which speach M. *Sutcliffe* answereth with this scoffe. *As if (sayth he) it were not as naturall to confesse a truth, as to deny a truth,* which yet seemed to me so poore, and falle a shift, as naturall experience ouerthroweth the same. For what naturall man is there that doth not blush more to confesse his secret sinnes thẽ to deny or dissemble them? And I thinke that *M. Sutcliffe* as well as I and others, may giue himselfe for an example of humane frailty in this behalfe: Only I am sure that when he is taken heere in this our search to haue vttered vntruthes, which is very often, as yow haue heard, he sheweth himselfe readier to deny the same or to excuse it, then to confesse it: which I take to proceed as well from naturall inclination as from voluntary choise and election. And so much for this.

Subu. pag. 125. 11. Obiection. 3. *Conuers. pag.* 120. *Subu. vbi supra.*

14. Furthermore he obiecteth for a matter of grosse ignorance to *Father Persons*, in that he promiseth to proue the truth of certaine articles in controuersy betweene Protestants and them, not only *via affirmatiua* but also *negatiua, which passeth the reach of common foolery* (sayth M. Sutcliffe) *for who euer heard affirmatiue propositions proued by negatiue?* Wherat I could not but wonder, hauing heard and seene the same my selfe in England proued diuers tymes, and in sundry cases. As for examples, if a man were robbed or slayne in a house where there were but 10 persons that might be accused therof, if I could certaynly proue the negatiue of the one, I should euidently by this negatiue inferre the affirmatiue against the other. And further

3. *Conuers. pag.* 114. *Subu. pag.* 114. 11. Obiection.

among

among Deuines I haue heard it for a generall position, that whatsoeuer we know of the nature of God in himselfe, we know it commonly *via negatiua*, by negatiō of proprieties, agreeing to creatures: as that he is infinite, immortall, immense, inuisible, immoueable, immutable, vncreated, & the lyke, which are all negatiues that do inferre affirmatiues. And I meruayled much that M. *Sutcliffe* would so grossely be ouerseene in this matter.

15. But much more I meruailed when I went to view the place in the *Three Conuersions*, where this way *negatiue* is set downe so plainly and perspicuously, as I do not see what may be said against it. For his ground it this; That if the doctrines of Masse, Popes supremacie, Confession, and such lyke pointes now in controuersie, were not receiued in the first ages of the primitiue Church, as M. *Sutcliffe* and others do hold, then must it be shewed by the Protestants, when ech of these doctrines began, where, how, and vpon what occasion, by what Authors, with what contradiction, or opposition at their first entrance, as new false doctrines spring vp in the Church, are wont to haue. But this, saith he, cannot be shewed, & consequently this negatiue proueth the other affirmatiue, that they were doctrines descending from Christ, and his Apostles, & receyued frō age to age without contradiction, for that otherwise, if they had not been receyued in the Apostles tyme, but brought in afterward against the doctrine and custome of the sayd Apostles, they would haue beene contradicted by some holy Father or other, and noted for errours or nouelties when they first appeared or sprong vp in the Church, as all other heresyes continually were. But this cōtradiction saith he, cannot be proued, nor any memory brought when they began, and consequently out of this negatiue is the affirmatiue proued, that all these doctrines of Masse, Supremacie, Confession &c. were held for true and Catholike in the Apostles time also, and succeeding ages after them.

A point worthy to be well cōsidered vpon.

16. He obiecteth furthermore out of the 146 page of the *Three Conuersions*, that two Treatises are there alledged

11. Obiection.

by *Fa. Persons* as of S. *Cyprian*, the one *de bono pudicitiæ*, the other *de natiuitate Christi*, wherin *S. Cyprian* doth highly commend Virginity aboue Marriage, for which he is sharply reprehended by the *Magdeburgians* in their Centuries: which M. *Sutcliffe* seing, concealeth craftely the names of his said Doctors and frends the *Magdeburgians*, and turning himselfe against F. *Persons* sayth, *that it is meere simplicity in him to iudge thē to be* S. *Cyprians*. But how much worse then simplicity is this in M. *Sutcliffe* that must needs see, and know that *Father Persons*, hath no part at all in this, for that he neyther affirmeth, or denyeth the matter as of himselfe, though other learned men do hold the same workes to be of S. *Cyprian*, at least the one of them, and the other of Pope *Cornelius* (that liued with him) but citeth the sayd books as he found them cited by the *Magdeburgians* themselues: So as in their iudgment, who being more in number and more learned in history (as they will say) then M. *Sutcliffe*, these Treatises are workes of S. *Cyprian*. But howsoeuer it be, I see not how M. *Sutcliffe* obiecting simplicity herin to *Father Persons*, can auoyd the note of duplicity and witting calumniation in himselfe.

Subu. pag. 126.

Centur. 2. c. 3. p. 86.

17. Another like accusation is where he obiecteth against *Fa. Persons* for a point of grosse ignorance, for that he misalledgeth the number of a Chapter, to wit, the 29. for the 26. out of *Eusebius* about a learned discourse, which *Father Persons* sayth to be of *Anatolius* B. of *Laodicea*, concerning the Obseruation of Easter day, written about forty yeares before the first Councell of *Nice*, part wherof is set downe saith *Father Persons*, by *Eusebius* in his Ecclesiasticall history, as also by S. *Augustine &c.* Out of which wordes M. *Sutcliffe* draweth this charge of grosse ignorance. *He alledgeth* (saith he) *Eusebius lib. 7. histor. c. 29. wheras there are but 26. Chapters of that booke in Chrystopherſons version*: which seemed to me a meere Cauill out of voluntary fraud. For that going to *Eusebius*, and fynding there the whole matter at large downe, which is insinuated by *Fa. Persons*: & considering how easely the figures of 26. might be made 29. by the printer, by only turning down the head of the figure of

14. Obiection.

Subu. pag. 104.

Three Cōuers. p. 54.

A notable fond trick of M. Sutcliffe.

of 6. it angred me to ſee ſuch trifling, and cauilling, as alſo ſuch fraud in concealing the ſubſtance of the matter it ſelfe, which is wholy there, and M. *Sutcliffe* could not but ſee it; and yet would with fraud, picke quarrels at cyphers, and ſyllables, as yow ſee. For why had not he confeſſed that the whole diſcourſe mentioned by *Father Perſons* of B. *Anatolius* was in that 26. Chapter, which he confeſſed to haue read, and that it was the laſt Chapter of that booke, and conſequently muſt needs know that the other quotation of 29. muſt needs be an errour of the Printer.

18. But let vs heare yet a greater charge out of his Chapter of blaſphemyes. *Perſons alloweth* (ſayth he) *in the page 114. of his booke, the donation of K. Ethelwolfe, that gaue lands to God, the Bleſſed Virgin, and all the Saints: but what is more impious, then to match Creatures with the Creator?* But I would aske what blaſphemie doth *Father Perſons* commit in this, that cyteth but the wordes of ſundry ancient Authors for this fact of K. *Ethelwolfe*? Is not this a great facility in numbring vp blaſphemyes? what ground or ſubſtance is there in this childiſh imputation? Subu. pag. 128. 15. Obiection. 3. *Conuerſ.* pag. 114.

19. After this there followeth another Charge of blaſphemy (for ſo is the tytle of his Chapter) *for laughing* (as he ſaith) *at K. Edward the ſixt, as a child King, as if the children of Kinges* (quoth he) *were not to ſucceed their Fathers in their Kingdomes*: But I could not but laugh at this calumniation, for when I repayred to the booke it ſelfe of *Three Conuerſions*, I found the quite contrary. For that *Father Perſons* talking of the contentions that were in England, in the beginning of K. *Edwards* dayes, vnder the Protectour the Duke of *Somerſet*, and the troubles laid vpon Catholiks in that firſt change of Religion, writeth in this manner: And herupon diuers were layd hands on, and impriſoned, diuers fled ouer ſeas, ſundry moſt captious and calumnious queſtions and demaunds were deuiſed to entangle men: as namely whether a King of one yeare old, were not as truly a King as at 40. or 50. which if yow did grant concerning the title and right of his Crowne (which is Subu. pag. 129. 16. Obiection. 3. *Conuerſ* pag. 156. » » » » » »

true) then presently they inferred, that K. *Edward* being
« but 9. yeares old, wanting yet discretion, might also be
« lawfull head of the Church, and determine controuersies
« of Religion, yea change the faith and religion which his
« Father, and all his Ancestours, Kings and Princes of Eng-
« land, all Parlaments, Synodes, and Councells before his
« dayes had left vnto him for the space of a thousand yeares
« and more. And albeit he had not sufficient iudgment to
« vnderstand what Religion meant, yet was he made
« Iudge therof, by vertue of his birth and succession to
« the Crowne. And this point was wonderfully vrged
« by the Protectour *L. Seymer*, to all preachers, Prelates and
« Bishops of that time, that they should inculcate the same
to the people in their Sermons, to the end that himselfe
taking all the said Child-Kinges Authority vpon him,
might be head, and iudge in his place. These are *Fa. Persons*
words in the booke of *Three Conuersions*, wherin we see no-
thing affirmed of that which *M. Sutcliffe* obiected, that
the children of Kinges are not to succeed their Fathers in
their Kingdomes, but rather expresly the contrary, for
that he graunteth it to be true, that a King of one yeare
old is as truly King as at fourty, or fifty, but yet not of
sufficient iudgement to change, alter, establish, or deter-
mine matters of Religion, wherat it is knowne that the
Protectour *L. Seymer* did principally leuell at that time. So
as this is so farre off from Blasphemy in *Father Persons*, as it
proueth it to be a mere false and slaunderous accusation
in M. *Sutcliffe*. And albeit I began to grow very weary to
passe any further in recitall, and confutation of these kind
of obiections: yet there are so many that do offer them-
selues, as to a few more I must yet giue place, though with
some loathsomnes and regreet of stomake.

A meere cauill and slaunder.

17. Obiection.

20. In his *page* then 135. he giueth this charge vpon *Father Persons*, for calumniation and false allegation, that *page* 192. of his *Three Conuersions*, he sayth, that *S. German prayed largely to S. Alban: but*, sayth M. Sutcliffe, *Bede vpon whose credit this report is made, sayth not so, as we may read lib. 1. cap. 18. Anglorum historiæ*; which charge though it be in few words,

words, and so obscurely set downe, that the common Reader will hardly be able to vnderstand or ghesse what truth or falshod it hath in it, or of what matter it treateth, yet if you go to the place cyted in *Fa. Persons* booke, or S. *Bedes*, you will wonder what *M. Sutcliffe* meant to bring in this obiection so contrary & preiudiciall to himselfe. For that *Father Persons* hauing occasion to speake of the going into Britany of S. *German* with his fellowes in the tyme of the *Britans*, before any of our English nation were Christened, to deliuer them from the *Pelagian* heresy, setteth downe out of *Bede* in sundry Chapters of his first booke of History sundry particuler things that he did there: as namely how he cured a Tribunes daughter of blindnes, by applying vnto her certayne Reliques of Saints that he had brought out of *France* with him, how afterward he went, and prayed at the Sepulcher of S. *Alban*, & that this was in the venerable dayes of Lent, sayth *S. Bede*. So as heere al is verifyed, that *F. Persons* affirmed. And to the end you may see to what straits *M. Sutcliffe* is brought in citing this 18. Chapter of the first booke of *Bedes* History, as though it made for him, I shall set down the very wordes of *Bede* in that place, who hauing recoũted the forsaid miracle, writeth thus: *Sacerdotes, Beatum Albanum martyrem &c.* The Priests (to wit, *S. German*, S. *Lupus*, and S. *Seuerus*) hauing wrought the former miracle, went to S. *Alban* the Martyr, to giue thanks to God by him, where S. *German* hauing with him the reliques of all the Apostles and of diuers Martyrs, after he had made prayer at the sepulcher, commaunded the same to be opened, meaning to place there some of the said pretious gifts, thinking it a good oportunity to place together in the participation of the selfesame sepulcher the Reliques of Saintes collected out of diuers Regions, whome now heauen had made equall in glory: which reliques being honorably there placed, and accompanied with the rest, he tooke with him into *France* a part of the dust where S. *Albans* bloud was shed &c. So S. *Bede*. And by this we may learne to know the truth of M. *Sutcl.* obiectiõs, eue whẽ he faceth

Beda lib. 1. hist. c. 17. 18 19. 20. 21.

Bed. l. 1. c. 18.

S. Germãs visitation of S. Albans reliques.

out the matters moſt, and citeth the very bookes & Chapters of Authors, where himſelfe is moſt plainly confuted.

3. Conuerſ. pag. 283. 21. Another charge againſt *Father Perſons* is made by *M. Sutcliffe page* 136. of his *Subuerſion*, accuſing him to ſay, *that all the Archbishops of Canterbury* (being aboue ſeauenty in number) *from S. Auguſtine to Cranmer, were of one Religion, and ſo continued for the ſpace of almoſt a thouſand yeares togeather, notwithſtanding all other temporall changes, alterations, and innouations, which fell out to be very great in that time, and Kingdome.* And how thinke you doth *M. Sutcliffe* impugne this? Only by ſaying *that hardly ſhall he proue, that all of them* (to wit thoſe Archbiſhops) *had any religion in them at all.* Which beſydes the maniteſt calumniation, ſemeth alſo to be a ridiculous obiection, not improuing at all that they ſucceeded not the one the other in profeſſion at leaſt of one and the ſelfe ſame fayth, which is a much as *Father Perſons* in the place alledged auowed, to proue therby the continuance of one externall religion for ſo many yeares togeather. And now though I be full weary of theſe childiſh obiections, as before I haue complayned: yet muſt I deſire the Reader to haue patience to heare two or three more only in this kind, which be worthy indeed of *M. Sutcliffes* menacing workes of *Subuerſion* of his aduerſary.

28. Charge

22. The firſt is, that wheras *Father Perſons* in his booke of 3. *Conuerſions* going about to defend our Engliſh Saint and Archbiſhop of *Yorke*, and Apoſtle of *Suſſex* S. *VVilfrid*, from the ſlaunder of *Iohn Bale*, who wrote that for his wickednes he was driuen out of his ſaid Archbiſhopricke, *Father Perſons* writeth thus therof: *I haue no better meanes preſent* (ſaith he) *then to oppoſe againſt this one lying Apoſtata, the vniuerſall conſent of all antiquity, eſpecially thoſe that wrote his life, as S. Bede and after him Hedius, Odo, Fridegonus, Petrus Bleſenſis & others, who haue written both his life and death, as of a great Saint. And his memory and feſtiuall Celebration is held throughout the vniuerſall Church vpon the* 12. *day of October, as all Martyrologes do teſtify. And thus much of the inſolency of Iohn Bale againſt the perſon of S. VVilfrid.* Vpon which wordes M. *Sutcliffe* ſayth thus: *He telleth how VVilfrids feſtiuall day is kept by the vniuerſall Church vpon the* 12.

29. Obiection.

3. Conuerſ. pag. 64.

Subu. pag. 133.

of

of October, but his leasing is plainly confuted by the Calendars of the Easterne, and African Churches that neuer knew any such Saint, & Molanus signifyeth that this Saints feast was only kept in England: In Anglia (layth he) *natalis VVilfridi*. So he. In whose wordes you see two arguments to reproue that which *Father Persons* affirmed of the festiuall celebration of S. *VVilfrid* to be held throughout the vniuersall Church: the first is by the Calendars of the Easterne and African Church: which Calendars notwithstanding M. *Sutcliffe* produceth not, nor any of them: whereas *Father Persons* alledged diuers ancient Authors, whose names you haue heard, for the sanctity of S. *VVilfrid*. And albeit the Calendars of the Easterne and African Churches should not make any mention therof: yet the Westerne Latin Church hauing the feast in the publike Roman Martyrologe, is sufficient to verify his saying. So as this argument seemeth rather a fond bragge or cauill, then an argument indeed.

23. But the second is more ridiculous, in that he goeth about to proue, that S. *VVilfrid* his festiuall day was only kept in *England*, for that *Molanus* in his notes vpon the Martyrologe of *Vsuardus* hath these wordes: *In Anglia natalis S. VVilfridi Episcopi Eboracensis & Confessoris*: In England is the birth-day of S. *VVilfrid* B. of *Yorke* and Confessor. In citing of which wordes M. *Sutcliffe*, first to disgrace *S. VVilfrid* leaueth out the name of *Saint*, *Bishop*, and *Confessour*, which wordes are in the Martyrologe, and then inferreth, that for so much as *Molanus* sayth, *In Anglia natalis &c.* his meaning is, that in no other place, but in Englād, his festiuity was kept: which is tooto childish, and must needs make all his readers to laugh at him. For that when the bookes of Martyrologes do name the place of the birth-day (to wit the day of death or deposition) of any Saint, they meane that there the Saint dyed, or was borne, if the natiuity be celebrated, and not that only in that place his festiuall memory is celebrated. For so (to cōfute *M. Sutcliffe* by his owne Author) the booke of *Molanus* cyted by him vpon the said 12. day of October beginneth thus: *Apud Rauennam via Laurentina natalis S. Edistij Martyris*. At the Citty of

A childish cauillatiō about the feast of S. Wilfrid.

Ra-

Rauena, in the way called *Laurentina*, is the birth-day of S. *Ediſtius* Martyr, and the ſame hath the Roman Martyrologe, as alſo S. *Bede* & others: and yet no man that knoweth what he ſaith, will ſay or write, that the feſtiuall memory of this Martyr is only celebrated in the Citty of *Rauena*, or in the high way *Laurentina* by *Rauena*: as in like manner vpon the 26. of December all Martyrologes haue, *Hieroſolymis natalis* S. *Stephani Protomartyris*: and vpon the day following, *Apud Epheſum natalis* S. *Ioannis Apoſtoli & Euangeliſtæ*. And the day before them againe, *In Bethleem Iudæ naſcitur Chriſtus*, and yet no man will ſay, beſides *M. Sutcliffe*, that eyther the feſtiuall day of S. *Stephen* was, or is only celebrated in *Hieruſalem*, or that of *S. Iohn* the Euangeliſt in *Epheſus*, or that of Chriſt our Sauiour in *Bethleem* and no where els. And heere I meruaile what M. *Sutcliffe* will reply for excuſe of ſo groſſe an errour.

M. Sutcl. conuinced of abſurdity.

24. But now the ſecond inſtance about the ſelfe ſame Saint is more groſſe and abſurd, then the former (if I be not deceyued:) for wheras *Father Perſons* in his booke had ſhewed out of *Bede* in diuers places of his workes, what a rare man S. *VVilfrid* was: *doctiſſimus vir* (ſayth *Bede*) and Biſhop at one time both of *Yorke* and *Lindiſferne*, and Apoſtle of the *South-Saxons*, for that he couerted them to the Chriſtian fayth: to all this *M. Sutcliffe* replyeth in this manner. *He ſheweth* (quoth he) *how VVilfrid conuerted the South-Saxons. which is as farre from his purpoſe, as the North from the South: for that in all this diſpute he vndertaketh to proue that the Britans were firſt conuerted to the Chriſtian faith by Romans, and not by Frenchmen and Britans.* In which wordes of M. *Sutcliffe*, firſt there be two playne falſityes ſet downe; the one that *Fa. Perſons* vndertaketh to proue that the Britans were firſt conuerted to the Chriſtian faith by *Romans*, vnderſtanding by *Romans*, men of that nation, as it ſeemeth *M. Sutcliffe* doth, for that he oppoſeth the ſame to French men, and Britans. For *Fa. Perſons* drift is only to ſhew that they were conuerted by men of the Roman fayth, and not preciſely of the Roman nation, which is euident: for that he ſetting downe fiue Apoſtles or Apoſtolicall men, recorded by

Beda lib. 3. hiſt. c. 25. l. 4. c. 3. & 14

Suba. pag. 142.

3. Conuerſ. pag. 59.

by diuers histories to haue preached Christian Religion in *Britany* in the Apostles time, to wit, S. *Peter*, S. *Paul*, S. *Symon* of *Cananie*, S. *Ioseph* of *Arimathia*, and S. *Aristobulus*, only the last was a Roman by nation, but all of the Roman fayth: and this is the first vntruth, which I see not how it can be answered.

20. Obiection.

25. The second vntruth is, that M. *Sutcliffe* sayth, that in all this dispute *Father Persons* vndertaketh to proue that they were *Romans*, & no *French-men*, or *Britans*, that first conuerted Britany: wheras the whole matter of this first Conuersion is handled only in the first and second Chapters of the first part of his booke of 3. *Conuersions*, and consequently not throughout his whole dispute, nor any where at all throughout the said dispute, or discourse in that false sense, which M. *Sutcliffe* proposeth it: for that as hath beene said *Father Persons* had no intent to proue that the first Conuerters were *Romans* by Nation, but in Religion only, as is euident by his plaine wordes & whole discourse. And thus much of the two falsityes or manifest vntruthes committed by *M. Sutcliffe* in this charge.

Two manifest falsities.

26. But now for the fondnes of argument, and infereñce here vsed by M. Doctor, I am ashamed in his behalfe, that such absurdity should come from him who desireth to retaine the name of a learned man, for that the force of his reasoning is thus: that for so much as *Father Persons* did vndertake to proue in the beginning of his* booke that *Romans* and not *French-men* or *Britans* were the first Conuerters of the ancient *Britans* to the Christian fayth in the first ages after Christ: and after this againe affirmeth out of *Bede*, that S. *Wilfrid* being by birth a *Saxon* conuerted the *South-Saxons*, about 600. yeares after that againe vnto the same faith, this sayth *M. Sutcliffe* is as farre from the purpose, as the the North from the South, signifying therby that it is impertinent and contrary the one to the other: which is nothing so, if you cõsider it, nor hath it any least contradiction in it selfe, for that both the propositions of *Father Persons* may be true, and are true, according to the histories which he alledgeth for the same, to wit,

* 3. *Conu. c.* 1 *pag.* 19.

3. *Conu. c.* 3. *pag.* 59.

* *Beda l.* 3. *c.* 25. *l* 4. *c.* 3. *an. Dom.* 677. 678.

that some *Britans* might be conuerted by *Romans*, whether they were of the Roman Religion, or Roman Nation in the first age after Christ, and some *Saxons* might be conuerted by S. *Wilfrid* an English man 600. yeares after that againe in the 7. age after Christ, as S. *Bede*, and others do recount. And where then is there here *North* and *South*, impertinency and contradiction obiected by M. *Sutcliffe*? did he not want matter, trow you, when he indeauoreth to cõtradict his aduersary with such absurdities of his own?

Vaine imputations of contradictions, where none are.

21. Obiection.

27. But the third and last in this kind which heere I meane to trouble the Reader withall, exceedeth all the rest, as I may well say, in folly, and lacke of modesty, if not of piety: for wheras *Fa. Persons* in the seauenth Chapter & first part of his booke of 3. *Conuersions* doth lay forth at large the contempt and reiection vsed by the *Magdeburgians* in their history against the greater part of all anciẽt Fathers of the first foure ages after Christ, censuring, and condemning diuers doctrines of theirs which make altogeather against the Protestants & their Religion in sundry points now in controuersie, he bringeth sundry examples out of their writings how they handle S. *Ignatius* the scholler of S. *Iohn* the Euangelist for treating of the Lenten fast, & of consecrating Virgins vnto Christ, & other lyke points. *Father Persons* wordes of the later point are these.

Centur. 2. c. 4. *pag.* 65

3. *Conu. pag.* 145.

28. About the consecrating of Virgines to Christ (saith he) the *Magdeburgians* mislike greatly certayn speaches of S. *Ignatius*: as for example, *Epistola ad Antiochen. Virgines videant cui se consecrarint*: Let Virgins consider well to whom they haue consecrated themselues. And againe, *Epistola ad Tharsen. Eas quæ in Virginitate sunt, honorate, sicut sacras Christo*: do you honour them that liue in virginity, as consecrated vnto Christ. And yet further in his Epistle *Ad Heronem*: *Virgines custodi tamquam sacramenta Christi*: haue care to keepe Virgins as sacraments of Christ: vpon which last words M. *Sutcliffe* giueth this assault: *He alledgeth* (sayth he) *an Epistle of* Ignatius ad Heronem, *where he sayth*: Virgines custodi, tamquam sacramenta Christi: *keepe or preserue Virgins as the sacraments of Christ: but this sheweth* (saith he) *that there are more sacraments*

Subu. pag. 242.

then

then seauen, which no Papist dare affirme, vnles he will incurre the thundering Curse of the Conuenticle of Trent. And is not this a learned inferẽce against the number of seauen Sacramẽts? or is it not rather a most immodest cauill? For who doth not see by the former alledged wordes of S. *Ignatius*, that he meant not Sacraments properly, but of *res consecratæ Christo*, and therby made *sacræ*, sacred things, by their consecratiõ to Christ. And I do willingly pretermit that other scurrilous speach vsed here by *M. Sutcliffe*, but vnfit for modest eares or tongues, *that these Sacramẽts are often times begottẽ with child &c.* Scurrility of M. Sutcliffe.

29. And this shall be sufficient if not ouermuch of these assaultes and charges, which may be termed *impertinent, vayne, ydle, captious*, & *ridiculous*. Now we shall passe to other that may seeme more malicious, & willfully false obiected against the same book of 3. *Conuersiõs*, albeit many of these already rehearsed haue not wanted their voluntary falshood also, as now you haue seene. And albeit I am extreme loath as often before I haue complayned to wade any further in this vngratefull subiect of M. *Sutcliffes* falsely obiecting falshood to others, and of lyes committed in charging others with lyes, which yet for that it concerneth the person, which it doth, whose sincerity or vntruth in mãner of writing so much imported me to know, as by the beginning of this narration I haue declared, I shall heere intertaine my selfe for one Chapter more vpon the examination of the second sort of M. *Sutcliffes* obiected vntruthes, or rather of his vntruthes committed in obiecting vntruthes to *Father Persons*.

THE SAME SVBIECT IS CONTINVED OF OBIECTING LYES AND FALSIFICATIONS

by *M. Sutcliffe* against *Father Persons* Booke of *Three Conuersions*: which obiections are found to haue more malice and wilfull falsityes, then the former.

CHAP. VIII.

I Haue aduertised thee before (gentle Reader) how much I haue beene greiued to see such tryfling & impertinent obiectiõs made by *M. Sutcliffe* in a matter so weighty, as is the charge of lying, corrupting, falsifying, forging, and imputation of Blasphemy, Atheisme, and other lyke heynous crymes pretended in the titles of his Chapters, and proclaymed ouer the heads of all his pages: but yet I must cõfesse, that whẽ I found the same obiectiõs made, not only without cause, or substantiall proofe, but also with euident and inexcusable falshood, and witting deceipt in the obiector, I was more moued, and scandalized therwith, espe-

eſpecially for ſo much as I found M. *Sutcliffe* ſo often to proteſt ſeriouſly his hatred of all falſhood in like points. For thus he beginneth his 14. Chapter, intituled of falſifications, falſe allegations, corruptions of Fathers &c.

2. *In Ciuill cauſes* (ſayth he) *to deale vntruly is falſity: but in matters of fayth to vſe falſe dealing doth, beſide falſity, imply impiety*: which whē I read, I begā to hope that I ſhould fynd ſome true dealing in him for the time to come. But ſoone after I fell vpon diuers places, that bereaued me of this hope againe. As for example *page* 125. of his booke, he giueth this great Charge againſt *Father Perſons*, that he ſpeaking of the Popiſh doctrine of Sacraments, ſayth: *There can be no doubt therof & why trow you* (ſayth M. *Sutcliffe*) *for-ſooth becauſe the Conuenticle of* Trent, *the Maiſter of Sentences, and Thomas of Aquin haue taught it, I would therfore pray all moderate men* (quoth he) *attentiuely to cōſider this fellowes eyther madnes, or ignorāce: we do by arguments out of Scriptures & Fathers refute the impious doctrine of the Conuenticle of* Trent, Lombard, & Aquinas, *and yet he thinketh it ſufficient by the teſtimony of his owne fellowes moſt partially depoſing in their owne cauſe, to refute our arguments grounded vpon Scriptures, Fathers and other authenticall witneſſes.* So he.

Subu. pag. 110.

1. Obiectiō

Great oſtē tation of M. Sutcl.

Subu. pag. 125.

3. And truly when I had conſidered well of theſe his words, & cōferred thē with the place it ſelfe cyted out of the *Three Cōuerſiōs*, it ſeemed to me that I diſcouered madnes rather of paſſion and want of remorſe of Conſcience, in M. *Sutcliffe*, then lacke of wit, or vnderſtanding. For I found *Fa. Perſons* to haue nothing of that which here is obiected but a cleare different diſcourſe, wherin M. *Sutcliffe* himſelfe muſt needes agree with him: for that *Fa. Perſons* ſhewing how hard a thing it had byn, or rather impoſſible for thoſe of his ſide to haue brought into the Church and made to be generally receyued 7. Sacraments, for example, if Chriſt and his Apoſtles had left but two, writeth thus. *But yet further* (ſaith he) *to all this may be added another conſideration of no ſmall weight, which is the difficulty of bringing in certaine doctrines, if any would haue attempted it: as for examples the doctrine of 7. Sacramens, if there had beene but two only before in the*

3. *Conuerſ. pag.* 119.

3. *Conuerſ. pag.* 128.

Apoſtles time had bene an extreme great nouelty to haue added fiue
Seſ. 7. c. 1. *more, which neuer would haue been admitted without much ſtriſe and*
reſiſtance, ſeing all Catholicks (and I thinke all Proteſtants in
4. diſt. 5. q. like manner) *do hold, that Chriſt only could inſtitute Sacraments,*
20. art. 2. *for that he only could aſſure the promiſe of grace made thereunto, as ex-*
cellently doth declare the Councell of Trent, and long before that a-
part. 3 q. *gaine the Maiſter of Sentences. And S. Thomas in name of all Catho-*
64. art. 4. *licks did leaue that doctrine regiſtred, and there can be no doubt*
therof.

4. Lo heere F.P. ſayth not that there can be no doubt of the doctrine or number of 7. Sacraments, or other points in controuerſie betweene Proteſtants and them, as M. *Sutcliſſe* accuſeth him to ſay, and much leſſe doth he alledge for his reaſon that the Councell of *Trent*, the Mai-
M. Sutcl. wilfull miſtaking his Aduerſarie. *ſter of Sentences*, and S. *Thomas* haue determined the ſame, & conſequently doth oppoſe them, and their authorityes againſt arguments, Scriptures, and Fathers alledged by Proteſtants: but his purpoſe is to proue that if there had beene but two Sacramẽts knowne and acknowledged in the Apoſtles time, it had beene impoſſible to inſtitute or bring in other fiue afterward, for this principall reaſon, for that all Deuines without exception of his ſide, do hold and affirme as a generall receyued doctrine, principle, and *maxime*, that all the Church togeather hath not power to make, or inſtitute a Sacrament that was not inſtituted by Chriſt himſelfe: for that the ſaid Church hath not power to annexe the promiſe of grace therunto, which maketh the eſſence of a ſacrament. And for this laſt point he citeth both the Councell of *Trent*, *S. Thomas*, and *Maiſter of Sentences*, and conſequently ſayth, that the matter being ſo generally determined and receyued, there can be no doubt among Catholicks therof, to wit of this point (of power in the Church to inſtitute Sacraments:) he doth not ſay, there can be no doubt of matters in controuerſy between Proteſtants and them, as falſely *M. Sutcliſſe* accuſeth him, but in the forſaid point only, wherin Proteſtants, and *M. Sutcliſſe* himſelfe do & muſt needs agree with Papiſts in this, that no Authority of man hath power to inſtitute any

Sacra-

Sacrament for the reasons aforsaid.

5. Now then what should I say of *M. Sutcliffe* his intreating all moderate men attentiuely to consider *Father Persons* madnes, or ignorance in saying, there can be no doubt of this matter among Catholiks, for so much as he might haue said in like manner among Protestants, can there be greater madnes, or at leastwise more wilfull folly then to obiect that to his Aduersary which is not only not sayd by him, but euidētly also held & cōfessed by himselfe to be true; and therewith to pray the Reader to stand attent to see and discerne, where the madnes is. Truly in my opinion there is no moderate & discreet man but will condemne *M. Sutcliffe* of litle lesse then madnes in this behalfe: for as for ignorance I will not name, as not likly to haue transported him in this matter, wherin there are so many falsityes that must needs be presumed wilfull, as no place is left to ignorance.

6. There ensueth in his *pag.* 111. of obiections in these words: *Persons sayth, that Eleutherius conuerted King Lucius by the preaching of Damianus & his fellowes: & for proofe he alledgeth Bede lib. 1. histor. cap. 17. & 18. But Bede in these two Chapters doth not so much as once mention any such matter.* So M. *Sutcliffe*, and thinketh therby to haue taken *Father Persons* at a great aduantage: and although it be a matter of small moment, for the printer to misse in cyting of Chapters by cyphers, as heere it falleth out, where 17. and 18. is put for 27. and 28, yet to vse so apparant shifting falshood, as heere *M. Sutcliffe* in diuers points doth, seemeth to me an indignity not tolerable in a man of his calling. For if you resort to *Father Persons* booke, and page heere cyted, you shall fynd that he doth not at all cyte *Bede* in this place for the conuersion of *K. Lucius* by *Eleutherius*, though he mention the same, but only for the Conuersion of K. *Ethelbert*, and the English Saxōs by S. *Augustine*, & his fellow preachers 400. yeares after the other, as is euident, both by the text and margent, where the citation is set downe, which *M. Sutcliffe* could not but manifestly see. And as for the conuersion of *K. Lucius*, *Father Persons* handled it afterwards in his

2. Obiectiō 3. *Conu. pag.* 3.

Bed. in the edit. of Heydelberg. an 1587.

About the cōuersiōs of K. Lucius & K. Ethelbert.

4. Chapter *page.* 77. cyting *Bede* for the ſame *lib.* 1. *hiſt. cap.* 4. and another booke *de ſex ætatibus. ſub Antonino Vero*, and diuers other authors, as *Ado*, *Marianus Scotus*, and *Polidore*. And in this former place only cyteth Bede for the third Conuerſion of *England*, vnder Pope *Gregory* as hath been ſayd.

7. And wheras *Father Perſons* printed booke hath in the margent *Bed. l.* 1. *hiſt. cap.* 17. 18. *&c.* which ſhould haue been as I ſaid 27. 28. &c. M. *Sutcliffe* craftely diſſembleth firſt the error of the printer, though he ſaw al ſet downe at large, which *Father Perſons* alledgeth in the ſayd 27. and 28. Chapters of the ſame booke, and then ſtriketh out the particle (&c.) which would preſently haue directed the Reader to the 27. and 28. Chapters, and haue detected the ſaid errour of the printer. For that *Bede* doth continue his ſpeach of this third Conuerſion for 11. or 12. Chapters togeather, after the 27. 28. Wheras after the 17 and 18. there is nothing concerning that matter. Here then appeareth triple or quadruple wilfull deceipt: firſt in miſtaking the ſecond cõuerſion of Englãd vnder *Eleutherius* for the third vnder Pope *Gregory*: then in ſaying that *Father Perſons* alledged *Bede* for the former, wheras he expreſly alledged him for the later: thirdly in deceyuing his Reader with vrging the 17. and 18. Chapters, which he muſt needs know to be an errour of the Printer, inſteed of 27. 28. & fourthly in ſtriking out the particle (&c.) that muſt needs haue directed the reader to diſcouer the ſaid errour, and fynd out the matter truly alledged by his aduerſary. And none of thoſe eſcapes could be of ignorance, but of ſet will and purpoſe. What ſhal we ſay then of M. *Deane* in this behalfe? Is it not almoſt Atheiſme to call him a good Prelate or a true preaching Deane?

Foure wilfull falſities togeather.

8. An other charge is *pag.* 112. of M. *Sutcliffs* book, where he accuſeth *Father Perſons* for cyting falſely as he ſayth *Cyprians* teſtimony *lib.* 2 *Epiſt.* 3. for proofe of his maſſing Sacrifice, and cutting out certaine wordes of the midſt of the ſentence: but he doth not tell his Reader that himſelfe dealeth falſely & deceiptfully herin, accuſing *Father Perſons*, for that which he well knew not to be his fault, if any were

3. Obiection.

were, but of his owne brethren the *Magdeburgians* whome he concealeth. For that *Father Persons* laying forth the demeanour of the sayd *Magdeburgian* Protestants in disgracing the ancient Fathers of euery age, where in matters of Cõtrouersie they make against them, hath these wordes in the first part of his *Three Conuersions*. *And in the third age after Christ* (sayth he) *the Magdeburgians do accuse the blessed Bishop & Martyr* S. Cyprian *of superstition, for saying*, Sacerdotem vice Christi fungi, & Deo Patri sacrificium offerre, *that the Priest doth supply the place of Christ, and doth offer sacrifice to God the Father:* Which are the very wordes punctually taken out of the *Magdeburgians* without any addition or taking away of any thing by *Father Persons*: and yet writeth M. *Sutcliffe* thus of *Father Persons*: *He* (sayth he) *Cyprians testimony* lib. 2. Epistola 3. *cutteth of these wordes out of the midst of the sentence*, qui, id quod Christus fecit, imitatur *that the Christian Priest, when he sacrifieth, doth imitate that which Christ himselfe did*,

3. Conu. pag. 9.

Centur. 3. c. 4. pag. 83.

9. But why should M. *Sutcl.* if this made any thing for his purpose as it doth not, but rather much against him, as now shall be shewed, why (I say) should he accuse *Fa. Persons* and not the *Magdeburgians* herof: he knowing and seing (if he looked vpon the place) that they are their wordes and their proper cytation of S. *Cyprian*, and not of *Fa. Persons*? Or why should he not so much as once name the *Magdeburgians* in all this obiection? Truth it is, that in S. *Cyprians* text, these other words also are mentioned heere by M. *Sutcliffe*, for thus he sayth: *Vtique ille sacerdos vice Christi verè fungitur, qui id quod Christus fecit imitatur, & sacrificium veru & plenum tunc offert in Ecclesia Deo Patri, si sic incipiat offerre secundum quod ipsum Christum videat obtulisse.* That Priest doth truly exercise the function of Christ which doth imitate that which Christ did, and then doth he offer in the Church a true and full sacrifice to God the Father, if he begin so to offer, as he seeth Christ himselfe to haue offered. Which wordes indeed in S. *Cyprian* are more effectuall, then as they are cyted by the *Magdeburgians*, who yet if they had thought, that the sleight or euasion vsed heere by M. *Sutcliffe* had byn sufficiẽt to shift of the place, they would ne-

Fraudulẽt dealing in cõcealing the Magdeburgiãs

Cypr. lib. 2. Ep. 3 & secundum Pamelium Epistola. 63

A sleight in M. Sut.

uer haue taken that other course to reprehend *S. Cyprian*, as they do for speaking in such manner and so plainly for the sacrifice of the Church, they being no lesse enemies thervnto, then English Protestants. But surely I could blush in M. *Sutcl.* behalfe in vrging so earnestly this matter against *Fa. Persons* without once naming the *Magdeburgians*, vnto whom only the matter appertayned: and next, that he will bring in a matter so preiudiciall to his owne doctrine for Masse and Sacrifice, as this place of S. *Cyprian* is.

4. Obiection. 10. Another shift of M. *Sutcliffe* I fynd *pag.* 112. where going about to answere an allegation of *Father Persons* out of *Eusebius* his Chronicle, translated out of Greeke by S. *Hierome*, where vpon the 44. yeare of Christ these words are set downe, related by *Father Persons*: *Petrus Apostolus, natione Galilæus, Christianorum Pontifex primus &c.* Peter the Apostle of the Country of Galilie the first chiefe Bishop of Christians, after he had founded the Church of *Antioch*, went to *Rome*, and hauing preached there the Ghospell, remayned Bishop of the same Citty for 25. yeares together &c. So *Eusebius*. And this doth M. *Sutcliffe* impute among his falsifications and corruptions of Fathers, to *Father Persons*, whereas notwithstanding the wordes are punctually to be found in *Eusebius* Chronicle, as he alledgeth them. But what shift hath M. *Sutcliffe*, thinke you, to calumniate the same? Forsooth he vseth an Equiuocation saying, *neyther doth Eusebius in his Story, nor any other good Author say, that* Peter *sate Bishop of* Rome 25. *yeares together*.

Eusebius in Chron. an. Christi 44.

M. Sutcl. vseth an equiuocation to deceyue. But to the first of these two points may be answered, that *Fathers Persons* alledged not the Storie of *Eusebius*, but his Chronicle, as you haue heard, and M. *Sutcliffe* would deceyue his Reader, who knowing not the difference betweene *Eusebius* his large Story and briefe Chronicle, being two different works, he would make him beliene that *Eusebius* hath it not at all.

Bellar. l. 2. de Pontif. Rom. 11. And as for the second, that no other good Author auoucheth the same, I remit him to his former Antagonists *Bellarmine*, and *Baronius*, who will teach him where to fynd

fynd sundry. And for that I suppose he well not deny S. *Hierome* to be a good Author, I shall intreate him to read what he writeth of S. *Peter* in this behalfe in his booke *de Scriptoribus Ecclesiasticis*: *Petrus secundo Claudij anno Romam pergit, ibiq́ue viginti quinque annis Cathedram sacerdotalē tenuit, vsque ad vltimum annum Neronis*. Peter in the second yeare of *Claudius* the Emperor went to *Rome*, and there held the Priestly Chaire for 25. yeares, vntill the last yeare of the Emperour *Nero*. So that *Hierome*, and other Authors arè named by *Bellarmine*, as holding the forsaid number of 25. yeares that S. *Peter* was Bishop* of *Rome*, *Damasus*, *Isidorus*, *Beda Freculphus*, *Ado Viennensis*, *Ado Treuerensis*, *Marianus Scotus*, & some others. And now what will M. *Sutcliffe* answere to this vnfaithfull dealing, wherin by so many wayes he indeauoureth to deceyue his Rèader? I am sory he did not remember that saying of his, which I obserued in the beginning of this Paragraph: *In matters of fayth to vse false dealing, doth besides falsity, imply impiety*. But let vs go forward.

Baron. an. 1. Annal. an. Dom. 44.

Hierom. de scrip. Eccl. in Petro.

* How the do many Protestāts auouch S. Peter was neuer there?

12. In the same *page* 112. he accuseth *Father Persons* as a falsary for alledging certaine testimonies out of *S. Ambrose* for transubstantiation. *He maketh Ambrose to say* (quoth M. Sutcliffe) *that the substance of one body is changed into another: but that holy Father hath no such wordes, as this falsary hath reported out of his writings*. Which seemed vnto me a strange Charge, & asseueration: for so much as repayring to *Father Persons* booke, I found the very wordes of S. *Ambrose* set downe out of sundry parts of his workes to this effect of transmutation of natures by force of consecration. As for example (*sayth hè*) S. *Ambrose* speaking of the wordes of Christ in the consecration: *Non valebit sermo Christi vt species mutet Elementorum?* Shall not the words of Christ be of power to change the natures of Elements? And againe: *Sermo Christi qui potuit de nihilo facere quod non erat, non potest ea quæ sunt in id mutare, quod non erat?* The speach of Christ that was able to create of nothing that which was not before, shall it not be able to change things that are already, into that which they were not before? He meaneth the bread and

Subu. pag. 112.

5. Obiection.

3. Conu. *pag.* 111.

Amb. l. 4. c. 5. n. 9 de Sacramētis

wyne into the body and bloud of Christ as himselfe doth expound.

The reall presence affirmed by S. Ambrose.

13. Thus *Father Persons* in that place out of S. *Ambrose* in his bookes *de Sacramentis*. And I my selfe repayring to *S. Ambrose* by this occasion, found that in other places also of his workes he affirmeth the very same. As for example in his booke *de iis qui initiantur &c.* he hath these wordes: *Quantis vtimur exemplis, vt probemus &c.* How many examples do we vse to proue that the thing remayneth not (after the wordes of Consecration) which nature did frame, but that which the benediction did consecrate: and that greater is the force of the benediction, then of nature, *quia benedictione etiam natura ipsa mutatur*, for that nature it selfe also is changed by the benediction. So *S. Ambrose*. And now what shall we say of *M. Sutcliffe* that is not ashamed not only to accuse *Father Persons*, as a tallary, for alledging these wordes which stand truly and wholy in S. *Ambrose*, as he hath alledged them, but auoucheth further, that this holy Father hath no such wordes; by what figure of speach thinke you will he shift of this absurdity? Or excuse it from willfull calumniation, but only, as I said, by some Equiuocation, and that of the worst sort, wherof we haue seen diuers examples proposed in a late Treatise to *M. Morton* of that matter: but many more might the Author haue found in only *M. Sutcliffe*, then all the rest there cyted, if I be not deceiued.

Tarn substantiation.

S. Ambr. his words falsely denied to be in him.

14. But there followeth within few pages after againe such a notorious falsification, and abusing of his Reader, as may cause any man to stomack the matter that hath any least liking, or affection to truth and sincerity. For thus he writeth against *Father Persons*. *To proue* (sayth he) *the word* Masse, *he alledgeth Augustine sermon.* 237. *& 251. de tempore, Concilium Milevitanum cap.* 12. *Epiphanius hæresi* 50. *Euseb. lib.* 5. *hist cap.* 33. *& de vita Constantini lib.* 3. *cap.* 17. *& Concil. Carthag.* 4. *ca.* 84. *but first Eusebius & Epiphanius are grosly belied. For how could they, writing in Greeke, speake of the Latin Masse?* So he. And it might seeme that he had take *Father Persons* at a grosse aduantage indeed, if for the Latin word

6. Obiection.

Sutcl. p. 117

Masse

Masse he had cited Greeke Authors: but he that shall read the place it selfe in *Father Persons* booke of *Three Conuersions*, will meruaile exceedingly at such manner of dealing, for that he citeth not these two greeke Authors for proofe of the word *Masse*, but to proue the vse of Easter, after the fashion of the Iewes, to haue beene condemned and held for an error, and herely after the tyme of the first Councell of *Nice*. For better demonstration of which egregious false dealing in M. *Sutcliffe*, I will heere set downe the wordes as they lye in *Father Persons* booke: who hauing cited a place out of old *Gildas* for the vse of saying Masses in our Coūtrey of *Britany* during his dayes, he addeth these wordes.

Egregious false dealing in M. Sutcliffe.

3. *Conu.* pag. 187.

15. *Thus wrote Gildas* (saith he) *of Altars and Sacrifice amōg the Britans in those dayes and diuers other points like vnto this, which for breuityes sake I omit. Only I would aske our men in generall, whether this be spoken as of Protestants or no? And then would demand of* Iohn Fox *in particuler how that can be true, which he affirmeth, That the Britans had no Masse in those dayes, seing* Gildas *talked so much of Priests that did sacrifice vpon Altars? And if he will say that* Gildas *vseth not the word* Masse, *it is a plaine cauill, seing nothing is signified by the Masse, but only the externall Sacrifice of Christians heere mentioned. And that the word* Masse *was generally vsed in the Latin Church for Sacrifice long before this tyme of* Gildas, *appeareth by many Authors, but especially by* S. * *Augustine the Doctor in diuers places of his workes, whereof some in the margent we shall note.*

* Aug. tom 10. serm. 237. & 251. de temp. & in Conc. Mileuit. cap. 12. & Carthag. 2. c. 3. & Cōc. Cārth. 4. c. 84. quibus interfuit Augustī.

16. So he: noting in the margent fiue places for S. *Augustines* Authority therin, for the vse of the word *Masse* partely in his owne workes, and partely out of the Councells of his dayes, wherin himselfe was present. And then leauing that matter, passeth to another, saying thus: *I would aske also Iohn Bale, how the Religion of the Britans was the pure & naked Ghospell in those dayes: for so he sayth it was, if it had in it not only that custome of the Iewes before mentioned of the* Quartadecimani, *but all those other pointes in like manner which his Church accompteth for errour, to wit. of professed Monks, of consecrated Nunnes, of sacrificing vpon Altars, and the like, for all which he citeth Gildas de excid. Britan. cap. 26.*

&c. And about this point of the errour of the Quartadecimani he cyteth in the margent the two Greeke Authors *Epiphanius* and *Euſebius*, that in the places quoted do make mention of the errour of the *Quartadecimani*, or *Paſchiti*.

Epiphan. hereſ. 50. Euſeb. l. 5. hiſtor c. 23. & in vita Conſtant. l. 3. c. 17.

17. But *M. Sutcliffe* to ſeeme to haue ſomewhat againſt *Father Perſons* beginneth firſt to refute that the Greeke Authors could not make mention of the Latin word *Maſſe*, himſelfe well knowing that they were not alledged for that at all: but yet ſecondly is to be noted another deceiptfull tricke, worſe then the former. For wheras in *Father Perſons* margent the ſayd Latin Authorityes are ſet togeather, as appertaining to proue the word *Maſſe*, and diſtinguiſhed from the reſt by a ſtarre both in the margent and the text as heere alſo is expreſſed: and the Greeke Authors are quoted after by themſelues ſeuerally as belonging to the other matter; *M. Sutcliffe* to dazel his Readers eyes doth of purpoſe diſorder the ſquadron in his citation, cutting of firſt out of the Latin Authorities *Concil. Carthag ſecundum cap.* 3. And then for the 4. Councell of *Carthage cap.* 84. that immediatly did enſue, he placeth it laſt of all, after two Greeke Authors to hedge them in belike that they ſhould not fly from him, as you may ſee in his citation before alledged. And now if any man elſe can play better his prize then this, in falſifying and couſening his Reader, euen then, when he obiecteth falſification to others, I for my part will iudge him the game.

7. Obiectiõ.

18. In the very ſame page, he writeth of *Father Perſons* thus. *He ſayth pag.* 228. *that* Irenæus *accompteth the enumeration of the Bishops of* Rome *a full proofe againſt hereticks: but he abuſeth this holy Father, and belyeth him, for of this full proofe he hath not one word.* But when I went and read the wordes in F. P. his booke, I could not but remaine aſtoniſhed, for he ſetteth down the very words of *Irenæus*, who hauing made an enumeration (ſaith *Father Perſons*) of all the Biſhops of *Rome* for proofe of a Catholicke ſucceſſion, & tradition againſt the hereticks of his dayes, from *Peter* downeward to Pope *Eleutherius*, that liued with him, he inferred this concluſion

3. *Conuer. pag.* 278.

sion: *Est plenissima hæc ostensio vnam & eandem viuificatricem fidem esse, quæ in Ecclesijs ab Apostolis & conseruata, & tradita in vnitate &c.* This is a most full proofe, that one and the selfe same liuely faith, hath been conserued in the Church from the Apostles dayes vnto our tyme, deliuered from one to another in vnity; so saith *Irenæus*. And now if *plenissima ostensio* be a most full proofe, then is it in *Irenæus*, nor may *Father Persons* truly be said to abuse or belye him, as M. *Sutcliffe* accuseth: and on the contrary syde, himselfe auouching as heere he doth, that of this full proofe *Irenæus* hath not one word, is euidently conuinced of wilfull falshood indeed, *plenissima ostensione*, with a most full proofe of the text it selfe.

Iren. lib. 3. aduers. hæres. cap. 3.

19. It would be excessiue long to prosecute all his obiections in this kind, wherof no one that hitherto I can fynd, proueth any wilfull vntruth or falsitie against his aduersary, but against himselfe very many if not all. And I must be inforced to put many togeather for abreuiation of this matter. He accuseth therfore *Father Persons* yet further of falsification in the selfe same page, and the very next charge, for that in his booke of *Three Conuersions pag.* 278 he alledgeth a place out of S. *Augustine* in his Epistle against *Faustus* the *Manichee*, for the succession of Roman Bishops, saying, that S. *Augustin* maketh it a principall motiue of his owne remayning in the Catholicke Church: *whereas* (sayth M. Sutcliffe) *that holy Father reckoneth that amõg, and after others, and no way accounteth it a marke of the Church*: But this obiection is as good as the former, to wit a very cauil, for that the words alledged by *Father Persons* are expresly to be found in the place of *S. Augustine* by him quoted: for thus he writeth: *Tenet me in Ecclesia ab ipsa Petri sede vsque ad præsentem Episcopatum successio sacerdotum &c.* I am held in this Church (against all Sectaries) by the succession of Priests, and Bishops, that haue come downe from the seate of S. Peter the Apostle to the preset B. of *Rome Anastasius*, that holdeth the seat at this day. So far S. *Augustin*. And what falsification then is there heere on F. P. side, when both wordes and sense of S. *Augustine* are truly by him alledged? Nor doth

8. Obiection.

Aug ep. cont. Faust Manich. c. 4. tom. 6.

doth F. P, ſo much as name any marke of the Church in that place, nor alledgeth S. *Auguſtine* to that end, albeit the ſaid ſucceſſion be otherwiſe held by that Father for a marke of the now Catholicke Church: what manner of dealing thē is this? What knots are theſe ſought in ruſhes, as the Prouerbe is? doth not M. *Sutcliffe* know that the accuſation of a lye returneth vpō the accuſer with a double ſyn, if it cannot be proued: for that not only falſhood but malice alſo is therin conteyned: I meruaile the Deane & doctour would be ſo much ouer ſeene, or rather be carryed away with paſſion. But let vs proceed.

9. Obiection.

20. In the very next lines after this charge, he giueth another out of the ſelfe ſame Father, accuſing *Father Perſons* to haue alledged falſely S. *Auguſt.* teſtimony for the ſucceſſion of the Church of Rome. *Page* 282. (ſaith he) *of his*

Subui. pag. 117.

3. *Conuerſions* S. *Auguſtine* lib. de vtilitate credendi c. 7. *is alledged by him for prooſe of the ſucceſſion of the Church of* Rome, *but falſely, for that he ſpeaketh of the ſucceſſion of diuers Biſhops in the whole Chriſtian Church, which ouerthroweth the pretended prerogatiue of the Romā Church.* So *M. Sutcl.* But for anſwere to this, as to moſt of all the reſt, it was ſufficient for me to take a view of the *page* by him quoted in *Father Perſons* book, where he hauing ſhewed out of S. *Irenæus*, *Tertullian*, and other Authors, what eſteeme they made of the ſucceſſion of the Roman Biſhops for aſſurance of the truth of Catholike fayth, he adioyneth alſo therunto the teſtimony firſt of S. *Hierome*: *In illa Eccleſia permanendum, quæ ab Apoſtolis fundata vſque ad diem hanc durat.* VVe muſt abide in that Church (ſpeaking of the Church of Rome) which being founded by the Apoſtles endureth vntill this day. And then he adioyneth this other of S. *Auguſtine*: *Dubitabimus nos illius conſedere gremio quæ ab Apoſtolica ſede per ſucceſsiones Epiſcoporū fruſtra hæreticis circumlatrantibus culmen authoritatis obtinuit?* ſhall we doubt to reſt in the lap of that Church, which hath kept cōtinually the height of Authority by ſucceſſion of Biſhops, from the ſea Apoſtolick vnto this day, notwithſtanding the vaine barkings of hereticks on euery ſide of her?

3. *Conu.* pag. 282.

Hieron. Dialog. cont. Lucifer.

Aug. l. de vtilitate credēdi c. 7.

21. Theſe wordes are truly and ſincerely alledged out of

of S. *Auguſt*. And how then doth *M. Sutcl.* ſay, that they are falſely alledged? Why had he not proued it by ſome thing heere ſet downe, that it is not S. *Auguſtine*. For as for his reaſon that S. *Auguſtine* ſpeaketh of the ſucceſſion of diuers Biſhops in the whole Chriſtian Church, ſeemeth both vntrue, and impertinent. Vntrue, for that in this place S. *Auguſtine* mentioneth no other Churches: and impertinent, for that if he had ſo done, yet doth not that take away the priuiledge of principality, or *culmen authoritatis*, the preheminence of Authority heere mentioned by S. *Auguſtine*, as peculiar to the Church of *Rome*, aboue the reſt. So that euery one of theſe weake and feeble obiections ſeeme vnto me not ſo much to ſtrike the aduerſary, as to wound the obiecter, & yet muſt the Reader haue patience to heare ſome few more.

22. There followeth in the very next page another obiection of corrupting and falſifying S. *Auguſtine* laid againſt *Father Perſons* by M. *Sutcliffe*, in theſe wordes. *Pag.* 291. (ſaith he) *of the ſame booke*, S. *Auguſtine, and other Fathers are alledged to proue the Church to be ſo viſible that euery man may ſee it, & know it: but it ſeemeth that our aduerſary cyted them at all aduenture, for in ſome of theſe places litle mention is made of the Church; and in none of them is his intention proued*. This is his whole Charge: but to me it ſeemed that M. *Sutcliffe* wrote at all aduentures for that *Father Perſons* in the place quoted dealeth with no other Fathers about the matter in hand, but only S. *Auguſtine*, cyting ſome 9. or 10. places out of diuers partes of his workes, whereof M. *Sutcliffe* hath cut of the farre greater part in his obiection, being grieued perhaps to ſee ſo many of that argument, and hath anſwered both the one and the other ſo ſleightly, as you haue heard, that any child may weary or put to ſilence the learnedeſt man that is by ſuch manner of anſwering. But let vs heare if you pleaſe *Fa. Perſons* wordes as they lye in his booke, and then conſider how *M. Sutcl.* hath according to the title of his booke ſubuerted him by his anſwere.

10. Obiect. 16. *Subu. p.* 118 *Aug. in pſal* 44. & 47. & 121.

23. To alledge Fathers (ſaith *Father Perſons*) and do- 1. *Conuer.* ctors in this behalfe (*for prouing the viſibility of the Church*) *Pag.* 290.

were both endles, and needles, for that all of them euery where almoſt, are occupyed in ſetting forth, not only the viſibility, but the ſplendor alſo and greatnes, yea the multitude, and externall maiesty of Chriſts Church throughout the world in their dayes. And only *S. Auguſtine* may ſerue for all, who dilateth himſelfe euery where in this argument, ſhewing how the litle ſtone propheſied by *Daniel*, was growne to be a huge mountaine, and terrible to the whole world. And that the tabernacle of Chriſt (which is his Church) was placed by him in the ſumme to be ſeene of all. And that it was a Citty vpon a mountayne which none could be ignorant of &c. And other like diſcourſes, founded on euident Scriptures, whereby is reuted not only the firſt ſhift of *Luther* & *Caluin* making the true Church of Chriſt inuiſible, but alſo the ſecõd of the later *Lutherans*, who (though euercome with the former proofes) do graunt the Church to be a viſible cõpany, yet do they deny it to be that externall conſpicuous ſucceſſion of Biſhops, and Councels, which haue been moſt eminent in the knowne Chriſtian Church from the Apoſtles downeward: but rather to be ſome few obſcure and contemptible people (which they call the elect) that haue lyued, or lurked from tyme to tyme in ſhadowes & darkenes, and knowne to few or none.

See S. Aug. in pſal. 44. & 47. & l. 2. cont. Petil. c. 37. & 104. l. 2. contra Creſc. c. 36. & l. 4. c. 58. tract 1. & 2 in Ep. Ioan. & c. 4 co. lat. & dict. in hæreſi.

24. Thus farre are *F.P.* wordes with an ample citatiõ of the places as heere you ſee in the margẽt, which being abbreuiated by *M. Sutcliffe*, gelding thẽ, & anſwered as briefly and skoffingly, as out of his owne wordes you haue heard, euery man will ſee, that they are only ſhifted of by ſaying that in ſome of theſe places litle mention is made of the Church, and that in none of them *Father Perſons* his intention is proued. And who cannot anſwere thus? And why doth not he ſhew the places in particuler wherin litle mention is made of the Church? I for my part hauing looked vpon them, haue found moch, and would gladly haue ſeene ſome ſound anſwere of M. Doctor to ſome one, or other of them, they being many and large, and very effectuall diſcourſes of S. *Auguſtine* to proue the

Poore and miſerable manner of anſwering

visibilitie of the Church: and yet saith M. *Sutcliffe*, *in none of thē is his intention proued*: which is only a summary speach as you see. But yet why should he accuse *Father Persons* heere of falsification, and false allegation of Fathers, for citing these places, as they lye in the Author, is not this a great appetite of accusing in M. *Sutcliffe*?

25. But now further, two or three pages after this againe, to wit 122. he obiecteth to *Father Persons* for a grosse ignorance, and childish foolery, *that he telleth vs* (sayth M. *Sutcliffe*) *in his Epistle before his booke of* 3. *Conuersions*, *how* Constantine *the Great entred into the Empire next after* Diocletian: *but Ecclesiasticall histories* (sayth he) *do shew that* Constantius, *and* Galerius *succeeded* Diocletian, *and that* Constantine *succeeded his Father* Constantius, *and if he will not believe vs*, *let him see*, *what* Baronius *sayth in his* 2. *and* 3. *Tome of Annales*: *who putteth three yeares betweene* Diocletian, *and* Constantine, *and others betweene them two*. So he. But when I went to *Baronius*, as M. *Sutcliffe* appointed me, I found him to put two yeares only betweene them, for that *Diocletian* resigned his Empire in the yeare of Christ 304. and that *Constantine* began his in the yeare 306. Which *Baronius* proueth by the Authority of many ancient Historiographers. And it is strange that M. *Sutcliffe* would affirme a thing so manifestly false, with such confidence, and remit his Reader to the place where indeed he shall see him plainly refuted. 11. Obiection.

26. And this for the yeare, which litle maketh to the purpose of the controuersy it selfe, for whether it were two yeares, or three, or more, that *Constantine* succeeded *Diocletian*, litle importeth, but whether he succeeded him *next* or no: so as in this word (*next*) standeth the errour of *Father Persons* syde if any such thing were committed: albeit he might excuse it, saying, that he meant the next Emperour that impugned openly *Diocletians* persecution. But what if *Father Persons* hath not the word (*next*) at all, but that it be put in by M. *Sutcliffe*, to take therby occasion to accuse him, is not this double iniquity indeed? or rather doth not this implie impiety, according to his former

Is not this worse thē childish foolery in M. Sutcl.

protestation? Let vs heare then *Father Persons* owne words, where talking of his Maiestyes comming to the Crown that now is of *England*, with hope of toleration to all, & mitigation of the former persecution of Catholiks vnder Q. *Elizabeth*, he writeth thus: *Heere generally the applause is no otherwise, then it was in old tyme among the Christians vpon the entrance of* Constantine *into the Empire after* Diocletian, *and of* Iouinian *after* Iulian: So he. And heere you see is not the word (*next*) at all, nor was it his purpose, nor to his purpose to shew that *Constantine* was the very next Emperour that raigned after *Diocletian*, but rather that he was the next that publikely relieued Christians after *Diocletians* persecution, wherin consisteth the whole force and drift of *Father Persons* speach to his Maiesty in that place: so as indeed I was greatly scandalized heere to see a word thrust in, to play vpon by the accuser himselfe. And is this playne dealing, thought I, or possible to be found in a Deane of so worthy a Church as *Excester* is? Surely if I had seene this before, how he dealeth in writing, I should scarse haue beleiued him in pulpit or preaching.

In the addition to the Catholicks.

27. Another obiection he frameth *page* 118. in these wordes: *Bedes testimony* (sayth he) *lib.* 3. *c.* 27. *is alledged by Persons pag.* 383. *to proue the sending of* Willebrord *with his eleuen Companions towards the conuersion of Germany, but* (in Bede) *the Chapter being read, doth confute our aduersaries falshood.* So he. And no more. But heere I cannot but meruaile, what falthood or maner of confutation he meaneth: is it perhaps that *Bede* hath the contrary? Or not this which is set downe? No truly: for *Father Persons* in the page of his booke heere cyted declaring what great zeale our old English Saxon Christians had, after their owne cõuersion, to preach the Christiã faith in diuers parts of *Germany*, hath these words: *Willebrord was sent out of England with his eleuen Companions, towards the Conuersion of Germany by the holy Abbot S. Egbert, as both S. Bede and other Authors after him do testify. And for this he citeth in his margent Bede both in his* 3. *booke and* 27. *Chapter as also in his* 5. *booke and* 23. *Chapter: for that in the first place Bede maketh mention of the beginning of the holines of S. Ebgert, that was Author afterward*

22. Obiection.

3. Cont. Pag. 383.

ward of that mission, & in the 5. book he recounteth both the mission at large in his 11. Chapter, & the death of the said holy Abbot S. Egbert in the 23. Chapter by him cyted. And what remayneth then for M. Sutcliffe to lay handes on? VVhy doth he say, but the Chapter being read, doth confute our Aduersaryes falshood? VVhat falshood I this, or wherin? And whereas Father Persons cyteth two bookes of S. Bede & differēt Chapters, why doth M. Sutcliffe cyte but one booke, and one Chapter only, dissembling and suppressing the other, that setteth downe the whole story more largely, as if there were no such thing at all in Bede? Is this playne dealing? Is this sincere proceeding? Is not this falsity in matters of Religion, which himselfe censured before for impiety?

28. There ensueth another charge in the 132 page of his Subuersion, set downe in these wordes. Persons sayth, that some hold that Ioseph of Arimathia was sent into Britany by S. Peter, a matter of no moment, yet falsely affirmed by him, which careth not what vntruth he speaketh. So he: a heynous charge no doubt, let vs heare then what Father Persons in his booke of Three Conuersions writeth heerof. Of Ioseph (sayth he) of Arimathia his comming into France, and his sending thence into great Britany, eyther by S. Philip (as some say) who preached then in Gaul, or (as others hold) by S. Peter himselfe as he passed that way, to & fro from Britany, and how he obtayned a place to exercise an Eremiticall life for him, & his ten companions in the Iland called Auallonia, where Glastenbury after was builded: albeit I fynd no very certayne, or ancient writer to affirme it, yet because our later historiographers for two hundred yeares past, or more do hold it to haue come downe by tradition (and namely Ioānes Capgrauius a learned man of the order of S. Dominick and others after him) I do not meane to dispute the matter heere &c.

Subu. pag. 132.

13. Obiection.

3. Conu. pag. 27. Io. Capgra. in Catal. SS. Brit. Pol. Virgil. in hist. Angl. l. 1. Cambd. in descript. Brit p. 162. Harpesf. in hist. Eccl. fol. 3.

29. Thus farre he, who as we see affirmeth absolutly nothing therof, but remitteth himselfe to the Authorityes of the sayd Capgraue, Polidor Virgil, Cambden, Harpsfeild, & others. And how then doth M. Sutcl. say, that it is falsely affirmed by him that careth not what vntruth he speaketh? or doth not this charge fall rather vpon M. Sutcliffe himselfe, that so wrongfully layeth the same vpon another? For if he say that Father Persons doth falsely affirme, tha

diuers later Authors do hold it for a tradition, their own bookes wil cõfute him, & especially al later English Protestãt writers besides the forenamed, as *Holinshed, Fox, Stow*, & the rest, who cyteth also *George Maior*: yea the *Magdeburgians* in their Preface of the 4. Century dedicated to *Q Elizabeth*, do mention also the same. In this then there can be no controuersie, but that many, & sundry Authors do relate the same. And in the other that *Fa. Persons* pretẽdeth not to take vpon him to auouch this story, his owne words will defend him. So as whatsoeuer *M. Sutcliffe* meaneth in this charge of *Father Persons* false affirmation, must needs be conuinced to be a meere slaunder and calumniation.

30. After this againe *pag.* 134. he accuseth *Fa. Persons* of falshood, for that speaking (sayth he) *pag.* 147. of the *Magdeburgians*, he affirmeth, *that they accuse openly, and by name S. Athanasius, Basil, Nazianzen, Ambrose, Prudentius, Epiphanius, & Ephraim, for the errour of praying to Saints: but he that shall read the 4. Centurie, and 4. Chapter therof, shall find the contrary.* So he writeth. And truly I could not but rest astonished, when I went to the place by him alledged, where I found all these foresaid Fathers expressly reprehended by the *Magdeburgians*, for praying to Saints, in their Paragraph *de inuocatione Sanctorum*, of inuocation of Saints: where setting downe diuers most playne sentences out of the sayd Fathers for their praying to Saints, do reiect the same, as *incõmodas opiniones, stipulas & errores*, in commodious opiniõs, stubble, & errours. So as I cãnot imagine, how this ãswere of *M. Sutcliffe* can any way stand, that he that shall read this fourth Century, and 4. Chapter shall fynd the contrary to that which *Father Persons* affirmed: whereas indeed he shall fynd the very selfe same ten tymes more largely auouched thẽ he hath noted in his booke. And to the end the Reader may easely fynd the place, I do cite also the page, and tytle of the Paragraph, for that the Chapter is long.

Subu. pag. 134. 14. Obiection. *Cent. 4. c. 4 pag. 295.*

31. But now besides this first shift in denying the thing that is most euidently extant in the booke, and place by him quoted, *M. Sutcliffe* hath a second answere, or rather a subtile heape of euasions (as to me it seemeth) in these

Subu. pag. 134.

words.

wordes. *The same is also proued* (sayth he) *by reason: for what needed they to accuse the Fathers, when neyther their writings mentioned are certainly theirs, nor any matter is in these writings conteyned, that cannot probably be defended, and be wrested out of the handes of our aduersaries, that by them would proue prayers to Saints.* But this second answere seemed to me somewhat worse then the first, for that it importeth more guile and cunning in teaching the *Magdeburgians* to shift of the Authorities of ancient Fathers, either by denying their workes, wherin notwithstanding they are bold and diligent inough of themselues, or to wrest their sentences by violent interpretations to their owne purpose, wherin *M. Sutcliffe* would seeme more cunning then they. And is not this a shameful matter that points of Religion wheron mens saluation do depend must thus be discussed by ingenious deuises, subtile shifts and euasions? Surely to me it seemeth a great indignity.

M Sutcl. teacheth the Magdeburgias to shift of the fathers

15. Obiect.

32. After this againe in the very next page he accuseth *Father Persons* of another lye and false allegation about the British Abbot *Dinothus*, that was slaine at *Chester* with many of his Monkes. *He affirmeth* (quoth M. Sutcliffe) *that Dinothus was punished by the sword of Ethelfrid: after the death of S. Augustine: yet Bede* lib. 2 Histor cap. 3. *sheweth after this execution done vpon the innocent Britons, how Augustine ordayned two Bishops, which he could not well do, being dead.* This is the charge somewhat obscurely set down as yow see, but all of purpose to dazle the eyes of the Reader, and make him believe that *Fa. Persons* committed this absurdity, eyther to ascribe the making of two Bishops to S. *Augustine* after he was dead, or to confesse that the sayd *Dinothus* Abbot of *Bangor* was put to death with his Monkes at *Chester* by *Ethelfrid* King of *Northũberland*, while S. *Augustine* was aliue, and by his inciratiõ. Of which points both are manifestly false, and so expressly proued by the very history of S. *Bede* alledged heere by *M. Sutcliffe* to the quite contrary and consequently he must needs know that he wrote a notorious vntruth. *Father Persons* wordes are these.

33. *As for* Dinothus *Abbot of Bangor* (sayth he) *he was the chiefest of those who opposed themselues against* Augustine, *and set*

other

3. Contr. pag. 204.

other men againſt him alſo in Synodo Wiccionum, *& was ſeuerely punished afterward for the ſame by the prouidence of God, as* S. Bede *noteth, to wit, by the ſword of* Ethelfridus *a heathen King of* Northumberland, *long after the death of* S. *Auguſtine, when the ſayd* Dinothus *&* 12. *hundred Monkes were ſlayne at* Chester *by the ſouldiers of the ſayd Ethelfrid,* Auguſtino iam multo ante tempore (*ſayth* S. *Bede*) ad cæleſtia regna ſublato: S. *Auguſtine being taken to heauen long before: though* Bale *be not ashamed to ſay, that it was done by his ſuggeſtion, praiſing the foreſaid* Dinothus, *and his confederats for that they would not preach Baptiſme, and celebrate Eaſter day according to the cuſtome of* Rome, *and vniuerſall Catholicke Church. So as now wee ſee that theſe men care not what they ſay, or auouch, ſo they ſay ſomewhat againſt* Rome, *and thoſe that any way fauoured the ſame.*

Beda lib. 2. Hiſt. c. 2.

About the death of Dinothus and 1100. other Monkes.

34. Hitherto are *Father Perſons* wordes, who citeth as we ſee the expreſſe wordes of *S. Bede* for his proofe, that *Auſten* was gone to heauen long before this ſlaughter fell out of *Dinothus*, and his Monkes of *Bangor*: and conſequently could not be the inciter, or perſuader therof, though at this tyme he propheſied, and foretold the ſame, as *Bede* recõnteth: for that he ſaw them ſo obſtinatly bent againſt the conuerſion of the Engliſh, as neyther by his moſt earneſt reaſõs, perſwaſions, nor by the ſight of a manifeſt miracle, which in their preſence he had wrought, in confirmation of the truth of his doctrine, could moue them to ioyne with him in that worke of Engliſhmens Conuerſiõ, for which he fortold them, as *Bedes* wordes are, *that if they would not preach the way of life to the English nation, they should by their handes receiue the reuenge of death*, which fell out afterward by the hands of King *Ethelfrid*, though long after the death of *Auguſtine*, as now hath byn ſayd. And then within three lines after againe in the beginning of the third Chapter, followeth in *Bede* the making of two Biſhops by *S. Aug.* to wit *Mellitus, & Iuſtus*, the one for *London*, the other for *Rocheſter*, which hauing declared, he ſeteth downe the death of S. *Auguſt Defunctus eſt autẽ Deo dilectus Pater Auguſtinus*: F. *Augu.* dearly beloued of God, departed out of this life &c.

Beda lib. 2. Hiſt. cap. 2.

35. So as *S. Bede* ſhewing that S. *Augu.* dyed after the making

king of the Bishops,& long before the slaughter of *Dinothus* and his Monkes, what shall we say or thinke of this manner of proceeding of *M. Sutcliffe*? Is there any conscięce or morall honesty in it at all? For first he accuseth *Fa. Persons* of a lye, for saying that *Dinothus* was slayne by *King Ethelfrids* soldiours after the death of *Augustine*, which yet S. *Bede* doth expressly affirme as you haue heard, saying also that it was *multo tempore*, a great while after. Secondly he pretendeth to proue out of *Bede*, that S. *Augustine* ordayned two Bishops after the said slaughter of *Dinothus*, and his Monkes, and consequently that eyther he was then aliue, or els ordained Bishops after he was dead: but both of these points are apparently false, and refuted expressly by S. *Bede*, as you haue heard in the very same place which himselfe alledgeth to the contrary. Neyther could he but see, and know this, if he read the places, & consequently they must needs be, as I say, both witting, and wilfull falsities.

Absurd deny alls of M. Sutcliffe.

36. And now being exceeding weary in wading thus farre, I meane to stay my selfe, and to end with adding only one thing more out of many that remayne, and this is of a heynous charge which M. *Sutcliffe pag.* 135. of his pretended Subuersion, layeth vpon *Father Persons* of grosse, and impudent lying, for saying, *that Archbishop Cranmer agreed to breake King Henry the* 8. *his last will, that he conspired to put downe and destroy all the Kings Children, and was put to death for heresy and treason: Matters, certes* (saith he) *most grossely deuised, & impudently affirmed by this wicked heretike and traytour*. At which sharp assault I could not but meruaile, euen at the first sight, by that which I had heard and read of the proceedings of the Counsell, whereof B. *Cranmer* was the chiefe in King *Edwards* dayes, when King *Henryes* line, to wit, his two daughters were depryued of their succession by publicke proclamation, and Lady *Iane Gray* of *Suffolke* was actually made Queene: but yet for better informing my selfe, I repayred vnto M. *Fox* his Acts and monuments, where I found set downe to this effect both the letter of Queene *Marie* written from *Kimminghall* of the 9. of July 1552 as also the answere therto

Subu. pag. 135.

16. Obiection.

See the Examen of Fox his Calendar c. 7. nu. 29. in March.

Fox Acts & monuments pag. 1179. col. 1.

of certaine Lords wherof the firſt and chiefe was *Thomas Canterbury*, written to the ſaid Lady from the Tower of *London* vpō the ſaid day & yeare: and in the former letter of the Lady *Mary* is ſet downe the clayme of her right. *VVhat hath byn prouided (ſayth ſhe) by act of Parlament, and the Teſtamēt & laſt wil of our deare Father, beſides other circumſtances, aduancing our right, you know, the Realme & the whole world knoweth, the Rolles & Records appeare by the Authority of the K. our ſaid Fa. &c.*

37. And is not heere a breaking of the Kings laſt will & Teſtament, obiected by his owne daughter? But let vs heere ſomewhat of the other anſwere to this point. For anſwere therof ſay they: *This is to aduertiſe you, that for ſo much as our ſoueraygne Lady Queene* Iane *is after the death of our Soueraigne Lord* Edward *the* ſixt *inueſted & poſſeſſed with the iuſt & right title to the Imperial Crowne of this Realme, not only by good order of old anciēt lawes of this Realme, but alſo by our late ſoueraigne Lords letters Patents &c. we muſt therfore as of moſt boundē duty & Allegiāce, aſſēt vnto her ſaid Grace, & to none other, except we ſhould (which faithfull ſubiects cannot) fal into grieuous, & vnſpeakeable enormityes.* So goeth that letter, & in the end hath this ſubſcriptiō, *Your Ladiſhips Friendes, ſhewing your ſelfe an obediēt ſubiect, Thomas Cāterbury &c.*

L. Cranmers conſenting to the depriuing of K. Henryes line.

38. And this being ſo, and extant in print, with what ſhew of truth, trow yow, doth M. *Sutcliffe* ſay, *that certes theſe are matters moſt groſſely deuiſed, and impudently affirmed by F. Perſons?* With whom heere we ſhall end, aſſuring the reader that in al theſe heapes, & accumulatiōs of lyes, falſificatiōs, wilfull corruptions, & the like obiected againſt him heere or els where by M. *Sutcliffe*, I tynd hitherto no one to my knowledge, that may iuſtly be condemned of any of theſe accuſatiōs. Errours ſometymes or miſſing in the citatiō of one Chapter for another, or in orthography of wordes, as *ſeminit* for *ſeminat*, *Maſſlians* for *Meſſalians*, and ſuch other trifles, which euery where M. *Sutcliffe* obiecteth, I confeſſe ſometimes to be found, which may be thought rather the errour of the printer then of the Author: for ſo much as I vnderſtand, that theſe bookes are printed by ſtranges, and in places diſtant many hundred miles frō the Author himſelfe. But as for any one thing that hitherto I haue ſeene obiected,

What I haue foūd in F. Perſ. writings.

obiected, that may be conuinced of wilfull falshood as known to be false by the Author himself whē he wrote it, which is the proper nature of wilfull lying, and of which kind yow haue heard so many examples now alledged out of M. *Sutcliffe*, this I say I haue not hitherto found. And by so much as I haue read, I am induced to persuade my selfe, vntill I see the contrary proued, that it cannot be found, no not one example.

39. Neyther must M. *Sutcliffe* vse heere that sleight with me which he doth with another aduersary of his, whom contemptuously he calleth *Owleglasse* (though as I heare a very learned mā) who obiecting diuers vntruthes against him, beginning only frō the 20. page of his booke, he inferreth therof, that all the former pages, and the rest of his Chalenge are free from all imputation of falshood and vntruth: & the same perhaps he will inferre of me that forsomuch as I haue examined some of his accusations & charges only, & haue found them so faulty, as hath byn declared, that therfore al the rest are true, & cleer frō the same imputation. This I say should be a wrong inferēce, for that breuity of time & wearines of so loathsome a subiect hath forced me to pretermit, & passe ouer many, and those that I haue alledged I haue taken commonly as they lay in his booke, both in the beginning, and ending especially against *Cardinall Bellarmine* and *Baronius*, & against *Fa. Persons* also in the precedent Chapters, concerning him, though in the last two, for that I deuided his obiections in two seuerall rankes of impertinent, & wilfull calumniations, I was constrayned also to change somwhat the order: but beleiue me (good Reader) I fynd them all of one sort, and quality. And should neuer haue beleiued, if I had not found it my selfe, that there had byn so false and vnconscionable dealing in those that professe both truth, and conscience.

A wrong inference by M. Sutcliffe for his owne clearing.

WHAT COGITATIONS I HAD VPON THE SIGHT, AND PONDERATION

of all theſe falſityes found in *M. Sutcliffs* obiections againſt *Father Perſons*, and others: and among other points, I thought whether it were poſſible for him to anſwere to theſe.

AND

How for ſome tryall heerof, I reſolued vpon two different meanes heere ſet downe.

CHAP. IX.

AND now hauing trauailed thus farre in this enterprise of deſcrying true & falſe ſpirits, & laying before the eyes of my conſideration the whole maſſe and multitude of deceiptfull, & faithleſſe dealings obſerued in ſo many Proteſtant writers, & eſpecially in *M. Sutc.* aboue the reſt: & calling to mind, that I had foūd ſo many falſhoods and deceipts in all ſortes & manner of guile & fraud, as namely firſt in falſe aſſertions, and vntrue aſſeuerations, and then in guilfull defences of thoſe vntruthes, when

when they were reprehended by their aduersaries, and thirdly in obiecting vntruthes to others, as before we saw by diuers examples out of M. *Iewell*, and now againe by examination of like attempts out of M. *Sutcliffe*, the matter afflicted me exceedingly, and droue me into great perplexity of mind. For, as before I signifyed, to passe ouer wholy to the other side, and change altogeather my religion, I had great auersion, in respect both of the temporall losse which I was therby to vndergo, as also of the publike hatred of the name of Papists, and Papistry, impressed formerly in my hart, though now in iudgment I was greatly shaken, suspecting and doubting, that they had a farre better cause then before I had perswaded my selfe, and that they were men of much more sincere proceeding in defending their cause then I found the writers of our side to be. And yet for staying my mind somewhat I began to thinke seriously with my selfe: whether any or the most part of those apparant vntruthes which it seemeth M. *Sutcliffe*, for example, hath beene conuinted of in these last 4. or 5. Chapters, can by any way in substance of truth be answered or satisfyed. And for tryall of this, I thought vpon two meanes: the one to make reflexion vpon diuers principall vntruthes which I seemed to my selfe to haue discouered in this last examen, and that they were in my sight vnanswerable: and the second meane was to see, & consider what manner of satisfaction M. *Sutcliffe* had gyuen heertofore in like vntruthes obiected vnto him by others, which might teach me what I might expect in these.

A question moued to my selfe for further satisfaction.

2. And as for the first, the more I thought of the matter, the more cleare it seemed vnto me, that it was impossible for him to quit himselfe any thing handsomly in sundry particulers before layd vnto his charge; albeit men say, that he is a very cunning crafts-man therin, and hath more shiftes, & wiles to escape then a man would imagin: but yet did I thinke with my selfe, how is it possible for him to auoid these, and these vntruthes before layd forth against him?

Two points of further tryall.

Falsities that seeme vnanswerable.

3. As for example to begin with the very last mentioned, and go backward, what will he say to that of *Cranmer*, touched in the end of the precedent Chapter, where he denyed, *that the said Bishop Cranmer did agree to breake King Henry his last will and Testament, or conspired to haue put downe, and disinherited his children*: which is proued not only out of *Sup. c. 8. num. 36.* *Iohn Fox* his testimony in his Acts and Monuments, but also by B. *Cranmers* owne subscription of a common letter of the Counsell written to Queene *Mary*, as you haue seene. That other also where he denyeth the same Bishop *Cranmer* to haue concurred to the infaming of *Queene Anne Bullen* after her death, by pronouncing publickly and iudicially that she was neuer K. *Henry* his lawful wife: wheras *Ib. num. 37.* the same is conuinced against him (to wit, that *B. Cranmer* so decreed and pronounced) by a publicke Act of Parlament in print.

3. *Ibid. n. 33. 34. 35.*

4. That other in like manner which goeth a litle before where he chargeth *Father Persons* with a lye for saying that the *Abbot Dinothus* was slaine after the death of *S. Austen*, and affirmeth that *Bede* doth auouch that he was slaine before: wheras *Bede* expressly say th in the very same place by him cited, that *Austen* was dead long before that slaughter. And immediatly before that againe he chargeth *F. Persons* with another lye, for that he saith the *Magdeburgians* accused openly and by name *S. Athanasius, Basil, Nazianzen, Ambrose, Prudentius, Epiphanius*, and *Ephraim*, for the errour of prayer to Saints, remitting his Reader to see the contrary in the 4. Century and 4. Chapter: wheras in the very place all is set downe, and largely proued, which *Father Persons* hath written therof.

4. *Ibid. n. 30.*

5. That other also shewing his wit and wil in cauilling, where framing an accusation against his aduersary, in that he said that *Constantine* the Emperour entred into the Empyre next after *Diocletian*, & founding all the force of his argument vpon the word (*next*) it is proued that he coyned that word of himselfe, it not being found in *Father Persons* speach at all. And that other of like condition where he say th the Greeke Authors *Eusebius* and *Epiphanius* are

5. *Cap. 8. n. 25*

are grossely belyed by *Father Persons*, for that he alledgeth them for proofe of the word (*Masse:*) wheras they are not alledged for that, but for the errour of *Quartadecimani*, and S. *Augustine* and diuers Councels, wherin himselfe was, are alledged for the word (*Masse*) whose citation is notoriously abused & disordered by *M. Sutcliffe* to make his Charge seeme good. That other in like manner before this againe, where he accuseth *Father Persons* of a lye, for that he writeth that *S. German* at his being in *England* went to S. *Albans* sepulcher, and prayed there largely to the Saint &c. which *M. Sutcliffe* sayth is not to be found in *Bede* in the place cited by *Father Persons*: but I found it there, and the whole matter largely set downe, and so may any man that will read ouer the said Chapter.

6. 6. *Ib. nu.* 14. 15. 16. 17.

7. 7. *Cap.* 7. *N.* 20.

6. These few may be considered among many other out of the precedent Chapters, which I cannot see nor imagine with what art or deuise they may be auoyded or freed from the conuiction of manifest, cleare, and selfe willed vntruthes, and so knowne by him that vttered the same, which conteyneth the true definition of formall lyes, as before hath often byn mentioned: and yet if we will passe further vpward to the Chapters, we may find other examples not inferiour to these. As that where he layeth to *Father Persons* charge, that he falsely affirmeth Pope *Sixtus quartus* to haue left it free for euery one to thinke what he would about the Conception of our B. Lady in Originall synne, & this I say M. *Sutcliffe* obiecteth heere againe for a lye, hauing seene *Father Persons* in his *Warn word* to haue brought forth the very words of Pope *Sixtus* in two seuerall Constitutions testifying the same, that he left it free: this then I would fayne know, how it can be answered, or shifted of. As also that other before the same, to wit, that the whole world knoweth it to be a lye (as *M. Sutcliffe* sayth,) that *Socrates* was put to death for scoffing and contemning the Athenian Gods, & that *Plato*, & all other that write of *Socrates* death do testify the same: wheras the contrary is expreily shewed, out of both his & other writings, as before you haue heard.

8. 8. *Cap.* 6.

9. 9. *Cap.* 5. *n.* 13.

7. In

7. In like sort that other speach of S. *Chrysostome* and S. *Gregory* about Angells being present at the Sacrifice, it being obiected as a lye, by M. *Sutcliffe*, saying, *that not one holy Father can be brought for the same*, when as he must needes haue seene before, the wordes of two holy Fathers set downe at large most euidently testifying it: this (I say) I would know by what figure of speach, it may be excused from a wilfull lye. As also that other concerning the law of *Iustinian* the Emperour, beginning *Reddentes* &c. wherin M. *Sutcliffe* auoucheth *that there is no one word to be found, that importeth subiection eyther of the Emperour, or Empire to the Church of Rome*: which yet is confuted by so many euident wordes, & clauses of the sayd law it selfe, as I know not possibly how it may be excused frō a wilfull vntruth. As neyther that other wherin he chargeth *Father Persons* with a fourefold lye, for saying that S. *Ambrose*, S. *Augustine* S. *Gregory*, and S. *Bernard* did perswade men by their exāples to be afraid of *Purgatory*, for that none of them (sayth he) did eyther speake of *purgare*, or belieued any such *Purgatory* &c. wheras notwithstanding their plaine euident words are layd forth to the contrary for euery man to read. What then may be sayd, or thought of this?

10. Cap. 4. nu. 2.

11. Cap. 6.

12. Cap. 5. nu. 9.

8. These dozen then of so notorious vntruthes taken out of more perhaps then an 100. no lesse false then these, though not prehaps so apparently, and all committed in obiecting vntruthes to others, seemed to me to be altogeather vnanswerable: yet for that I had vnderstood that M. *Sutcliffe* had pretended to answere other such like charges layd against him before, no lesse cleare then these, as some haue told me, I procured to haue a sight therof to iudge therby what his ability, and custome is in such like straits. And first I procured the sight of a certayne Treatise, intituled: *A Relation of the tryall made before the K. of France vpon the yeares 1600. betweene the B. of Eureux, and the L. Plessis Mornay about certaine points of corrupting and falsifying Authors, whereof the said Plessis was openly conuicted: with a defence therof both against the* L. Plessis *in* France, *& O E.* (*otherwise* Matthew Sutcliffe) *in England*. This was the Title.

A dozen lyes of M. Sutcliffe taken out of more thē an 100.

See the third part of Conuersions, conteyning the examen of the first 6. moneth in fine.

9. This

9. This Treatiſe came forth the yeare 1604. and was written as M. *Sutcliffe* auoucheth by *Father Perſons*: but whoſoeuer was Author therof, he ſeemeth to proue the point in controuerſie very ſubſtantially, to wit, that *Monſieur Pleſſis* was conuicted openly, and moſt manifeſtly in the hearing of the ſaid King, and his Councell, & great number of the Nobility of *France*, in nyne ſeuerall places that day examined, out of threeſcore layd before him to chooſe, as appeareth both by the publicke Acts ſet forth in French by Authority, and approbation of the ſaid King that was preſent, and by the particulers themſelues of the Conference ſet downe, what was ſaid, and replyed about euery place. And for that M. *Sutcliffe* ſeeing this man conuicted by ſo many witneſſes, thought good to offer himſelfe to his ſupply, and to ouerthrow that condemnation of falſe dealing layd vpon *Monſieur Pleſſis* by the French Iudges of both ſydes, both Catholicks and Proteſtants, I thought it not amiſſe to conſider what he performed in this affaire, though very briefly, remitting the reader to the ſaid *Treatiſe* it ſelfe of *Relation*, where things are hãdled more particularly. For if M. *Sutcliffe* haue anſwered ſufficiently for another, it is like he will do better for himſelfe.

The Conference between the B. of Eureux and L. Pleſſis Mornay.

VNTRVTHES OBIECTED

to Monſieur Pleſſis Mornay: *and how they are defended by* Maiſter Sutcliffe.

§. I.

NIne places then I fynd to haue beene examined in that firſt day of Conference out of 800. that were firſt obiected to haue beene committed in one Treatiſe againſt the Maſſe, and out of thoſe 400. ſelected as moſt principall, and out of them againe, threeſcore offred vp to *Monſieur Pleſſis* election, wherof he choſe nintreene, and time permitted only nine to be hãdled: in all which nine

the iudges of both partes did giue sentence that *Monsieur Plessis* had falsifyed the same. The first was, that he alledged the Authority of *Scotus*, as doubting of the *Reall Presence*, for that after the manner of Schoole-men proposing the question, whether Christs body were really in the Sacrament, or no, he beginneth first to argue for the contrary part, saying: *Videtur quod non*, it seemeth that it is not, and so setting downe the obiections or arguments for the contrary part, solueth them as falle, and maketh his determination for the affirmatiue, saying: *Dico, quòd corpus Christi esse ibi verè, realiter, est simpliciter de substantia fidei.* I say that it is simply a substantial Article of our faith, to beliue that Christs body is truly and really there in the Sacramẽt. Vpon which matter, being discussed, the sentence was giuen in these wordes in French: *Que le Sieur de Plessis auoit pris l'obiection, pour la resolution*, That the L. Plessis had taken the obiection for the resolution.

Defence of the Relatiõ pag. 81. Scot. in 4. sent. dist. 10. quæst 1.

1. About the Reall presence.

French Acts f. 34.

Relat. fol. 85.

11. The second place was out of *Durand* to the very like effect, where obiecting arguments against *Transubstantiation*, which afterward he solueth, M. *Plessis* inferred therof that *Durand* was of his opinion: though *Durand* within few lines after affirmed expressly the contrary, and consequently the same sentence was giuen vpon this place, *That the L. Plessis had taken the obiection for the resolution*: which eyther must be extreme ignorance, or wilfull malice.

2. About trãsubstantiation. *Durand in 4. sentent. dist. 11.*

French Acts f. 46 Relat. fol. 89.

12. The third place was out of S. *Chrysostome*, whome *Monsieur Plessis* affirmed, that vpon these wordes of *Ieremie* the Prophet, *If Moyses and Samuel stood before me, my affectiõ should not be vnto this people &c.* he did teach, that we must not rest our selues vpon the prayer of Saints, but must worke our saluation as S. *Peter* sayth, *in feare & trembling*: but S. *Chrysostoms* workes being brought forth in Latin and Greeke, of diuers editions it was found that his wordes were, *We must neyther neglect the prayers of Saints for vs, nor yet put all our hope therin, for that the one will depriue vs of great succour, the other would make vs idle and negligent. Wherfore we must pray to them, to make intercession, and hold vp their handes for vs, and we of our part must liue vertuously.* Out of which wordes *Monsieur Plessis* was con-

3. About prayer to Saints. *Ierem. 15. Chrysost. Hom. 1 in 2. Thes. Ibid.*

conuinced of diuers wilfull falſifications: firſt that he left out the word (*all*) when he ſayth, *we muſt not put all our hope in the prayers of Saints.* Secõdly that he maketh S. *Chryſoſtome* to deny the praying to Saints, which he doth not only expreſly teach, but alſo exhort men to the ſame. So as heere alſo ſentence was giuen by the Chancelour in all the Iudges names againſt him, *That he had left out that which he ſhould haue put in.* *Prẽ. hacts fol. 52.*

13. The fourth place was out of the ſame S. *Chryſoſt.* about the ſame argument of praying to Saints, though in another place of his workes; where he maketh the ſayd doctor to ſeeme to diſſwade men from praying to Saints, for that he exhorteth euery man earneſtly to labour for himſelfe: but he ſuppreſſeth craftily the wordes of S. *Chryſoſtome* enſuing, that explaine his meaning, which are theſe: *And this we ſay* (quoth he) *not to the end, we ſhould not make our prayers or ſupplicatiõs vnto Saints, but that we ſhould not therby become ſlouthfull, in doing alſo for our ſelues.* Out of which wordes not only M. *Pleſſis* was conuinced of falſhood, for ſuppreſſing them, but alſo for making S. *Chryſoſtome* to ſay quite contrary to himſelfe. And this alſo was noted by *S. Chryſoſtomes* much admoniſhing men not to truſt altogeather in the interceſſiõ of Saints, that there muſt needs be great opiniõ and practice of that doctrine among the people in thoſe dayes, that forced S. *Chryſoſtome* ſo often to exhort them, not to put their whole confidence therin, and therby neglect o do any thing on their owne parts. And ſo after examination of many bookes and editions, the like ſentence was giuen as vpon the former place. 4. About the ſame. *Chryſoſt. hom. 5. in Matth.*

14. The very like corruption in the fifth place was obiected and proued out of *S. Hierome* againſt *Monſieur Pleſsis* cõcerning the ſame ſubiect of praying to Saints, of whom *Monſieur Pleſsis* words are theſe: S. *Hierome in his Cõmẽtaryes, whẽ he was out of choller & griefe did write thus: Alb it they be Saints, albeit they be Prophets yet muſt we not cõfide in thẽ, nor yet in the Prince of the Church, though they be iuſt, yet ſhal they deliuer but their owne ſoules, and not thoſe of their Children.* But he was conuinced to haue craftily left out the clauſe that moſt imported for expli- *French Acts f 87 Hier. in Ezech. lib. 4. cap 14.* 5. About truſting in Saints.

cation of S. *Hieroms* meaning, *si fuerint negligentes*, if their children be negligent, then cannot Saints saue them, as S. *Chrysostome* said before, which S *Hieromè* repeateth againe in other wordes, saying: *Nec Principes nos potuerunt liberare, nisi filiorum fuerit assensus, & illorum obsecrationes suis conatibus iuuerint*. That the chiefe and principall Saints of the Church cannot deliuer vs, except we their children do giue our consents therunto, and except we do ayde their prayers made for vs by our owne good endeauours. So as these clauses being guilfully left out which do playnly set forth the true meaning of S. *Hierome*, he was conuicted againe of fraud, and sentence giuen by the Iudges, *Que le passage auoit deu estre mis entier*, that this place or passage of S. *Hierome* ought to haue beene set downe entire.

6. About honoring the Crosse.

15. The sixt place of falsification was out of S. *Cyril*, about the honouring of the *Crosse*, which *Monsieur Plessis* obiected in his booke against the Masse in these wordes, *page 89 Cyrill* (sayth he) *reproched by Iulian the Emperour for honour done vnto the Crosse, answered flatly, that Christians did neyther adore, nor honour the signe of the Crosse.* But his aduersary Bishop *Peron* conuinced him that his whole answere was feigned by him and not to be found in *Cyrill*, and after much dispute, and sundry euasions sought, and attempted by *Monsieur Plessis*, sentence was giuen by the Iudges in these wordes, *That the passage alledged by Monsieur Plessis was not found in Cyrill.*

French Acts fol. 76.

7. About painting or karuing the Crosse vpon the ground.

16. The seauenth place examined was out of the *Code* of Imperiall lawes about paynting or karuing the signe of the *Crosse*: out of which law *Monsieur Plessis* cyted a decree of the Emperours *Theodosius* and *Valens* in these words: *For so much* (say they) *as we haue care of nothing more then of the seruice of God, we forbid all sortes of persons to make the signe of our Sauiour Iesus Christ, eyther in colours, stone, or other matter &*. Which text was proued by the Bishop *Perō* to haue beene falsely alledged, for that the true wordes of the *Code*, are these: *Cùm sit nobis cura diligens &c. Whereas our care is diligent in all things to defend the Religion of Almighty God, we command that it shall not be lawfull for any man to kerue, or paint the signe of our Sauiour Christ, eyther on the ground, or in any stone, or marble lying vpon the ground, &c.*

Cod. l. 1. tit. 8. Nemini licere &c.

&c. which ordination the Biſhop did ſhew to haue beene made by the Emperours for more honour of the ſacred Images of our Sauiour, to the end that they ſhould not be defyled with mens feet, as appeareth by the ſame prohibition, made and confirmed not long after by the Councell of *Conſtantinople*, named *in Trullo*, where it is ſaid: *VVe command that all the figures of the Croſſe that are made vpon pauements be taken away, or defaced, to the end that the triumphāt ſigne of our victory be not vnworthily deſiled by mens feet*: which being heard, and ſeing that *Pleſsis* had fraudulently left out the words (*humi*, and (*in ſolo*) on the grouud and lying vpon the ground, ſentence was alſo giuen againſt him. *Concil. Cōſtant. in Trullo. 73.*

17. The eyght and ninth places examined were out of *S. Bernard*, and *Theodoret*, both of them fraudulently alledged with cutting of, and leauing out as in the former hath byn ſeene: and for breuityes ſake I remit the Reader to the ſaid Treatiſe of *Father Perſons*, where the particulers are diſcuſſed, and much more in the French Acts themſelues *fol.* 83. and 105. for that my purpoſe is heere only to mention the ſame with all breuity: as alſo to conſider with like breuity, what M. *Sutcliffe* can ſay in effect to theſe manifeſt conuictions, therby to iudge of his talent therin, as before hath beene ſignifyed. 8. and 9.

M. SVTCLIFFES

Answere and defence of the former vntruthes obiected.

§. II.

TO the firſt place then of *Scotus* he ſayth, *that* Monſieur Pleſſis *could not be charged with falſification, ſeing he doth not quote the words of* Scotus, *but ſetteth downe his owne collection: ſo as the moſt that could be ſaid, was that he had miſtaken the meaning of* Scot⁹. This is his firſt anſwere, which ſeemeth to me very poore, that ſo learned a man as *Monſieur Pleſsis* ſhould miſtake the meaning of *Scotus*, to wit, the obiection for the ſolution in ſo playne a matter. His ſecond anſwere to the *Sutc. in his refut. p. 12.*

lame is, that *Scotus* did indeed call into queſtion, *Whether Chriſts body be really in the Sacramēt by Trāſubſtātiatiō or no?* which word of *Tranſubſtantiation* you muſt note that it is put in by M. *Sutcliffe*, thereby to ſeeke an euaſion: for that *Scotus* doth ſimply propoſe this queſtiō, *Whether Chriſt be really preſēt by any way at all in the Sacrament*, eyther by *Tranſubſtātiation*, or otherwiſe: ſo as this ſeemeth a ſhift only to draw the matter trō the queſtiō of *Reall Preſence* to *Tranſubſtātiatiō*, which are two different things, & queſtions: & yet is he conuinced in them both, as yow may ſee in the ſaid Treatiſe *Cap.* 6.

19. To the ſecond place of *Durand*, where M. *Pleſſis* tooke alſo the obiection for the reſolution about the point of *Tranſubſtantiation*, M. *Sutcliffe* layth in effect nothing at all, nor ſo much as mentioneth it (layth the Treatiſe) but addeth two notorious vntruthes of his owne, vpon other pretended words of *Durand*, laying firſt, that it may plainly be gathered by *Durands* wordes, that the determination only of the Councell of *Lateran*, and the Romiſh Church moued him to hold *Tranſubſtantiation*, wherof (layth the Treatiſe) there is no ſuch word in *Durand*, but the playne contrary: for ſo much as he proueth *Tranſubſtantiation* not only by the Councell of *Lateran*, but alſo by diuers cleare ſentences of ancient Fathers, namely *S. Ambroſe*, *S. Auguſtine*, *Proſper*, and *Euſebius*, which lyued long before the Councell of *Lateran*. His ſecond vntruth is where he ſaith, that not only the Proteſtants, but *Bellarmine* alſo doth note the ſame in *Durand*, taxing him for hard beliefe of *Tranſubſtantiation*, which is conuinced to be falſe by the wordes of *Bellarmine* in the ſelfe ſame place which M. *Sutcliffe* alledgeth, where *Bellarmine* expreſly affirmeth *Durand* to hold the bread to be conuerted by the wordes of Conſecration into the true body of Chriſt our Sauiour, though he hold alſo a certaine particuler opinion about the manner therof, which is nothing to the mayne controuerſy. So as heere M. *Sutcliffe* laying nothing in ſuccour of his Client, is cōuinced to haue vttered two new groſſe vntruths of his owne.

To the ſecond place.

2. new vntruthes in M. Sutcl.

Bellar. l. 3. de Euchariſt. c. 11.

20. And the like falleth out in the third place taken out of *S. Chryſoſtome* about prayer to Saints, where *Monſieur Pleſſis*

Pleſsis corruptly alledging a place out of that Father, that *we muſt not pray to Saints at all*, the true text is proued to ſay, *that we muſt pray to Saints, and not depryue our ſelues of ſo great a ſuccour*, which M. *Sutcliffe*, goeth about to anſwere by ſaying, To the firſt, that *Monſieur Pleſsis* doth not alledge *Chryſoſtome* his owne words, but maketh a collectiō vpon thē: & ſecōdly that the ſayd collection may euidētly be gathered out of *S. Chryſoſt.* wordes: both wch points are returned vpon him, as manifeſt vntruths, by *F. Perſons* in that place. Firſt, for that S. *Chryſoſtomes* owne wordes were alledged, & corrupted by *Pleſsis*, leauing out the clauſes that expreſly made againſt him, as before hath byn ſeene: & ſecondly his whole meaning was peruerted, for that the ſayd Father intending to exhort men to pray to Saints, but yet ſo, as that they ſhould not therby be negligent of their owne parts to liue well, *Monſieur Pleſſis* made him ſpeak, as though he dehorted men from praying to Saints at all: wherby appeareth alſo that theſe two points of ſupplie alledged by M. *Sutcliffe* are in like manner moſt euidently falſe. So as for excuſing one lye of his friend, he is conuicted himſelfe of two, which is euill luck indeed, or at leaſt a very euill negotiation.

Relat. fol. 152. third place

21. And the like happeneth vnto him in all the other places, where he going about to defend one falſhood, multiplyeth many himſelfe: as namely in the ſixt place he is conuinced of 3. togeather, and amongſt other to deceyue his Reader in the controuerſy of honouring the Croſſe of Chriſt, he alledgeth the ſaying of *Minutius Felix* a Pagan Writer, *Cruces nec adoramus, nec optamus*, we neyther worſhip, nor deſire croſſes: wheras the others meaning is, that we neyther worſhip, nor deſire gibbets or gallowes. And this did M. *Sutcliffe* alledge, and bring in againe to deceiue his Reader withall, after he had ſeene the ſame confuted once or twice before. And by this we ſee ſomwhat his talent in anſwering, & auoyding lyes obiected vnto him, to wit, by multiplication, and addition of lyes to lyes, making many for the auoyding of one, as the Reader may further ſee by the peruſall of the forenamed Treatiſe. Theſe only I haue noted for a taſt, not thinking it neceſſary to perſecute

Deſperate way of anſwering old lyes with new.

the

the whole, which may be ſeene in that Booke which is extant.

HOW M. SVTCLIFFE Answereth lyes obiected againſt himſelfe.

§. III.

IN the former Paragraph we haue ſhewed by ſome examples how M. *Sutcliffe* hath anſwered lyes, and falſhoods obiected againſt his friend: Now ſhall we briefly ſee ſome examples, how he hath anſwered vntruthes obiected againſt himſelfe. And firſt in his booke intituled, *The defence of his Chalenge*, he pretendeth to anſwere 26. vntruthes obiected againſt him out of one Chapter only, and the very firſt of his ſaid Challenge by E. O. *alias* (as he interpreteth) M. *VVoodward*, a learned man as I am informed, whome notwithſtanding by contempt he alwaies calleth *Owleglaſſe*. And the very firſt of the ſayd 26. charges is founded vpon theſe words of M. *Sutcliffes* Chalenge. *In the Sacrament of baptiſme* (ſayth he) *the Papiſts vſe exorciſmes, blowings, ſalt, ſpittle, hallowed water, annoyntings, light, and diuers Cerimonies, not vſed by the Apoſtles, nor practiſed by the ancient Church.* Againſt which aſſeueration M. *VVoodward* taking hold, ſheweth by diuers euident and forcible proofes (as may appeare by M. *Sutcliffes* Anſwere, for the booke it ſelfe of M. *VVoodward* I haue not ſeene) that the vſe of theſe Cerimonies were in practiſe in the ancient Church, and this he proueth not only by the teſtimonies of *Origen*, *Nazianzen*, *Ambroſe* and *Petrus Chryſologus*, but alſo by the confeſſiō of M. *Caluin* himſelf, who graunteth that he knoweth *the Cerimonyes of exſufflatiō, hallowing of water, annoynting, & lightes, to be ancient*: but much more indeed he might haue alledged out of the *Magdeburgians* themſelues, who in their 4. Cētury & 6. Chapter do alleadge many ancient Fathers teſtifying the vſe of theſe & other Cerimonies in their dayes. Now let vs ſee how M. *Sutcliffe* doth quit himſelfe of all this.

Sutc. in his 2. challenge c. 2. n. 10.

Calu. lib. 4. Inſtit. c. 15. §. 19.

M. Sutcl. defence againſt M. Woodw.

23. Firſt he beginneth with *Iohn Caluin*, as him, whome

whom it seemeth he held in chiefest respect, saying: *What if it be true* (that *Caluin* doth confesse it) and *what if* M. Caluin *do not confesse, that which I say to be vntruth?* And then further: *Neyther doth* Caluin, *nor any of these Fathers mention eyther the vse of the Apostles, or practise of the ancient Church: nor doth any Father speake of all these Ceremonies togeather.* Where I note 3. sleights: first, that he would auoid the Authorityes of the Fathers cyted, for that they do not name the vse of the Apostles: whereas his negatiue proposition being generall, *that neyther the Apostles nor the ancient Church had vse therof*, it is sufficient, that his Aduersary proue any one part of the said negatiue, to wit, *that they were in vse in the ancient Church.* Secondly, he bindeth these ancient Fathers to speake of the ancient Church before them, wheras it is sufficient they speake of the Church of their owne tyme, being within the first foure or fiue hundred yeares after Christ, and consequently their Church may be also called ancient. Thirdly, he will haue them speak of all these Ceremonies togeather, or els it is nothing to the purpose. And thē he goeth further saying, that albeit he should grant that those Ceremonyes were all vsed in tyme of the Fathers Church: yet were they not vsed in the forme that the Romanists now vse them. And so with this, & other sleights & iests he shifteth of the whole matter, seeking occasion to iest & scoffe at the Fathers produced: as for that *S. Ambrose* sayth, *that the Priest vsed to touch the eares and nostrells of those that were baptized. Owleglasse* (sayth he) *will inferre, that whosoeuer doth touch his nose, doth spit in his face also,* & such other like scoffes.

Great variety of sleights & shifts.

Ambros. de Sacram. lib. 1. c. 1.

24. But when I weighed indifferently the antiquity, and graue authority of these Fathers, and in what florishing tymes of the Church they liued; and went againe to the *Magdeburg.* to cōsider better what they alledge out of the same authors, as out of S. *Basil. Primùm post Baptismi ablutionem, olei inunctio:* first after the washing of baptisme, is the annoynting with oyle. And the same they shew out of S. *Ambrose: Chrisma inungens &c.* when the Priest did annoynt with Chrisme, he said: Almighty God which hath regenerated thee by water, and the holy ghost, he annoint

Basil. l. 1. de spiritu sancto c. 28.

Ambros. l. de iis qui initiantur. c. 7. & 8.

thee vnto life euerlatting. *Chrisma etiam in ampulla conseruari solitum indicat Optat. Mileuit.* (say the *Magdeburgians.*) *Optatus Mileuitanus* doth shew that holy Chrisme was wont in his tyme to be conserued in a litle cruet. Then out of S. *Nazianzen*, who in a particuler Oration, intituled, *In sanctum lauacrum: Hos ritus baptismum consecutos, recitat & explicat*, say the *Magdeburgians*: he doth recyte and explicate these rytes which do follow baptisme. *Antemagnum Altare constitueris &c. lampades accendis &c.* Thou art placed before the great or high Altar, thou dost light the lampes, *venturæ illuminationis Mysterium*, which is a mystery, or secret signification of the illuminatiō that is to come vnto thee, sayth *Nazianzen*. Other cerimonyes also they recyte out of ancient Fathers of that time and before, which are not admitted or vsed by the Protestants at this day, as that of S. *Hierome*: *Multa sunt quæ per traditionē in Ecclesia obseruantur, velut in lauacro ter caput mergitare*: Many things, sayth he, are obserued in the Church by tradition, as to dip the head three tymes in baptisme: wherof he sheweth the reason in another place, saying: *Ter mergitur, vt Trinitatis vnum appareat Sacramentum*: we are three tymes dipped in the water, that the Sacramēt of the Trinity may appeare one. And thē againe, that of S. *Ambrose*, wherat M. *Sutcliffe* before iested, *Tangi os, aures, & nares baptizandis à Sacerdote*, that the Priest must touch the mouth, eares, & nostrills of them that are to be baptized.

Op l. 5. contra Parmenian.

Nazian. in orat. 3. in sanctum Lauachr.

Hieron. aduers. Lucif. & in c. 4. ad Ephes.

Amb. l. de his qui initiātur c. 4.

25. All these things I say being layd togeather; and cōsidering further that euery testimony of these ancient Fathers for the vse of any of these Ceremonies about baptisme in their dayes inferred the playne contradictory to M. *Sutcliffes* former assseueratiō, *that they were not practized by the ancient Church*, and consequently that they inferred so many vntruthes against M. *Sutcliffe*, as there are seuerall testimonies for seuerall Ceremonies, & that his shiftes eyther of iesting at the Fathers, or of saying, *that no one Father speaketh of all these Cerimonies togeather, nor that they were generally receyued in all the Churches: or if so, yet were they not vsed in the forme which the Romans now vse them*. And, *albeit that* M. Caluin *knew how ancient some of those Ceremonyes are, yet doth he not expresse how ancient*

they

they are, nor speaketh he any thing of their seuerall formes, according as the rituall bookes, now in practise in the Roman Church, do prescribe.

26. All these shiftes and euasions, I say, did make me to see that M. *Sutcliffe* could not answere any thing in reall substance of truth, and that it was but lost labour to demonstrate neuer so many or manifest vntruthes or lyes against him, for that still he would cleere himselfe by only saying, that he had the victory, as in this place he doth. For hauing answered, in the manner which you haue heard, this first charge of *M. VVoodward* layd against him, he cõcludeth notwithstanding in these triũphant words: *I haue therfore sufficiently discharged my selfe* (quoth he) *of the accusation he would fasten vpon me*. But how he hath discharged himselfe, you haue now seene and heard, and for that in all the other 25. charges that doe ensue he vseth the very same discharge by ielts, scoffes, & shiftes: this first exãple shall be sufficiẽt for a tast and token of his talent in answering, remitting the Reader to that which *M. VVoodward* himselfe hath further replyed, and *Father Persons* also in the foresaid relation of *Monsieur Plessis* his triall, and sixt Chapter, where there be so many conuictions layd forth against *M. Sutcliffe* for wilfull vntruths, falsityes, and falsifications, within the compasse of a few leaues, & those as it seemeth to me vnanswerable, as is shamefull to behold, and they confounded me exceedingly in his behalfe.

A cõsideration about M. Sutcliffe.

27. But now I shall passe to another short view, to wit, how he answereth certaine notorious vntruthes obiected against him in *Father Persons* his booke, intituled the *VVarn-word*: vnto which *M. Sutcliffe* made a solemne reply, intituling the same, *A full & round answere*, as before hath byn sayd, for that I remember to haue obserued in the said *VVarn-word* certaine apparant falsityes obiected to *M. Sutcl.* which I desired greatly to see how he could answere. And for that cause as soone as euer I could get his said booke, *of full & round Answere*, I begã to examine what ãswere he had gyuẽ therunto. But whẽ I had gotten it, it cost me a great deale of labour to fynd it out. For wheras the *VVarn-word* proceedeth very orderly in examining two Encounters

M. Sutcl. his ful & round Answere published an. 1604.

of the eyght, which is a former Treatise, was hādled with Syr *Francis Hastings*, the first wherof was, *Whether England had receyued blessings or cursings, benefits or hurts, by the Change of Catholike Religion*: The second, *Whether Catholicks do hold certaine absurd groundes, rules, and maximes of Religion*: which *Syr Francis Hastings* obiected vnto them, I found that M. *Sutcliffe* had changed the whole order of all in his Answere, deuiding the same into three seuerall bookes: the first in prayse of Queene *Elizabethes* gouernment: the second in setting out the miserable estate of Papists vnder the Pope: the third in criminations of *Father Persons*. So as all the order of the former Treatise being altered, I could not tell where to seeke solution of my doubts: And when I had sought much I found nothing: for neyther was there any table of the Chapters, or of the matter in generall, or particuler, or any other direction to fynd any thing. So as it seemed to me a plaine shift and deuise, to the end he might not be found out: yet at last very neere the end of the booke I foūd a certaine Chapter intituled thus: *Persons his vayne clamours, & idle obiections reiected*, where vnder-hand very shortly & obscurely I found some few wordes spent, or cast out rather, against vntruthes obiected vnto him, which ought to haue byn hādled both largely, publikely, & in their due places. But as there they are couched, we shal touch some of thē, & therby see his art in discharging himself of such charges.

How M. Sutcl. answereth other imputations of falsities by Father Persons.

28. In the *VVarn-word 2. Encounter fol.* 55 & 56. he is charged with two notorious lyes made in the *page* 40. of his *Reply* to the *VVarn-word*, where going about to proue that Catholickes hold ignorance to be the mother of deuotion, he writeth thus: *I say therfore that it is most true which* Syr Francis *doth obiect, that the Papists do hold ignorance to be the mother of deuotion.* Doctor Cole *a man of no obscure note among them, did openly in a certaine disputation at* Westminster *affirme it, saying: I tell you, ignorance is the mother of deuotion. Neither is he singular in in this point, for* Hosius *saith, That Ignorance is not only worthy pardon, but reward also. And in another place he affirmeth that it is sufficient for a man to beliue that which the Catholicke Church belieueth:*

Reply pag. 40. Hos. l. 2. aduersus Prot. Brent fol. 71.

29. Vpon which wordes foure or fiue vntruthes are con-

conuinced against *M. Sutcliffe*: the first that he chargeth falsly *D. Cole*, without any proofe, or any witnes at all to haue said, Ignorance to be the mother of Deuotion: for that albeit some ignorãce or lacke of knowledg of some things may be profitable, according to the Apostle, saying, *Dico vobis non plus sapere, quàm oportet sapere*: I say vnto you, you ought not to seeke to know more then you ought to know &c. And that in some people simplicitie and lacke of much knowledge may giue occasiõ of increase of their deuotiõ, by reason of fewer distractions, thẽ the more learned haue: yet no learned man did euer say absolutely, that *Ignorance is the mother of Deuotion*. And *M. Sutcl.* is required to bring forth his proofe, which he can neuer do: and so is conuinced in this first of a false accusation. The second vntruth obiected vnto him is more perspicuous; first for that *Hosius* hath not these formall wordes, which *M. Sutcliffe* setteth downe heere in a different letter viz. *That ignorance is not only worthy pardon, but reward also*: but these other only out of the ancient holy Father *S. Hilary*: *Non tam veniam, quàm præmium habet, ignorare quod credas, quia maximum fidei stipendium est sperare quod nescis*: Not to know that which you belieue (sayth S. *Hilary*) hath not only pardon, but reward, for that the greatest reward of faith is to hope for that thou knowest not which *S. Hilary* meaneth according to the sense of S. *Paul*, when he defineth faith to be, *Rerum non apparentium*, of things that are not apparant to our senses, & humane reason. Heere then two falsifications more are noted: the one in making *Hosius* to say that which he doth not, & the other in concealing, that *Hosius* citeth the sentence out of S. *Hilary* with the quotation in the margent, & alledged it not as his owne, but the very words of the Father himselfe, which *M. Sutcliffe* could not but see, and did wilfully suppresse.

Rom. 12, 3

Worm. W. pag. 56.

Hosius lib. de fide & simbolo cap. 14. *Hilar. l.* 8. *de Trinitate mitio.*

30. Two other fraudes in like manner are discouered in the second sentence ascribed to *Hosius*, *Nihil scire est omnia scire*; to know nothing is to know all things; for they are not *Hosius* his wordes at all, but these alledged out of *Tertullian* in his booke *de Præscriptionibus*, where he talking *de regula fidei*, of the rule of faith, saith: *Nihil vltra scire, omnia*

ſcire eſt, to know nothing beyond (*this rule of faith*) is to know all things, where (*vltra*) you ſee is fraudulently left out by M. *Sutcliffe*, which principally declared the meaning of *Tertullian*: and then is concealed alſo as in the former, that *Hoſius* alledgeth thē out of *Tertullian*, cyting him alſo in his margent as he did S. *Hilary* before. So as heere fiue falſities are obiected to *M. Sutcliffe* in this place, which I greatly deſired to ſee how he would anſwere in his booke intituled, *A full and round Anſwere*: for that the fraud ſeemed ſo wilfull, as I could not imagine what he would ſay therunto. And if he anſwere it fully and roundly in this point, I ſhould thinke much the better of him, and of his ability: but after much ſearch, I diſcouered at length a certaine anſwere of his, where it lay hidden in a certaine obſcure corner of a Chapter towards the end of his booke nothing appertayning to that matter. And it was this.

M. Sutcl. hardly preſſed.

31. *In my reply* (ſayth he) *I alledged two places out of* Hoſius, *the firſt, where he ſayth, That Ignorance is not only worthy pardon, but reward alſo: the ſecond, where he ſayth, To know nothing is to know all things: theſe places I do ſay, as he vſeth the matter, are* Hoſius *his owne, and not* Hilaries *or* Tertullians. So he: Where beſides the miſalledging and corrupting of the wordes, as you haue ſeene, he maketh theſe two ſentences to be *Hoſius* his owne, *by his manner of vſing them*: for that he ſayth that *Hoſius* applyeth them to another intent, then the Authors meant them. And why then had he not ſayd this at the firſt? Or why had he not named at leaſt S. *Hilary* & *Tertullian* before, as Authors of thoſe ſentences which he aſcribeth to *Hoſius*? for ſo much as *Hoſius* cyteth them by name, and alledgeth their wordes as they ſtand in their bookes. Is not this manner of ſhufling and ſhifting a grieuous charge of manifeſt and palpable fraud? This is intolerable in a man that profeſſeth truth. For here he could not be ignorant, that theſe ſpeaches were not of *Hoſius*, but of the two named ancient Authors, and their ſenſe and meaning is cleare, which being againſt his purpoſe, he found no better meanes, as it ſeemeth, to auoid them, then to conceale the true Authors, and to ſcoffe at the ſpeach vn-

Round anſwer. 337.

der

der the name of *Hosius*.

32. And with this will I stay my selfe in this place and passe no further, pretermitting many other such lyke charges made vpon M. *Sutcliffe* by his aduersary in his booke of *VVarn-word*; and as weakly satisfyed by him in my opinion, as these which I haue touched, hauing taken herby a scantling of his manner or method of clearing himselfe from such accusations, as in this behalfe are euery where made against him, which I see to be such, as I hold it no maistry for him to answere all commers in this kind of fecing. For whatsoeuer is obiected or proued against him, may be reiected with this facility that he hath in shifting matters of with the forementioned sleightes, and euasions. Wherfore being cloyed now, and somewhat distracted with this of his, I resolued to giue ouer for the present, this manner of search about false or true dealing, being strongly impressioned with that which allready I had read and examined, to wit, that the spirit of true dealing remayned not on the Protestantes syde, which did greatly shake also with me, the credit of their whole cause, though yet I would not resolue wholy to leaue them, vntill I had vsed some further diligence, which afterward I shall declare more in particuler: only I must here say, that among all other motiues gathered out of the view of English Protestant writers, none moued me so much after *M. Iewell* himselfe, as the consideration and examination of *M. Sutcliffes* writings, in regard of their lightnesse and small care of exact truth in any thing, as to me it seemed. And so I cast them from me with some griefe and disdaine, that I had lost so much time in perusing them.

The conclusion of this search into M. Sutcliffes Workes.

OF

OF THE IOVRNEY WHICH I WAS FORCED TO MAKE.

And first how by that meanes I came acquainted with a certaine old Man that gaue me much light in many thinges, with certaine notes for the profitable reading books of Cõtrouersy.

AND

of the Conferences that I had with him, about my doubtes and difficulties.

CHAP. X.

AND now being arriued hitherto in reading & examining of bookes, there fell out a certaine forcible occasiõ of interrupting this course for a tyme, by necessity of a large iourney that I was to make. In which iourney many matters happened vnto me, ouerlong to be mẽtioned heere: & among other things when I came to my wayes end, I fell acquainted, by meanes of friends, with a certain old Man of the Roman Religion, who seemed to me vpon further Conference not only to be learned, but also to haue byn in tymes past in the very same state & cõdition of perplexity and doubtfulnes of mind, wherin I found my selfe now: and so much the more it gaue me encouragement to deale freely & frankly with him. Wherupon

upon after acquaintance made, and ſecurity taken on both ſides for friendly and confident dealing, and that nothing which I ſhould ſay to him, or he to me ſhould be preiudiciall vnto eyther of vs, or obnoxious to the lawes (for of this both of his part and mine diuers friends had aſſured vs before hand) he ſeemed to take great compaſſion of my caſe: and required me to vtter vnto him plainly, what ſtate I was in, and what had paſſed with me hitherto.

My firſt ſpeach with the old Man.

2. Heerupon I began (though ſomewhat reſeruedly) to tell him ſome particulers, but afterward fynding indeed that he dealt really with me, I opened vnto him largely the whole ſtory and narration in effect of all that hitherto I haue ſet downe. As namely, how being firſt reſolute & feruent in my Religiõ learned in my youth (which was that of the Proteſtants) I fell vpon a certain booke intituled, *The defence of the Cenſure*, written againſt *M. Charke*, & *M. Hanmer* Miniſters: and hauing conceyued many doubts by reading therof, I was moued at length (after other ſory meanes attempted for my ſatisfaction) to make my humble repayre vnto his Maieſty, as head of the Church, and to whome I had taken diuers Oathes of Obedience in ſpirituall affayres before: and that by his Maieſty I was remitted to the L. Biſhop of *Canterbury*, and had ſundry cõferences both with him, and his Chaplaine, & ſundry other learned men aſſigned by him: read alſo ſundry bookes which his Lordſhip appointed me, and that finally receyuing no ſufficient contentment of mind or ſatisfaction of my iudgment in the doubt conceyued, I reſolued vpon another meane, which was to read more ſtore both of Proteſtant and Catholike bookes with greater attention then I had done before, eſpecially to try out one point which greatly held me in ſuſpence, whether part did deale more truly and ſincerely in alledging Authors and teſtimonies for proofe of their opinions.

3. And ſo hauing gone ouer a great part of ſundry chiefe Proteſtant writers, aſwell externe as domeſticall, namely *M. Luther*, *M. Caluin*, *M. Iewell*, and ſome others, I found more matter of doubt and diſtruſt then before, but

much more after I had passed to the other side of the Roman writers, to see whether they also had the like defects of truth & sincerity in their writings, which I thought best to try by examining what vntruthes Protestant writers, namely M. *Iewell* & M. *Sutcliffe* had obiected against them, and how they could proue their obiections to be true, and substantiall: which being done, I found such difference betweene both sydes as had infinitely afflicted me: all which points I recounted vnto him at large with sundry circumstances, which I thought not fit, or necessary to put in writing. And further I tould him the state of my very soule, how troubled I was in my iudgment & reason, about the matters which I had examined; and yet how fearfull to make any change in Religion for many respects, which he might partly imagine. And finally I let him vnderstand that I felt such a warre betweene my vnderstanding, will, and affection, as I could not tell well what to do, but had resolued to go forward in reading more books both of the Protestant & Papist sydes.

4. Heere the old man interrupted me, saying, that the word *Papist* was not a fit terme to expresse their party in Religion, and therfore not to be vsed in this Conference, being a deuise only of such as first opposed themselues against the Pope, and therby would make the word *Papist* odious: whereas it is indeed (saith he) a most honorable thing for men to stand with their head, and to haue their denomination from him. And therfore, saith he, if we shall talke and treate without offence one of the other, let vs so proceed that as we graunt to you & yours the new particuler name of Protestant, which your selues chose at the *Dieta* of *Augusta* in *Germany* not fully yet fourscore yeares gone, therby to be distinguished from vs, with whome you had beene vnited before: so let vs remaine with our old generall name of Catholiks, which our Church hath possessed tyme out of mind, & so we shall proceed distinctly, & better vnderstand one the other. Wherunto I easily gaue consent, for so much as now both names were well knowne, and I was not desirous to contend with the old man

man about names, but to haue his opinion in greater matters; especially for so much as I had of my selfe vsed often the name of Catholike for their part before, following therin the common receyued difference of speach betweene them.

5. Wherfore hauing giuen him satisfaction in this, I returned to my former narration & recounted vnto him more in particuler, what accidents had fallen out vnto me; where, and with whome I had beene, what I had done, what I had thought, what I had discoursed with my selfe, what I had read and sought, what I had found, and in what perplexity I was to see my selfe intangled in mynd, as for the present I was. For that hauing found so many things so contrary to my expectation, & former opinion of men and matters, as I had done, by looking into their writings; I could not tell what to thinke or what to say, and much lesse what to do or resolue: but yet very loath to breake of this Search wholy, and yet more loath to make such a resolution of change in Religion as many reasons seemed to induce me vnto. And therfore I sayd, I meant to take a meane way between both, which was to suspend my iudgment for some more tyme, and to continue my seach and reading of Bookes in the same manner as I had done before.

6. All which being heard by the old man, he smiling, told me, that he knew where the end would be; but yet seemed not wholy to dislike my determination to read & search further, though he told me that it was a long way about, and subiect to many stumbling blockes, & not sufficient, secure, or possible for all men: notwithstanding if I would do it profitably, and to the true quieting of my conscience indeed, he said, it was necessary I should obserue certaine notes and animaduersions about the manner of my reading, which he had partly fallen vpon in his yonger yeares, when his case perhaps was not farre vnlike vnto mine: but much more had obserued them since that tyme, by longer vse & experience in such affayres. Wherof I accepted willingly, and desired him to let me know

what they were, for that I was earnestly set vpon the matter, my soule being in the state, wherof King *Dauid* speaketh, *Anima mea turbata est valdè*, and I apprehend (sayd I) that the very state of my salnation doth depend much vpō the euent of this Search.

The first note of the old Man about profitable reading of bookes of Controuersy.

7. Whereunto he answered, saying: And that is the very first aduise of all, that I was to giue vnto you, (but I see God hath preuented me) that you should apprehend this matter, as a point of singular moment and importance, & not read lightly, eyther for curiosity, as many do, or negligently for recreation, or to passe the tyme, nor with the spirit of contradiction to find out faults wherun to quarrell, without iust occasion: but sincerely, and in conscience, making God himselfe the Iudge, and proposing for that end the only knowledge and finding out of this truth for your direction and instruction, and his glory and seruice: For that by this way you shall as it were obliege him to giue you light and assistance to discerne the same. And you must make accompt (quoth he) that if the true comprehension or errour in any one principall article in Controuersy betweene vs, doth draw with it the perill of euerlasting damnation, if we misse therin: how much more in them altogeather, wherof you intend to make iudgement by this your reading, for which cause you haue great need to stand attent, be humble, deuout, indifferent, pray much, and be earnest with God to inlighte you in this behalfe. And this is the first aduertisment, wherof in effect all the rest dependeth.

The second Note.

8. Another is, that when you beginne to read about any Cōtrouersy, you endeauour first to apprehend well & briefly the true state of the Question, not beleiuing one side only, but searching out, what each side sayth and holdeth therin; for that in this point aboue others, you shall find fraud oftentimes to be vsed by your Protestant writers of diuers sortes and sectes, euery one proposing the state of the Question aduantagiously, as himselfe would haue the Reader to vnderstand it, and not as his aduersary doth hold it indeed. As for example, in the

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Controuersie about good workes, Protestants propose the Question thus: *VVhether a man may be saued by workes without Grace*: which is easie for them to impugne, for that it is false. But the true state of the Question is, *VVhether by grace, and good workes that proceed from grace, and are dignified therby, Christians be saued?* And so in all the rest, if you be vigilant, you shall find much fraud vsed commonly in proposing the true state of the Question, in some vntrue sense and meaning. And though I could here alledge you almost infinite particuler examples: yet for auoiding prolixity I thinke best to remit you vnto three particuler Protestants, where you shall see it aboundantly practized; the one is the *Reformed Catholicke of M. Perkins*, who handling 22. Articles of Controuersy, setteth downe the state of the Question truly, scare in any one of them all.

9. The second is the other Minister *VVillet* his booke intituled *A Retection &c.* who taking vpon him to answere an imputation of certaine notorious lies obiected against him, which he calleth slaunders, neuer commonly setteth downe the right state of the Question: as namely you may see in the tenth slaunder, where the Question is, *VVhether the Masse do promise sufficient redemption to the wicked, without prayer or repentance &c?* which neuer Catholike yet held. The third Authour is *Iohn Fox*, who in his Acts and Monuments printed in *London* by *Peter Short* anno 1596. & in his Preamble to the same, pag. 22. setting downe the differences in doctrine betweene his and our Church, is cõuinced to haue made aboue an 120. lyes in 3. leaues, and these especially in this point, about misrelating the true state of the Questiõ. VVherfore I would aduise you (sayth the old man) that this point be diligently looked vnto. *See part 2. cap. 10.*

10. Thirdly (sayth he) when you haue the true state of the Question, you must be very carefull to hold the same cõtinually in your mind, making often reflection & recourse therunto, about the discourses which you shall read in your Author, considering well & attentiuely whether they be to the purpose in hand, and do leuell right at the marke proposed, or no, or runne aside to impertinent The third Note.

matters, as often you ſhall find they do, and fill vp leaues with things that are farre from the principall ſubſtance of the Queſtion. So as this muſt ſerue you as the plummet or ſquare doth to the Maiſon or Architect, to tell you, whether the building go ſtraight or no. And whatſoeuer you fynd that inferreth not, or concludeth not the principall point in Queſtion, that you muſt lay aſide for the time though it be otherwiſe neuer ſo witty, pleaſant or probable, vntill you haue conſidered that which toucheth the purpoſe directly: for that you ſhall find many Authors in theſe our dayes, who pretending to proue directly ſome Concluſion in Controuerſie, will afterward ſlip aſide, and draw you into ſo many by-matters, as will either confound your iudgement and memory, or weary your patience, and therby make all your reading vnprofitable, and to no purpoſe. And this is a kind of falſhood, no leſſe hurtfull, though not ſo ſhamefull as that wherof you complaine now ſo much to haue found ſuch ſtore, to wit, of wilfull falſifications: for this alſo is both wilfull and witting, the wryter knowing well inough that it proueth not his purpoſe, but deceaueth and abuſeth the Reader by drawing him to impertinent matters: but yet he vſeth it eyther for ornament and ſome ſhew of furniture, or to weary the Reader, as before I ſayd. And the only way to diſcouer this & to auoyd the incõueniẽce therof is to recall often to mind the true ſtate of the Queſtion.

The fourth Note.

11. The fourth Note may be, to ponder well the weight of all ſuch argumẽts, as are alledged. For albeit they be to the purpoſe, and not wholy impertinent: yet may they be weake and feeble, and not able to inferre ſo much, as is required. And theſe may be of two ſortes, eyther out of Scripture or ancient Fathers. As for the Scriptures, forſomuch as not the ſound of wordes, but the true ſenſe and meaning therof is that, which moſt importeth the ſecureſt way, and moſt reaſonable to aſſure our ſelues of this true meaning, you are to looke and conſider, how the ſame was vnderſtood and interpreted by ancient Fathers, before theſe our Cõtrouerſies did ariſe. As for example, when we

of

of our ſide do alleage for proofe of purging fyre after this life, the place of *S. Paul* in his firſt Epiſtle to the *Corinthians*, *Ipſe ſaluus erit, ſic tamen quaſi per ignem*: he ſhalbe ſaued, but ſo as by fyre: And the Proteſtants alleage on their ſide the ſaying of *Salomon*: *VVhere the tree falleth, there it lieth*: no man ſhall euer find that this later place was alleaged in this ſenſe by any ancient Father whatſoeuer. But for the other to the *Corinthians*, that it was vnderſtood and interpreted ſo of *Purgatory* in the next life may be ſhewed by the cleare teſtimonies of many ancient Fathers, as namely *S. Auſtine* moſt expreſſely in ſundry places of his works: and before him out of *Origen*, and after him out of *S. Gregory*, and other expoſitors in different ages. And this may ſerue for a Note concerning the Scriptures, for ſomuch as that euery man pretendeth to alleage them for himſelfe aboundantly, and to make his chiefe ſtay therin; whereas being rightly vnderſtood they can make but for one part only.

1. Cor. 3.

Aug. hom. 16. in l. 50. hom. & in Pſal. 31. & l. 21. de Ciuitate Dei c. 24. 26. l. de fide & operib. cap. 16. & in Pſal. 80 Origen. hom. 12. in Hierem. & hom. 25. in Numer. Gregor. l. 4. Dialog. cap. 39.

12. As for the Fathers themſelues, when they are alleaged by any party, it is to be conſidered in what age they wrote, and whether that which they ſay, was euer found to haue bene contradicted or repreheded by others of that age or after them. For that when this is not found, though any Fathers ſentence doth not make a matter fully *de fide*, or of neceſſity vnder ſynne or hereſy to be abſolutly beleiued: yet is it a weighty proofe that the thing, which he affirmeth was ſo beleiued by the whole Church of his dayes, and conſequently were great temerity to diſcredit the ſame: for ſo much as that Church being acknowledged by all to haue bene the true Catholike Church, it muſt needes be preſumed to haue held nothing, generally, that the Catholike knowne Church of the precedent age did not alſo beleiue and teach: and ſo from one age to another both vpward and downeward may this demonſtration be made, which ought to be a great motiue to a diſcreet man to thinke ſeriouſly herof.

13. It is much alſo to be conſidered, when the teſtimony of any ancient approued Father is brought forth, whether it be conforme to the reſt of his doctrine or no, conteyning

The fifth Note.

conteyning a Concluſion purpoſely treated by him and not ſome particuler ſaying wreſted frō him by violence, as oftētimes your men vſe to do. And therfore whē the matter is of importance, his whole diſcourſe it to be ſeene and peruſed with that which goeth before and enſueth, to ſee how they hang togeather. And this I aduertiſe you in particuler, that whenſoeuer you ſee any cleare or pregnāt authority of any one ancient Father alleaged by your men for their owne ſide, there do you ſtand attent and examine the place exactly, and I do aſſure you, you ſhall find either fraud vſed in miſalleaging or miſconſtruing, or that the place it ſelfe well conſidered will anſwere it ſelfe; for that truth cannot be contrary to truth. And for-ſo much as the ſame truth in ſubſtantiall matters of religiō was holden then, which is held now, the ſelfe ſame Church with the ſelfe ſame guidance of Gods holy ſpirit, hauing paſſed downe by them, and now come to vs: theſe doctors and Fathers could not be, in any reall point of doctrine, of a contrary iudgment eyther to themſelues or to the teachers of our Church now, except it can be euidently ſhewed where and when, and vpon what occaſion the diſagreement and falling of began. Neyther muſt wordes of creeping in, or ſecret entrance of errours, be admitted in this point, except the fact may be proued and conuinced: for that the Churches Gouernours in euery age as they were vigilant in noting the very firſt and leaſt beginnings of errours and hereſies in other points, & did both condemne and caſt forth the ſame: ſo would they haue bene alſo in theſe which now Proteſtants obiect vnto vs for errours and hereſies, if they had bene taken for ſuch, or had been diſcrepant from the doctrine of former times. And with the obſeruance of this only note you ſhalbe ſure to haue al the ranke of ancient holy Fathers with you.

See before M. Bell, Part. 1. c. 8. & 9. and M. Iewell, Part. 2. c. 5. 6. &c.

24. This alſo is worthy the weighing, that your Proteſtant wryters by all apt occaſions do ſeeke, as it were, by anticipation or preuention, to diminiſh the credit of the ancient Fathers, when they ſhal be brought againſt them, making compariſon betweene them and Scriptures, (wherin

The ſixt Note.

(wherin notwithstanding there is no comparison at all) and telling their Readers, that they are not to be beleiued as Iudges in controuersies, except they bring Scriptures; and those you must thinke vnderstood and expounded in such sort, as your men like the exposition. And this I doubt not, but you haue obserued already, both in *M. Iewell* and other Protestant Authors, that you haue read, & may do in others hereafter; which is an argumẽt, that they haue no confidence indeed in the Fathers, though for a shew they make faire weather for a time with them; & this is one notorious difference betweene them and vs, that when they do alleage any places out of ancient Fathers sounding to the fauour of any doctrine of theirs, that is in controuersie with vs, if you demaund them whether they will stand absolutly to the Fathers determination in that and all other controuersies that he handleth, they will refuse it, but we not, if it be a matter not contradicted or censured by any other ancient Father, or by the Church of that time. As for example: When they alleage *S. Augustine*, as often they do, against *Free-will*, and do cite diuers particuler sentences for the same, if you aske them, whether they will stand absolutly to *S. Augustins* iudgement in this point, and in all other points of Controuersie betweene vs, as *Purgatory*, *Prayer to Saints*, *Prayer for the dead*, *Merit of good workes*, *Sacrifice of the Masse*, and the rest, they dare in no wise accept therof: But Catholikes haue no difficulty to admit the same: for that they know, that *S. Augustine* in his doctrine allowed generally by the Church of his dayes could not probably contradict either himselfe, or the doctrine of the same Church in our dayes: and so consequently our men may securely ioyne with him in all, and so they do.

15. And lastly I would aduertise you, that when you haue read all that you can read in your Protestant writers, which you shall allwayes find to be of one and the same spirit in the thing you most mislike and complaine of, I meane in false and slipperie dealing: yea, and when you haue read all the bookes of our side also, if it The sea-uenth Note,

were possible for you to read and ponder them all, you shall hardly find any certaine rule to resolue vpon by your much reading, for that the one saying, & the other vnsaying, & the one accusing the other of falsehood, and protesting truth themselues, will allwayes hold your mind in suspense. And the Controuersies be so many, and the discourses so large vpon euery Controuersie, and the shifts of them that meane not simply are so innumerable, as in part you haue proued, that it will be impossible for you to quiet & settle your iudgmēt without some more certaine rule, then reading at randome. And albeit it were possible for you that are learned and studious, and patient of so much labour, and haue commodity of bookes to informe your selfe throughly in euery particuler Controuersie by this meane of reading: yet is it not possible for thousands of others who haue not these meanes nor helpes. And yet must we thinke, that God hath left some way for them also, both to informe & resolue themselues securely in matters of Religiō, that concerne their saluation: of which meanes it may be, we shall haue better occasion to treat more hereafter.

16. Now for the present I do not mislike your purpose of reading more books, for it will serue at least as a weake medicine that moueth humours, though it bring them not forth: or as the sunne in March, that raiseth vapours, but dissolueth them not: and so this your reading will serue to fill your head full of doubts at least, though not so soundly to resolue, as wilbe needfull to the setling of your vnderstanding and iudgment, which God will supply afterward, I doubt not, by some other way: and so do you proceed in Gods name to follow the Search by reading as hitherto you haue done. For these are the few Notes that now come into my mind for your better direction: and it may be, that hereafter vpon further conference, I may thinke vpon more.

17. When the old Man had said all this, I could not but thanke him for his friendly and carefull dealing with me, acknowledging, that I had discouered some of these obseruations

ſeruations in my owne reading before, and very deſyrous I was to haue vnderſtood more largely and particulerly of that compendious way and more certaine, which he mẽtioned for reſoluing a mans iudgement. And albeit I gheſſed what he meant thereby, to wit, the reſolution of the vniuerſall Chriſtian Church in euery age: yet not to ſuffer my ſelfe ouer much to be preſſed that way, I paſſed ouer the matter ſleightly for that preſent, telling him, that I was deſirous to go forward in reading of more bookes, and ſo we parted and went to bed.

My perplexity about my continuance of reading books of Controuerſy.

18. But hauing thought better that night of the matter, and foreſeing, and partly alſo feeling that which he told me, that by much reading of bookes of different ſpirits, ſtile, and doctrine, I ſhould but increaſe my owne doubts and difficulties, and put my ſelfe to more paine & affliction of mind; I began to deſire to be informed more particulerly of that briefer way, or meane inſinuated by him, of reſoluing my ſelfe by the authority of the Church: which deſire of mine when I had well thought of, and imparted it with the old man, he ſayd, that he did euer thinke ſo, that I would fall vpon that in the end, or elſe remaine reſtleſſe. For that it is more eaſy (quoth he) to gather doubts, then to reſolue them, as it is more eaſie to raiſe vp duſt, then to lay it againe. And moreouer he ſayd, that this was indeed properly to ſeeke to be a true Catholike, for that the principall difference betweene a *Catholike* and an *Heretike* is this, that the one imbraceth *traditum non inuentum*, to vſe old *Tertullians* wordes, that which is deliuered vnto him by authority and ſucceſſion of the Church, and not inuented of himſelfe, as the Heretike doth, who therof is called *a Chooſer*, for that he followeth not that which is deliuered, but preferreth his owne choice, eyther in things deuiſed by himſelfe, or by others.

The folly & temerity of the Heretiks & Sectaries.

18. And by this occaſion he entred into another ſhort diſcourſe, but very ſubſtantiall, as to me it ſeemed, of the folly of the one, and true wiſdome of the other: ſhewing firſt, that there could be nothing more fond, then the temerity

merity of an heretike or sectary, that will gouerne himselfe in matters belonging to his euerlasting saluation or damnation by his owne head, or by some few of that sect which he is of, in respect of the vniuersall Catholike Church. And this he made to seeme very ridiculous indeed by bringing in the example of some 4. or 5. of different Sects in *Germany*, though all against the Catholikes, as *Lutherans* of both sorts, *Zuinglians*, *Caluinists*, *Anabaptists*, *Trinitarians*, and others; wherof if you take one of their learned men of each side (sayth he) & demaund him, why he hath left the Roman Religion, he presently will say: That he followeth the Scriptures, and they not. And if you demaund him againe, why he differeth from each of those other Sectaries, who alledge Scriptures as fast as he, & do deuide thēselues frō the Catholikes by the same reasō of Scriptures, that he doth, and yet disagree frō him; he wil say: That albeit they alleadge the same Scriptures, and are copious therin, yet that they do erre in the interpretation therof. And the same will they say of him, and each one of his fellowes. And when you come to the proofe, no one of them hath any more, but his owne head, imagination & opinion for his ground & assurance: & yet will each one aduenture his soule therin: which in truth (sayd the old Man) is a very madnesse indeed, if you consider it well.

The Catholicke Roman Church, a guide and direction to all men.

19. But on the other side (sayth he) the man that leauing his owne iudgment relyeth vpon the authority and determination of the vniuersall visible Christiā Church, as commended and proposed by Christ himselfe to be obeyed, descending downe from age to age for a publike direction to all, vntill the end of the world: This man, besides the merit of obedience, deserueth also the prayse of highest wisdome: for that to prefer the iudgement of so great a number of learned, holy, and vertuous men as haue beene, and be in that Church from time to time, before his owne priuate iudgment, is most euident and apparent wisdome, euen considered according to the principles of human wisdome: but much more, if we respect diuine reasons: as namely, that our Sauiour himselfe hath pro-

promised to be with that Church, and assist the same with his holy spirit vnto the worlds end: In so much as the gates of hell shall neuer preuaile against it, to bring it into errour. And the Apostle S. *Paul* doth assure vs, that it is, and shalbe such a pillar & foundation of truth, as we may build and rely vpon the same without feare of falling. Which thing the holy Father S. *Austen* cõsidering, gaue this general directiõ in his booke against *Cresconius* the heretik: *Quisquis falli metuit huius obscuritate quæstionis, Ecclesiã de ea cõsulat.* Whosoeuer feareth to be deceaued by the obscurity of this Questiõ (whereabout we two do contend) let him go and aske the Church therof: which S. *Austen* must needes meane of the Gouernours and chiefe Pastours of the Church.

Matth. 16.

1. *Tim.* 3. 15

Aug. lib. con. Cresc. c. 33.

20. This counsell gaue S. *Augustin* to *Cresconius* (said the old Man) and the same do I giue to yow; which is a more compendious, easie, and certaine way, then to weary your selfe by reading so many books, wherof one doth impugne & contradict the other. And you may thinke, that if Allmighty God had left no more sure and certayne meanes to find out the truth in times of Controuersies, then this of examining particuler books, he had left vs, & our saluation in a very doubtfull and vncertaine case: and for infinite people it were wholy impossible for thẽ to be saued. For that some cannot reade, some cãnot vnderstand, some cannot buy books, some haue no leasure, some cannot iudge of what they read, & much lesse resolue doubts that may arise theron: and yet must all haue meanes to be saued. But by the other way of following the visible Church, & knowne Pastors therof, all men may be directed both learned and vnlearned, rich and poore, yong and old, idle and occupied. Wherin is seene Allmighty God his holy prouidence and prouision for all, leauing no man or woman without sufficient meanes of direction for their saluation, if they will accept therof, and vse the same. And if they do not, they must needes be inexcusable. Neyther can there be any other reasõ more effectually alleadged of that admirable and dreadfull sentence of the holy Apostle S. *Paul*, wherby he pronounceth all hereticall men to be subuerted

The meanes left by Christ to instruct all men in the truth that will.

Tit. 3.

uerted and pulled vp, as it were, by the rootes from all life and nourishment of Gods grace, & damned by their owne iudgement, then this, that they hauing so cleare and infallible direction left vnto them vpon earth, as this: *Dic Ecclesiæ*: tell the Church of it. And, *he that will not heare the Church, let him be vnto thee as an Heathen and Publican*: yet do these kind of men choose rather to be their owne directours, iudges and arbiters in matters of Religion, then to subiect themselues vnto the iudgement and direction of this pillar of truth left vnto them by our Sauiour.

22. And this in effect was that which the old Man spake vnto me at that time, though with somewhat more large discourse: shewing me also by some examples and testimonies of the primitiue Church, how presently after the Christian Church was founded, men began to relie vpon her, and cite her authority for resolutiō in matters, as whē S. *Paul* said to the Corinthians in a certaine controuersie: *Si quis videtur contentiosus esse, nos talem consuetudinem non habemus, nec Ecclesia Dei*. If any man will seeme to be contentious in this point, and not to admit that which I say, I do giue him this resolution, that neyther we, nor the Church of God hath any such custome. Where we see the custome of the Church alleadged by S. *Paul* for a finall resolution. And the like the old Man affirmed, that I should find in other most ancient Authours, that liued in the next age after the Apostles: as namely *Tertullian* in his booke *De Præscript. aduersus hæret.* of prescribing against heretiks; which in effect was nothing else, but the alleadging of the faith, practice and custome of the vniuersall visible Christian Church frō Christ to his time against the innouations of those heretiks. The holy Martyr and *B. S. Irenæus* in like manner in fiue bookes written against the same Hereticks, doth vse the very same kind of argument (sayth he) of cōuincing the truth by the authority of the Church, as may be seene among other places by the first 4. whole Chapters of his 3. booke: where hauing first set down his narration of the monstrous false opinion of *Simon Magus*, *Menander*, *Saturninus*, *Carpocrates*, *Cerinthus*, *Basilides*, *Valentinus*, *Ebion*, *Cerdon*, *Tacianus*, and

1. Cor. 11.

How S. Irenæus cōuinceth heretikes by the authority of the Church.

and other heretiks, risen vp in that second age after Christ, he commeth in his said third Booke to cõfute them in this order, intituling his first Chapter thus: *A quibus, & quemadmodum Euangelium acceperit Ecclesia*: Of whome, and in what manner the Church first receaued the Ghospell. His second Chapter hath this title: *Ostensio quòd neque Scripturis, neque Traditioni obsequantur Hæretici*: A demonstration that heretiks neyther obey the Scriptures, nor yet tradition. His third is: *De Apostolorum traditione, vel ab Apostolis in Ecclesijs Episcoporum successione*: Of the tradition of the Apostles or succession of Bishops in the Churches frõ the Apostles. His fourth hath this title: *Testificationes eorum qui Apostolos viderunt, de prædicatione veritatis*. The testifications or witnesses of them that saw the Apostles, concerning the preaching of truth.

23. In all which 4. Chapters (said the old Man) you may see, in what order that most ancient blessed Martyr, thought best to confute the heretikes, that is, the Choosers of his dayes, immediatly after the Apostles, to wit, by shewing first, how the Christian Church now spread ouer the world, receaued the Ghospell: that is to say, partely by writing, and partly by tradition. And secondly that heretikes did obey neyther of these exactly, but made choise of this or that, and abusing them both at their pleasure. And for that there might some question be made, which was this Church, that had so receaued and conserued the Ghospell by these two meanes, he doth thirdly demõstrate the same in his third Chapter, by the orderly succession of Bishops, from the Apostles tymes to his, which conserued also their tradition. And lastly for more certaine confirmation of all, he addeth the testimonyes also of such as liued with the Apostles, and saw them in flesh. And thẽ the sayd holy Father concludeth thus (quoth the old Man:) *Tantæ igitur ostensiones cùm sint hæc, non oportet adhuc quærere apud alios veritatem, quam facile est ab Ecclesia sumere: cùm Apostoli quasi in depositorium diues plenissimè in ea contulerint omnia quæ sunt veritatis: vt omnis quicunque velit, sumat ex ea potum vitæ. Hæc est enim vitæ introitus. Omnes autem reliqui fures sunt & latrones, propter quod oportet deuitare quidem illos. Quæ autem sunt Ecclesiæ, cum magna* *Iren. l. 3. hæres. c. 4.*

gnadiligentia diligere, & apprehendere veritatis traditionem. Whereas then theſe things are ſo great and euident demonſtrations (to proue that which we haue ſayd) we muſt not ſeeke the truth from others, then from thoſe that be in the Church, from which Church it is eaſie to take the ſame: for ſo much as the Apoſtles did moſt fully place in the ſame Church as in a rich Treaſure-houſe, all things that belong vnto the truth of Chriſtian religion, to the end, that euery man that would, might take from thence (*to wit, from the ſaid Church*) the drinke of life. For ſo much as this Church is the gate of life, & all others (*that are not of her*) are theeues & robbers, and therefore we muſt auoid and fly them. But whatſoeuer the Chuch deliuereth, we muſt with great diligence loue the ſame, and receaue from her the tradition of truth. So *S. Irenæus*: which the old Man exhorted me to conſider and ponder well.

24. And truly this place being read againe and againe by me, ſeemed very forcible to perſwade me to abbreuiate my courſe in reading ſo much by my ſelfe (though I told not the old Man ſo much preſently) and to take the other way ſo much recommended here by S. *Irenæus* of relying vpon the Church. For I thought with my ſelfe, that if in that very next age after the Apoſtles, wherin *S. Irenæus* liued, he made ſo great accõpt of the ſucceſſion & traditiõ of this viſible Church, as he doth well ſhew by ſetting downe in the precedent Chapter all the names of the Biſhops of the Romã Church, frõ *Linus* that ſucceeded S. *Peter*, vnto *Eleutherius* that liued with *Irenæus*, being twelue in ranke and nũber, and that in thoſe dayes there was ſo great authority aſcribed to the Tradition of the Church: much more might there be now after more then 14. hundred yeares continuance of the ſayd Church ſince *Irenæus* time. Whoſe earneſt admonition here giuen to take all direction of truth from the ſayd Church, as from a rich treaſure-houſe, did greatly moue me: as did alſo his ſtrait prohibitiõ, not to ſeeke the ſame elſewhere, or by other meanes. For that as he ſayd, all out of her are theeues and robbers: which wordes ſticking in my mind, I purpoſed with my

See Irenæ⁹ cited before part. 3. c. 7. nu. 9.

my selfe, to thinke better of them.

25. And besides this the old Man had before counselled me in this point to read in S. *Augustine* somewhat more largely and fully, what he writeth in many places of his workes: and vpon sundry occasions concerning this sure meanes of relying vpon the Church: and how the sayd Father, though otherwise neuer so learned, did himselfe in all his greatest difficulties and Controuersies with heretikes, and counselled other men to do the same, making this euer his surest bulwarke for all kind of defence against the impugnations of heresie and heretikes, for the finall determination of all Controuersies: as namely, what books, and which are Scriptures, when any Question was made therof: and which are the true originals, traductions, interpretations or expositions, which the true sense & meaning of the holy Ghost, and other lyke difficulties. And to the end I might by reading of this one only Father satisfy my selfe fully of his sense and meaning, and therby of all other Fathers of his time about this point; he wished me to bestow the reading with attention of some 16. or 17. Paragraphes, that are set downe in the first booke and sixt Chapter of a large collection out of S. *Augustine* his workes, intituled, *Confessio Augustiniana*, conteyning in effect all that S. *Augustine* hath in his large and many volumes, concerning the Controuersies of our tymes with Protestants. And I gaue my promise, that I would performe the same. And so taking time for the said performance, I took my leaue of him for some two or three dayes.

To rely vpon the Church a sure way to saluation.

Confessio Augustt.

OF THE SECOND CONFERENCE THAT I HAD WITH THE OLD MAN.

AND

VVhat passed therin, especially about that which I had read in S. *Augustine* by his appointment. And what further counsaile he gaue me, and answered ceratained doubts by me proposed.

CHAP. XI.

ALBEIT I had purposed at my taking leaue of the old Man to haue returned vnto him againe within some 3. or 4. dayes: yet did I fynd so many things to thinke vpon by reason of the former speaches he had with me, that I could not well put my selfe in order to talke withhim againe in eyght or ten dayes. For first I went to read ouer the booke named by him of *Tertullian de Præscript. aduersus hæreses*, wherin I found so many obseruations set downe by him against heretiks of his tyme, agreeing also iust to the different professours of new Religion in our time, as they might seeme to haue byn written now, & not so long ago, I meane for the matter, and not for the stile, which easely sheweth it selfe to be very ancient.

Tertullian de præscr.

2. Next I tooke into my hands to peruse the foresaid worke of *Irenæus*, written in like manner against heretikes of the same age, though somewhat before *Tertullian*, but especially his third Booke and Chapters before mẽtioned, wherin I found in like manner great matter to muse at, sundry

Irenæus ad uersus hæreses.

sundry points & passages offering themselues very oppo-
site and preiudiciall to the cause of Protestants in our
dayes, if we will belieue them, as I saw no reason why
we should doubt therof: and consequently I did wonder
at my selfe how I had beene so earnest & resolute in times
past against many things as false, superstitious & wicked,
which I saw to be very familiar to the ancient Fathers.

3. But principally did I persist and spend more time in
perusing the forsaid collection of S. *Augustines* workes by
Hieronymus Torrensis, not sparing also to go now & then to
read the places thēselues in S. *Augustine* his owne larger vo-
lumes, and euer found faithfull dealing in quotations, &
allegations: but that many things of good moment I per-
ceyued to be left out by the collectour for breuityes sake,
which seemed to me to serue no lesse to this purpose then
those which he had cited. And this made me see that he
dealt not ambitiously to ostentation, but only that he had
care, least his collection might grow to ouer great a bulke.

Confessio Aug. per Hieron. Torrens.

4. And as for the particuler arguments recōmended vnto
me by the old Man about the authority & infallibility of
the Churches direction, I found it so fully handled by S.
Augustine in many parts of his works, as I remained fully
satisfyed of his sense, belief, and iudgement therin, he
esteeming no way sure and secure but that: which was a
great cooling to my hoate desire, that I had before, in going
forward to resolue my self by my owne labour, in reading
bookes of controuersie on both sides. For I did euidently
seeme now to see that no certaintie could be gathered by a
mans own wit and discourse, except he ioyned it with the
sense of the Church, and submitted it to the iudgement
therof, which Church according to S. *Augustine* Christ our
Sauiour hath appointed to be Iudge and vnpire of all cō-
trouersies, aswell out of the Scriptures, as others belōging
to faith. And this he proued at large both in his writings
against [a] *Manichæus*, & to *Honoratus* [b] *de vtilitate credendi*, as also
in his book [c] *de doctrina Christiana*. He affirmeth also against
[d] *Cresconius*, and els where, *Quòd ex sola Catholica Ecclesia veritas
conspicitur*, that truth is only seene, or discouered from, or by
the Catholike Church: and in this he goeth so farre, as he
sayth

The high authority of the Church with S. Augustine

Aug. cōt. Epist. Fundamēti. c. 5.

b *Cap. 14.*
c *Lib. 2. c. 8*
d *Lib. 2. c. 33*

e To. 1. cōt. Epist Manich. cap. 3.

sayth: *Ego verò Euangelio non crederem, nisi me Ecclesiæ Catholicæ cōmoueret authoritas*, I truly would not beleiue the ghospell except the authority of the Church did induce me therunto.

5. And finally not to stand any longer vpon this point. I fell vpon a certaine deuout speach or prayer made by S. *Augustine* to the Church after his Conuersion, wherin asking her humbly forgiuenes for leauing her in his youth to follow heresies, he saith: That if Christ her spouse had not byn infinitely mercifull vnto him, f *absorbuisset me vorago fallaciæ*. The gulfe (*sayth he*) of hereticall deceipt had swallowed me vp: and then continuing his speach, sayth further: *Noli decipi nomine veritatis, hanc sola tu habes.* Be not deceyued with the name of truth (which *Faustus*, and other heretiks do pretend) thou only hast this truth in thee. By all which & much more which I found in S. *Aug.* I did easely see his mind to be, that there is no certainty or security in matters of fayth, but by the direction of the visible Cath. & vniuersal Christiā Church in euery age. Wherupō I was resolued also at lēgth to seek out this Church, & follow the same.

f Lib. 15. cōt. Faust Manich. c. 3

Points held by S. Aug. of the Cath. Church.

6. But now for the fynding out of this Church, & what signes, & properties she hath, as that she is one only & can not be many: that she is visible & visibly dispersed ouer the whole world, & therby also vniuersall: that she is infallible, and cannot be deceyued nor deceyue, being assisted with Christes promise of perpetuall presence of the holy ghost with her, and consequētly can neuer faile or fall into errour: that she conteyneth not the good or elect only in this life, but also diuers wicked, as the barne doth both weat & chaffe: that she hath continued perpetually and visible from Christ to our dayes by manifest succession of Bishops known to the world, & shal do to the end: that there is no hope of saluation out of her, though a man liue otherwise neuer so well & giue neuer so much almes, yea giue his bloud, or suffer neuer so much for the professiō of Christs name: all these points, I foūd so copiously and cleerly determined by S. *Aug.* in the very same sense that the Romā Church doth hold thē at this day, & Protestāts deny thē, & the same auouched so cōstātly & proued so copiously out of holy Scripture & euidency of logicall reasō, as I

was

was wonderfully conuinced in my mind therby: and I do remit the Reader to the booke it selfe of *Cõfessio Augustiniana*, to read the sayd testimonies which are large and many, & therfore not necessary, nor expedient heere to be alledged. *Cõfes. August. l.1.c.6*

7. And furthermore I must tell you also, that whilst I was in search of these things about the Authority of the Church, I fell vpon many other poynts belonging to the controuersies of our dayes, so effectually handled, disputed and resolued by S. *Augustine* against the Sectaries of his time which were aboue twelue hundred yeares agoe, and the same also so forcible against the Protestants, that they seemed as if they had bene writtẽ in these our dayes, as namely about tradition of the Apostles in the Church, come downe vnto vs by continuall succession: that they are to be followed, and greatly esteemed: that the Euangelists thẽselues in writing the Ghospel did follow tradition: that all things which are to be belieued are not in the Scriptures, but many are to be belieued by only tradition, & the like. *Conf. Aug. l.1 c.8.* Other heads of doctrine taught by S. August. against Protestãts 1. Traditiõs.

8. About S. *Peter* the Apostle and succession of Roman Bishops in that Seate, and Supremacie of the same Sea, S. *Augustine* discourseth and proueth largely S. *Peter* was *Head of the Apostles*: that he was the foundation of the Church: that he was both *Bishop of Rome*, and *martyred there*, and that from him vnto S. *Augustins* time the succession of Roman Bishops continuing, made it a most certaine signe of that to be the true Catholike Church. 2. S. Peter *Ib. l.1.c.9.*

9. About *Iustification S. Augustine* holdeth *sola fide impium non iustificari*, that a wicked man is not iustified by only faith, which he vrgeth so much in diuers of his workes, as he saith the Epistles of S. *Peter*, *S. Iohn*, S. *Iames*, and *S. Iude*, were expressely written against that heresie of only faith, falsly founded in the very Apostles time vpon the wordes of S. *Paul* euil vnderstood, *that a man is iustified by faith without the works of the law*: which words S. *Aug.* doth expoũd at large in sundry parts of his works there gathered & layd togeather, & ouerlong heere to be repeated. But al his discourses seemed vnto me so fully to agree with the opiniõs of these of the Romã Church of this day (for of this was my principall search) as I could find no difference at all, though I 3. Iustification. *Ibid. l.2 c.3* *Rom. 3.*

read 24. Paragraphes of places of S. *Auguſtine* layd togeather of this only point concerning Iuſtification, which containe aboue an hundreth ſeuerall teſtimonies of his.

4. Of keeping the commandements. *Ib. l. 2. c. 8.*

10. I peruſed alſo greedily what the ſaid Doctor writeth of the neceſſity of obſeruing the ten Commandements and of doing good workes, wherin I found him to hold expreſly, *that the ſaid Commandements are not vnpoſſible to be kept, and that faith without good workes is not ſufficient to ſaluation*; that the contrary was the hereſie of the *Eunomians*: that there is great difference betweene the precepts of Chriſt, and his Counſeils: the former being of neceſſitie vnto ſaluation to be obſerued, the other appertayning only to perfection.

5. Sacramẽts *Ib. l. 3. c. 1. & c. 2. 3. 4. c. 5 c. 6. & 7.*

11. And I paſſe ouer heere many other poynts of controuerſie which I read very largely diſputed by S. *Auguſtine*, as about the Sacraments of the new law, their nature and number, the cuſtome of the Church in baptizing infants, of the ancient Cerimonies of Baptiſme, the ſigne of the Croſſe, Exorciſme, Exſufflations, thrice dipping in the water. And the like of the Sacrament of Confirmation & Chriſme: of the Euchariſt and Reall Preſence very largely: of the externall Sacrifice of the Maſſe, how it was held for propitiatory for the quicke & dead in *S. Auguſtins* time, and offered alſo ſpecially for the dead, and in the memory and honour of Saints, though not vnto Saints, but only to God, that it was held *for an Apoſtolicall tradition* in S. *Auguſtines* time, to offer wine in the Sacrifice mingled with water: that the ſaid Sacrifice was *to be offered* vpon Altars, and only by them that were faſting, and other like points.

6. Baptiſme.

7. Confirmation.

8. Reall preſence and Maſſe. *Ibid. cap. 8.*

12. Furthermore I examined what S. *Auguſtine* held cõcerning the Sacrament of Pennance, which is very much, ſhewing that after baptiſme this Sacrament is the only refuge, and remedy for ſinnes, which as he teacheth are of neceſſity to be confeſſed vnto the Prieſt, and abſolution to be had from him, and ſatisfaction to be made according to the iudgment of the ſayd Prieſt, which I leaue to be ſeene by the Reader more at large in the place heere quoted.

9. Pennance. *Ib. l. 3. c. 8.*

13. Diuers other Cõtrouerſies I ran ouer alſo, as that of *Purgatory*, wherin S. *Auguſtine* is very large & reſolute, prouing out of the Scriptures the neceſſity of the purging fire in

10. Purgatory *Ib. l. 4. c. 1.*

in the next life, and terrifying Christians, by seting down the grieuousnes therof: and yet that veniall sinnes, and not mortall (except first the guilt therof be forgiuen) be to be purged therin. Then about *Praying to Saynts*, & *Prayer for the dead*, set fasts of the Church, especially that of the Lent to be an Apostolicall tradition: as also the choice of meates vpon certaine dayes. The high priuiledges of Virginity, the sole lyfe of Priests and Bishops, Institution of Monkes, and religious orders, & other such points of controuersie I found so distinctly & perspicuously handled by S. *Augustine*, in so many bookes of his workes, and so clearly in fauour of the Roman religion, at this day; as I began to imagin that the Roman writers could scarse set downe matters more euidently for proofe of their cause, then these testimonies, discourses and resolutions of S. *Augustine* do make for them: wherby my admiration was yet more increased of myne owne former blindnes, folly, and simplicity, that (notwithstãding my often reading our sundry anciẽt Fathers) did thinke for many yeares togeather Papistry to be a new deuise, and most of their opinions, and oppositions neuer heard of in the old Christian Church.

11. Prayer to Saints and for the dead. *Ibid. c. 2. 3. 6. 7. & 8.*

12. Set fastes.

My former erour of iudgemẽt about the antiquity of the Romã positions.

14. VVherfore cõming to talke againe with the old Man I could not tell what to say vnto him, but only this that I had read, as he willed me, & had found much more thẽ euer I had thought to find: so that now my appetite of reading more and more Protestant books of Controuersy was quite taken from me: for that I did see that it was but breaking of a mans braynes indeed, there being nothing to subsist in, but a wild wandring feild to weary a mans selfe. Wherfore I told him that now I was ready to follow his aduise, & to resolue my selfe vpon the direction of the Church according to S. *Aug.* coũsell, praying him that as he had beene the perswader therof vnto me, so he would giue me some particuler aduertisments, how I might best proceed therin. To this he answered that he was glad of this my resolution, wherby he did assure me notwithstanding, that I should not leese the freedome of my own iudgemẽt in subiecting it to the Church, but rather perfect the same. For that Catholike men (said he) do allow as great a lati-

My resolution to follow the Church.

tude

tude vnto their reason and discourse as Protestants can do, though for the conclusion they haue farre greater helps then the other to make it well, which is the direction of the said Church: which direction besides the multitude of almost infinite learned men, that are of that Church, being priuiledged by the most certaine assistance of Gods holy spirit, as hath been sayd, is a happy restraint, if it be a restraint. For as a temporall Prince (*sayth he*) though neuer so wise, doth not thinke it an abridgement or preiudice to his wisedome to follow the opinio of his Coũsel, though diuers of them perhaps be more vnlearned then himselfe, nor haue assurance of infallibility in their determinatiõs: so much more hundreths, yea thousands of learned men that are in the Catholike Church; hauing this also assurance giuẽ them by the word of God, that besids their learning with prudence, and experience, there is superadded also superiour rule of infallibility by the perpetual assistãce of the holy Ghost, wherof vnto vs that liue in these dayes there is added yet further an experiment also of sixteen hũdred yeares past, wherin this visible Christian Catholike Church hauing been thus guided & directed throughout infinite tẽpestuous stormes of errours & heresies that haue molested the same, yet were they al ouercome by her at the last, & her Catholike & obedient Children led through all those stormes with safety and security of faith: wheras other farre more vnfortunate in this behalfe *naufragauerunt circa fidem*, haue made shipwracke of their fayth, to vse the Apostles metaphor and comparison. And the chiefe reason hereof is, that they lacking this guide & sure Pylot, which is the Churches rule, could not be constant and firme in any one thing, but ranne into variety of opinions with often changes and alterations of the same, as all Sectaries were wont to do, & yow cannot, saith he, but remember the note giuen therof by old *Tertullian* in his foresayd booke of Prescriptions, which you sayd, vpon my motion, you had read ouer, for he handleth the matter most excellently.

The assurãce of infallibility in the Catholike Church.

15. Now then (quoth he) if yow haue fully made this resolution not to follow your owne Iudgment any more hereafter, but that of the vniuersall Church, I see no cause why

The effẽce of a true Catholike

why yow should not be accompted a true Catholick, & of our religion, for that the naturall essence of being a Catholike standeth principally in this, that a man forsaking particuler opinions of these or those men, or of particuler Cõuenticles or Congregations, as also the maistry of his owne wit, will, or fancy, doth subiect himselfe to that which the common knowne vniuersall Church, that hath come downe by succession of Bishops vnto our time, doth hold, teach, and belieue. Wherfore if you haue wonne your selfe in this point (quoth he) I see no difficulty in the rest: for that in particuler controuersies, and the proofes & reasons therof, you may informe your selfe afterward with more commodity. Neyther do we hold, that all Catholiks are bound to know the groundes and reasons of all Controuersies, as neyther all Conclusions and positions in diuinity, but it is inough that they do belieue them *fide implicita*, as Schoolmen say, that is, in belieuing the Church that teacheth them, and all that the Church holdeth, yet so as this doth not exclude their obligatiõ to know & belieue the most principall points, as namely the articles of the cõmõ Creed *fide explicita*, that is to say, expresly & in particuler. Whẽ I had heard this, I demãded of the old Man, whether there were nothing els required to make me a Catholike but only to subiect my self to the iudgment of the Church in belieuing al that she belieueth & reiecting al that she reiecteth? Wherũto he ãswered no, for matter of faith, but for matter of works & good life, which we hold, saith he, to be necessary with fayth, there are diuers other points to be performed by you to make your selfe a good Catholik.

16. Vpon this I demanded him how he could proue vnto me, that there is no way of saluatiõ but by this meanes, for that I had after thought with my selfe, & heard other men also of good accompt for their learning, affirme, that supposing the Roman Church were, or be the true mother Church, & consequẽtly that religiõ good, or at least not so euil, as some others do make it: yet that a man may be saued in both religiõs, for that the Protestãt religiõ seemeth vnto thẽ but a reformatiõ only of those defects & abuses, which were presumed to be in the other. And therfore albeit this

A question of mine to the old mã about being saued in both religions.

reformatiõ ſhould paſſe ſomewhat to farre, & as they ſay, launch too deep, and cut of ſome things for ſuperfluous or ſuperſtitious which are not euil: yet that all this may be tolerated & excuſed by feruour of zeale & good intẽtiõ of the Proteſtãts behalfe. And for ſo much as they agree in ſubſtantiall points of faith, they may alſo be ſaued togeather ech mã in his religiõ. How ſay you to this, Syr, quoth I? For as on the one ſide I would be loath to leaue vndone any thing which is neceſſary to my euerlaſting ſaluatiõ: ſo on the other ſide I would not eaſely go further thẽ abſolutly is needful, nor make any change without preciſe neceſſity; for that you know what dpẽdeth therõ, for my whole eſtate of life, in this world at leaſt.

17. To this demaund the old Man anſwered, that for my temporall eſtate which I laſt mentioned, he could ſay litle: but that he thought it both leaſt & laſt to be conſidered or eſteemed in reſpect of eternall life in the world to come, depending of the right profeſſion of true religiõ in this; & that the promiſes & threats of Chriſt our Sauiour in this behalfe, for gayning or looſing a mans ſoule, for confeſſing or denying him before men were ſufficiẽtly knowne vnto me, & cõſequently he left that as an irrefragable concluſiõ which euery true Chriſtian man that for any leaſt point of true religion, yea for any one ſyllable (as *S. Baſil* ſaith to the heretical Emperour his deputy) both life & lãds & al other tẽporal reſpects are to be neglected. And as for your other demand, whether mẽ differing in ſo many points of religiõ, as Catholiks & Proteſtants do, may be ſaued togeather: Of theſe (quoth he) you may well iudge by that you haue read already in S. *Aug.* by your owne confeſſion, who affirmeth ſo earneſtly, proteſteth, and auoucheth in ſo many parts of his workes, that no ſort of Schiſmatiks or heretiks (which are ſuch as diſagree eyther about the head of the Church, or points of doctrine frõ the Catholiks) though he ſhould liue neuer ſo wel, exerciſe neuer ſo many vertues, beſtow neuer ſo much almes, yea burne or giue his bloud for Chriſt, yet can he not be ſaued. Which aſſeueration being ſo oftẽtimes made by him & diuers other Fathers, and neuer contradicted by any, according to our former note and obſeruation,

The old man his Anſwere.

Proteſtãts & Catholiks not ſaued togeather.

seruation, must needs be esteemed to be the sense & sentence of the true Catholicke Church in their daies, and consequently of the holy Ghost that directeth the same.

18. Now, whereas you say that diuers do presume Protestãt religion to be but a reformatiõ of abuses in the Catholik, & that they do agree in substãtiall points of Christiã faith: first for the pretence of reformatiõ, it is common vnto thẽ with all other heretiks frõ the beginning of Christianity, who euer began & must do with the same pretence of reformatiõ: for that otherwise (retayning the name of Christians) they could haue no iustifyable cause to contradict the Catholike Church, but only to say that she was out of order, & they were sent to reforme. And this is to be seene in al Books, Fathers, Histories and other Authors that euer wrote against hereticks.

Whether Protestãts haue reformed the Church.

19. Secondly it seemeth a very absurd position, that Catholiks and Protestants at this day do not disagre in substantiall points of Christiã fayth: for that their disagremẽt being known to be perhaps in aboue 100. points great and small, partly about the God-head of Christ, his Church, head, members, & authority therof, his descent to hell, and remission of sinnes, all which are articles of the common Creed, partly also about Sacraments, both of their nature, number, force, and efficacy, about the Reall Presence, the effect of Baptisme, externall Sacrifice, Masse, Purgatory, Praying to Saints, Prayer for the dead, Fayth, and Workes, manner of Iustification and the like, all which are known to be very substantiall points: it is (I say) very absurd, & plainly tending to a secret kind of Atheisme, so often to alledge, and vrge, as some good fellowes do, that Protestãt and Catholik religion do not differ in substantiall points: wheras we read in the ancient Fathers, and especiall such as wrote by name against hereticks & heresies, as S. *Irenæus*, *Tertullian*, *Epiphanius*, *Theodoret*, & *S. Augustine*, that many were cõdemned for hereticks by the ancient Catholick Church and so euer held, for much fewer, and farre lesser differẽces from the knowne Catholik Church then these are, and their eternall damnation held most certaine for the same: yea, if it were but a discrepãce maintained with obstinacy

Differẽce of Doctrine betweene Catholiks & Protestants.

in some one only point, wherof infinite exāples might be giuē, but one shal suffice out of the last Fa. mētioned, to wit S. Aug. and this in the very last lynes of his book *de hæresibus ad Quod-vult-Deum*, where hauing reckoned vp al the knowne condemned heresyes in his dayes to the nūber of 88. he saith.

20. *Possunt & hæreses aliæ, quæ in hoc opere nostro commemoratæ nō sunt, vel esse, vel fieri, quarum aliquam quisquis tenuerit Christiānus Catholicus non erit.* There may other heresies be, or spring vp besides these which in this worke are recounted, wherof whosoeuer shall hold any one, cannot be a Catholike Christian. Wherupon I do inferre, that if the holding of any one lesser heresie, then are propounded in S. *Augustines* booke, be sufficient to depriue a mā from being a Christian Catholike, and consequently from all hope of saluation: how much more will so many heresies and sects as before are sayd to be betweene Protestāts and Catholiks in graue matters, be able to worke the same? Especially for so much as sundry of thē also, which are heere recoūted by S. *Aug.* in this work, as notoriously condemned by the Church of his dayes, are in the forsaid nūber of Protestāts opiniōs, as that of *Aerius* against Prayer & Oblatiō for the dead, against set fasts of the Church, & the like. Those also of *Iouinia* & *Vigilātius* against the distinction of mortall & veniall synnes, against fasting & abstinence frō certaine meats, against the merit, and priuiledges of Virginity, and other such points.

Aug. l. de hæresib. ad Quod vult. Deū. to. 6.

Hæres. 53.

Hæres. 82.

21. Wherfore this seemeth to be but a refuge of a very careless conscience, if not deuoid of all true fayth, to hould that Protestants and Catholiks, differing as they do, may be of one Church, or saued togeather: which refuge diuers do fly vnto, as I vnderstand, now in these later dayes, I meane of Protestants (for that no Catholik of iudgment can euer hold the same:) partly, as it seemeth out of the mistrust of their owne cause, partly of sloth & vnwillingnes to labour for seeking out the truth, partly that hauing determined with themselues to hold fast the worldly cōmodities which they possesse, or hope to haue, they would gladly be eased of that care of pursuing differences in religiō, & yet share with vs in the reward of the life to come: but this cannot be, as now you haue heard, for that there

A desperate opinion that Catholiks & Protestāts may be saued togeather.

is but one fayth, one God, one baptisme, one truth, & one reward, for defence & profession of the same: so as in this I would not with yow to flatter or deceyue your selfe.

About abuses pretended to be reformed by Protestãts.

22. Now as for abuses pretended to be reformed by your Protestants, it is as deceiptfull a pretence, as the other, that euery man may be saued in his owne Religion. For as on the one side no man can deny, that in so great a house and Kingdome, as the visible Catholike Church is, spread ouer all nations, diuers abuses might creep in worthy to be reformed: so on the other side we must cõsider whether the Protestants had authority, or intention, or meanes to reforme them truly, or not. For first these abuses must be reduced to doctrine, or manners, or both. And as for doctrine, if there were any superstitious thing that was priuily taught or practised in some particuler place by some particuler men without approbatiõ of the vniuersall Church, then was not the admonitiõ of the Protestãts in that point reprehẽsible, if they had made it orderly: that is to say, vnto the Bishops & Pastours of the Church to reforme those abuses: which course yet I thinke they did practise in very few places at their beginning. But if the doctrine misliked, were generally held by the Church, thẽ was it no abuse, but a lawfull vse, and it belonged not to the Protestants to cõdemne, or cõtrole the same, hauing no authority therunto.

23. But if the abuses were about manners, & ill life, eyther in the people or some Pastours therof, thẽ albeit both sides must needs cõfesse that reformatiõ was to be wished, & ought to be procured by all lawfull meanes: yet whether the Protestãts did take the right way therũto by tumultuous impugning, aswel doctrine as manners (as at their first entrãce they are knowne to haue done) is by indifferẽt men discreetly to be considered. As also, whether in the places they haue reformed (not to say deformed) they haue brought forth better mãners, more vertuous life, more sincere, & seuere Christian discipline, more aboundance of good workes, more faythfulnes, & charity in conuersation then was before. For if these effects do not appeare, then is it but fraud, and deceipt to couer all these breaches and broyles in the Church of God, with the cloke *of Reformatiõ*

of abuſes, wherin for the moſt part, if you ſtand attent you ſhall find one of theſe two points cõmonly to be true: firſt, that the abuſes obiected by thẽ for the moſt part are eyther feigned, or exaggerated, or called abuſes where they are good vſes: or if they be abuſes indeed, yet by diſorderly going about to reforme the ſame, it appeareth they haue byn rather increaſed then amended, for that the pretenders of Reformatiõ were not aſſiſted by Gods ſpirit to that work, as by the euent is ſeene. And ſo much of this matter.

24. Thus much & ſomewhat more diſcourſed the old Man, about the point by me propoſed, whether Proteſtãts & Catholiks might not be ſaued togeather by pretence of Reformatiõ, he aſſuring me that by no Diuinity it could be affirmed or defended, but rather that it was a kind of ſecret Atheiſme, & Infidelity to belieue the ſame, for the reaſons aforeſayd. But after this he returned againe to the poin tmẽtioned by him, but intermitted vpon my new demand, that I being ſetled once in fayth by the ſure & conpendious way of belieuing the vniuerſall viſible Church, and relying vpõ her authority (as before hath beene declared) there was neceſſary another care, no leſſe important then the former, which was of conforming my life and actions according to the preſcript of the ſayd Catholike fayth, wherin he ſaid that there was much more labour & length of time to be beſtowed then in the other. For that our euill affections were harder to rule, and to be ſubdued to good life, then our iudgment and will to true beliefe: yet (ſayth he) the Catholike Church with the aſſiſtance of Gods holy grace doth preſcribe alſo to this matter ſo many ſweet and effectuall remedyes, as with a litle good wil & induſtrie al difficultyes are eaſely ouercome. Wherat whẽ he ſaw me ſomewhat moued, & to deſire to know what theſe meanes were, he told me that this ſhould be for another Cõference, counſelling me in the meane ſpace, to commit the matter very ſeriouſly vnto Almighty God, as a buſinnes of the greateſt importance that euer hitherto I tooke in hand, or euer ſhould. And with this we ended our ſpeach for that time.

The old mans doctrine & coũſaile about good life.

OF MY THIRD CONFERENCE WITH THE OLD MAN.

AND

What counsaile and directions he gaue me for my reconciliation to Almighty God, & conforming my lyfe to the true prescript of Catholike Religion.

WITH

the Conclusion of the whole worke.

CHAP. XII.

SOME dayes hauing been spent by me in the cogitatiõ & cõsideration of the former points recommended vnto me by the old Man in the end of the precedent Chapter, & some earnest prayer in like manner hauing been offered vp by me to the same end, according to the coldnes & weakenesse of my deuotion; I repaired againe vnto him, desiring that he would proceed in that argument, which before he had touched, concerning the manner and particuler meanes how a man that was resolued to striue or cõtend no more about his faith, but rather to belieue and rely vpon the Church, might go forward in that worke, and build good life vpon this foundation, & thereby receaue both rest and peace of mind in this life (which hitherto I had not done) and some pledge or earnest

neſt penny for euerlaſting ſaluation in the next.

2. Wherunto the old Man ãſwered, that the way to ariue vnto this was already knowne and ſet downe by the holy Ghoſt in theſe words: *Declina à malo, & fac bonum*: Decline from euill and do good. Of which two members, the firſt comprehendeth all the meanes, that God hath preſcribed vnto vs to deliuer vs frõ ſinne, either already by vs incurred, or for time to come to be auoided. The ſecõd cõtaineth the different wayes, how to do good & exerciſe our ſelues in all kind of Chriſtian iuſtice, piety, and other vertues. Neither doth (*quoth he*) the Catholike Church preſcribe theſe things only in generality of wordes, as your Proteſtants do, but doth come to the immediate particulers: teaching how, & when, where, & what you muſt do, & taking you, as it were, by the hand leadeth you from ſtep to ſtep, till by aſſiſtance of Gods grace you ariue to the perfection of a Chriſtian life, ſhe proceeding in this matter, as a true Mother indeed with her Children, by reſtrayning them firſt from things that are hurtfull and noyſome, & then giuing them wholeſome nouriſhment & inſtructiõ.

The way of obtaining peace of mind.

3. Wherfore the firſt clauſe of declining from euil according to the ſpirit and meaning of the Catholike Church is, for a man that hath offended Almighty God by ſinne after his Baptiſme, to be hartily ſory for the ſame, to ſeeke meanes to vnderſtand and apprehend truly the grieuouſneſſe therof, as alſo the high offence that it hath giuen and giueth to Almighty God, prouoking his iuſt wrath againſt the offender, & ſeuere puniſhment in the next life if it be not preuented by vs through ſorrow and repentãce in this. By which conſideration is wrought in vs both a great deteſtation of our ſinne allready committed, and alſo a reſolute and firme purpoſe to auoid the ſame and other lyke, for the time to come: ſo as a man maketh a reſolute determination with himſelfe (ſo farre forth as human frailty may by the aſſiſtance of Gods grace be preſumed of) neuer to offend againe, eyther by conſent of hart, word, or deed (for by theſe three meanes eſpecially ſinne may be committed) the Maieſty of Almighty God:

What it is to decline frõ euill.

and

and if by frailty he should do, yet to rise againe by the same meanes of faith & repẽtance, by the benefit of the holy Sacrament of Pennance, cõteyning in it both this wholsome sorrow already mẽtioned & the absolutiõ of the Church, left by *Christ* our Sauiour to this effect to the Pastours therof, with his authority for binding & loosing of sinns, as also the pious dispositiõ of mind in him, that hath offended, to concurre, wherin he may, to some reasonable satisfactiõ on his part, for the hurtes allready donne and committed.

4. This, quoth the old Man, is the summe of our doctrine & practise, cõcerning the first step of our new building, which is to dig downe deepe & cleãse the foũdatiõs, that a new edifice of good works may be erected, after that the old loathsome rubbish shall once be cast out and remoued. And wheras I haue named two points heere (quoth he) the one of doctrine, the other of practise in this affaire, it may be the one is known to you in part by our books, but of the other, which is practise, I supose you haue had little experience: & therfore I could wish, that you would take some particuler time to attend therũto more exactly. For I do not doubt, but that according to the good dispositiõ of mind, which it seemeth to me, that God hath bestowed vpõ you, you wil take both great profit & comfort therby. And if you do not (quoth he) thẽ say that I haue deceiued you, which I would be loath to haue you thinke, especially for so much as the time will be so short, wherin you shall make the triall, whether I haue deceaued you or no.

5. Hereupõ I demanded him, what he meant by this trial, & by this particuler diligẽce, which he would haue me to vse. For I cõfessed vnto him, that hauing now setled my mind, & satisfied my vnderstanding for matters of faith, I felt a good desire also in my self to accommodate my life for the time to come to a more diligent obseruatiõ of Gods cõmandements, so far forth, as by human frailty I should be able to performe. I tould him moreouer, that for cleansing the foundations, which he speaketh of, I felt in my self no euil disposition: for that I had resolued now, and wonne my self, as I thought, in the principall point of re-

My resolution to confesse my sinnes to the Priest.

pugnance, which was, as he called it, Sacramentall confeſſion to the Prieſt, hauing read ſo much, and ſo effectual doctrine, touching this point both in the places of *S. Auguſt.* before alleadged, and other Fathers, concerning the abſolute neceſſity of that manner of Confeſſion, as I deemed it a point of great folly, to aduenture the loſſe of a mans eternall ſaluation (if they teach true) vpon the naturall repugnance which men haue to vtter their ſinns to another.

6. You ſay truth (quoth the old Man) you are in a good way, & I make no doubt, but God Almighty wil aſſiſt you to the attaining of your harts deſire in this behalf: but yet to performe this matter more ſoundly & ſubſtantially, as it is a matter of the greateſt weight, that poſſibly cā be, I would wiſh you ſhould retire your ſelf for ſome 8. or 10. daies frō the common conuerſation of men, & attend wholy to this matter aloue, betweene God, and you, and your ghoſtly Father. For I dare aſſure you, that you will thinke them afterward the beſt beſtowed dayes, that euer you ſpent in your life. Wherin ſhal I ſpend them quoth I? In this very matter, wch now you treat, ſaid he, of clearing the rubbiſh of ſinns paſt, & laying a new foundation of good workes, & a more perfect Chriſtian life for the time to come. But yet as this may diuerſly be done with more or leſſe perfectiō: ſo I deſire much that you ſhould do it, if it may be in this retired order wch I haue mēntioned. For you ſhal diſcouer many things therby, which now you cānot ſee, & hardly can be inculcated by me, but God himſelfe will teach them you, & that in ſo cleare and ſweet a manner, as you will afterward wonder at his goodneſſe towards you.

7. But Sir (quoth I) I would gladly know in particuler what is to be performed by me in this retirement, wch you perſwade? Your particuler imploymēts (quoth he) in theſe daies are certaine conſideratiōs or meditations of heauenly things, therby to make deeper impreſſion in your mind & memory about theſe two points ſo much ſtood vpon by *S. Aug.* in his meditatiōs & prayer to *Almighty God; vt cognoſcam te, vt cognoſcam me*: That I may know thee, & what thou art, that I may know my ſelfe, & what I am. For that in theſe two

The ſpirituall exerciſe which is vſed among Catholiks

two knowledges cõsisteth all our happinesse. And to come to this knowledge, you shall haue certaine practicall directions giuẽ you, both by the meditations which you are to make & coũsaile of the spirituall Father, that assisteth you therin. The labour is not great, though somewhat it will be; especially in the beginning, vntil you be somewhat inured with such mãner of mentall prayer: for which they will prescribe you ordinarily, if you health will permit it, foure or fiue seuerall houres in the day, the one at midnight, the other early in the morning, the third a little before dinner, & the other two after noone. They will prescribe you also manners & particuler obseruations, how to make this meditation and mentall prayer with fruite & benefit: how to prepare your self for euery houre of prayer, what & how much to read of spirituall books, how to discourse, how to note good motions of God in your hart, how to discerne between the suggestions of good & bad spirits, how to stirre vp your owne affections, how to deale with God in your petitions, and other such particularities: which now you can hardly thinke of, and they will be both presidents and instructions vnto you for your whole life afterward.

8. And for that the whole purpose of these spirituall exercises (for so they are called) do tend to the two maine points before mẽtioned, of declining frõ sin, & doing good: the first dayes of this retyremẽt are principally bestowed vpon the first point for clearing the foundations (as hath beene said) prescribing sundrie waies & meanes how to stirre vp true sorrow for our sinns, by sundry cõsiderations, exãples, cõparisons, sentences, & presidents out of holy Scripture, & other such like motiue contemplations, which being seriously & earnestly treated at some more then ordinarie length in solitary manner betweene God & our soules alone, do make far deeper impression, then can be imagined by them that are accustomed to handle these things but sleightly or in hast.

9. The end then of these first dayes, is to looke into our owne defects, to know our owne vnworthinesse, to detest our owne wickednesse and propensiõ to sinne, to rue in our harts, that we haue offended so good and so mercifull a God,

to confesse the same first to his diuine Maiesty, as principally iniured thereby; & then for his sake, & in his name, to his Seruant and Minister the Priest, who sitteth in his place and hath his authority for hearing, discerning, and absoluing our sinnes, to make a firme purpose to liue more warily for the tyme to come, by auoyding occasiõs and other inticements of our infirmitie, to inure our selues with some sortes of temporall satisfactions by penal workes, wherby our sensuall appetites may the better be restrayned, and our inferiour man be brought into more subiection, so as it dare not againe so easily rebell, being put in feare of the seueritie of our spirit & superiour man against him: These, I say, & some such other are the effectes of the first dayes labours, which spirituall writers do call the Purgatiue Part of these spirituall exercises.

10. The other dayes that do ensue, are applyed to some other effects; for that hauing now made vp the accompts, as it were, with God almighty for the time past, we begin to make & follow a new reckoning: wherein first we attend to procure new light and illustration of our minds, darkned before by the multitude and frequent vse of sinne, to behold the bright face and countenance of vertue in all sorts of Christian piety, which are principally taken out of the most excellent sampler of the life and actions of our Sauiour Iesus Christ. Whereunto we are exhorted both by himselfe, and his holy examples, and by all good men to conforme our selues (by imitation) wherein soeuer we may: wherby it commeth to passe, that we seeing our owne defects, and lacke of true vertues for the time past, & discerning by litle and litle the seeds of these most excellent heroicall vertues, exercised by our said Sauiour, and left vnto vs as a patterne to follow, we do enkindle by little and little our desires, and inflame our affections to a new and far more perfect endeauour, to the obtayning and practising with the assistance of Gods holy grace, of so many of those vertues, some more, some lesse, as the same holy grace ioyned with our owne endeauour & cooperation shall inable vs vnto. And this is that *facere bonum*, which before I mentioned, comprehending indeed all sortes of good, by exercising all sortes of vertue, which

How we may learn the other Part, which is to do good

which are incident to a Christian life; then which life (being well performed) no one thing created can be imagined more excellent, consisting of the two parts before mentioned, of *declining from euill, & doing good.*

11. For if the former part, which is *to decline from euill*, do comprehend in effect, that a man is hartily sory for all the euill that euer he hath done, & that he will neuer wittingly commit any more, either in thought, word, or deed, for so much as lieth in him, & that the doing of good conteineth the exercise of all good workes whatsoeuer, that lye in our power, the practise of all vertue, all good desires, wishes, all feare & obedience towards almighty God, all loue & charity towards our neighbour, all iustice & equity towards our selues: If this, I say, be so, as now in part we haue declared, what more excellent thing can be imagined, then this kind of life, if it be well fulfilled; for inducement whereunto the later daies of this retirement are deputed, & diuers rules, directions, helps, & meanes are prescribed, aswel for the attaining of seuerall vertues, as for resisting, repressing, curing, & healing the opposite vices, and instigations to the contrary. Wherfore (saith he) I can say no more vnto you, but *Veni & vide*, come & see, and proue a little, whether this be so or no: and take some few daies for your retirement, & cõmit your selfe to the guidance of some skilfull spirituall man for that purpose: and after you haue donne, we shall talke togeather againe, and I hope to find you very well satisfied, and contented with your labour and tyme spent therin.

12. And now when this speach of the old Man was vttered, I found my selfe in effect so obliged to follow his counsaile and earnest exhortation, as I could not well say, no, to the same, though I felt some litle repugnance at the beginning, to be solitary so many dayes togeather. But afterward my desire increased againe to make experience of the thing so much cõmended: and so I retired my selfe for some 10. or 12. dayes, leauing all human cõpany and conuersation for the time, but only with my spirituall Father, that came at certaine houres, to visit me, talking only of the matter we had in hand, and that briefly also, and with the

The manner of my spirituall exercise.

party that ſerued me, & brought me neceſſaries, who in like manner was abridged in his ſpeach with me, but only ſuch neceſſary wordes, as belonged to matters of his charge. All the reſt of the time, I paſſed ouer alone in ſolitarineſſe, and ſome little deſolation at the beginning, which perchance ariſed out of the noueltie of the thing, & my being vnaccuſtomed to paſſe without cõpany. But afterward I confeſſe I found a new world & felt ſo many inward conſolatiõs, and moſt ſweet viſitations frõ the Father of mercies, as I neither needed, or deſired more company, but thought my ſelf moſt happy, when I was moſt alone, and remembring often that ſaying of *Scipio* recorded by *Cicero*; *Numquam minus ſolus, quã cùm ſolus*, I was neuer better accompanied, then when I had no company. And me thought I did both ſee and read more of my ſelf, as alſo of Almighty God, in that ſolitary darkneſſe (for oftentimes I ſhut alſo my windows for more recollection of my ſpirits togeather) then euer I had done before in all the books that I had read ouer by light. And I found the occaſion fit indeed and very effectual for the two points before mentioned by S. *Auguſtine*, *Vt cognoſcam te, vt cognoſcam me*: to looke into Almighty God his Omnipotencie, euerlaſting power, mercie, iuſtice, clemency, ſeuerity, benignity, prouidence, patience, loue, and other ſuch like excellencies, with the contemplation of all the contraries in my ſelfe, as of my ſelfe, and therby to exalt him moſt infinitely, and to debaſe my ſelfe moſt worthily.

13. Theſe things (I ſay) the opportunity of that time & place did offer vnto me, wherby I might much haue profited my ſelfe, if my diligence had bene correſpondent therunto. And therefor returning to the old Man againe after the daies before mentioned, I could not but confeſſe, that I was greatly bound and beholding vnto him for the counſaile & direction he had giuen me: and that I found the commodity it ſelfe to be ſuch indeed, as he had deſcribed vnto me, or rather more: and that I had ſeene ſo much thereby & conceaued ſuch purpoſes for the order of my life to come, as I hoped by Gods holy Grace, that they would ſtay me, from euer ſliding back againe to my former ſupine and careleſſe man-

ner of liuing. And with this I discouered vnto him certaine further designemẽts of mine for better seruing of Almighty God, if he should like therof, which not being fit to be set downe here in this narration, I haue thought good to pretermit the same, and heere to make an end.

14. Wherfore not to detaine thee any longer, good Reader, about this my *Search into matters of Religion*, thou hast seene now both the beginning & occasiõ of my first doubts, whẽ I was a Protestant, the prosecution also of the same for attaining some satisfaction and quiet of mind therin, both by other meanes, & by finall recourse vnto his Maiesty, as Head of that Church wherof then I was a member. Thou hast seene also the many Conferences, and some combats in lyke manner, which I had with my Lord of *Canterbury*, & other learned men by his appointement, and how I desiring nothing else in the world, but some reasonable satisfaction to my doubts and difficulties, I could receaue none, but the increase rather of them both, by their mãner of dealing with me. Wherupon I was forced, as you haue seene in this Book, to suspect fraud, and that there was no true dealing in the manner of defending opposite parts, but that euery side did seeke to shift of with sleights and falshoods, and to beare out their party or faction with what deuises soeuer they might thinke to be profitable, or auailable for them.

15. Vpon this being sore troubled in conscience after some Conference with a learned man of the Catholike party in prison, I resolued to make a new Search into the principall bookes written on both sides, beginning first with the Protestants, as *Luther*, *Caluin*, *Beza*, *Iewell*, *Sutcl*. and sundry others before mentioned; wherin I haue shewed how I found so great store of willfull falsities, that must needes be knowne to be such by the writers (for of these only was my Search, and not of bare errours) as I remained wholy confounded at the multitude therof: and next after this, I hauing looked into some Catholike bookes, and not finding the like dealing, I thought best to search into those vntruthes, which are obiected against Catholike writers by the foresaid M. *Iewell* in former yeares, and much more abundantly by M.

Matthew

Matthew Sutcliffe in later times: but finding that neither of them to my iudgment was able to iustify any one charge of witting falsity obiected by them against the Catholike party, but rather themselues to commit many of that sort, in obiecting the same to others, I was forced finally, as you haue seene, to change my iudgment and yield to the manifest euidence of truth, which I found to be on the Catholike side, & nothing but sleights, shifts and deceipts on the contrary.

16. And this I speake here (good Reader) as in the sight of Almighty God, and as in truth of Conscience I haue found, and no way out of passion or euill affection, or wordly respects: in which ech man will easily see how much I do preiudice my selfe by this new course taken: but that both reason and Religion, prudence, and all true piety doth require, that the euerlasting saluation of our soules should be preferred before all other respects humane whatsoeuer: which is the true and sincere cause of this my resolution. And this I desire thee (good Christian Reader) to beleeue, and assure thy selfe to be most true, as at the last day, when we shall all appeare before the Tribunall of our Sauiour, and al harts made knowne, will euidently appeare.

Christ Iesus make thee partaker of his holy
Grace, and of the heauenly light of
his only sauing Truth of the
Catholike Religion.
Amen.

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The end of the third Part.

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